

# The Progressive Thinker.

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## Sees New Faith Dawn.

Professor Foster Says Christianity Faces Crisis Which May Destroy It.—Second Shot at Orthodoxy.—University Writer Asserts Battle Now is Being Fought Out in Men's Souls.

Professor George B. Foster of the University of Chicago Divinity School, author of "The Finality of the Christian Religion," which created a sensation among theologians because of the unusual views advanced, has fired another shot into the ranks of the orthodox ministers. In an article on "The Religious Basis of Ethics" in the current American Journal of Theology, issued yesterday from the university press, he expresses the opinion that Christianity is undergoing a crisis which may destroy it, to make room for a new faith.

Professor Foster declares that Christendom is witnessing the death of the traditional Christianity and that the deepest doubters have been forced by their consciences to question Christian ideals. Many thinkers are coming to look upon the orthodox ideals as "grinning and grotesque ideals," he believes.

"To-day we are hearing much of the return to faith," he says. "Personally I am unable to see any such return—there may be indeed signs of a new faith, but no return. In my opinion Christianity is in the most grievous crisis of its history. I do not refer to controversy in the newspapers and on the street, but to the quiet, bitter battle which serious men are fighting out in their own souls.

### Faith's Summer or Winter.

"It may be objected that the old churches were never so powerful and active as to-day—never engaged so much in labors of love. But the question is whether all this is the blush of health or the last flush of fever on the dying—whether its glory is the glory of her springtime or of her autumn—whether the next season is her summer or winter. It is the dying of the old faith which Western Christendom is experiencing.

"To be sure, they are not the deepest spirits of our day who are shouting, 'God is dead!' Many of them think that science has killed the old world, and that they can dwell in the embrace of every pleasure. They think that they are now free from what once fettered them, from what never was, therefore, high and holy to them, but only an alien commandment. Many of them think that, because the traditional redemption is in many of its features indefensible, they can fling conscience to the winds. Such people, I say, are not the most serious minds of our day, who are in the midst of the fray over the ever-vexed question as to the religious basis of morality.

"The deepest doubters of our day, rather, are those whose very consciences themselves are precisely the forces, which have given birth to their doubt—and that deep doubt is not now with reference to dogma and cult and organization of a historic church, but whether the ideals which were sacred to the fathers are real goods worthy of all adoration, giving stimulus and direction and goal of life, or whether those ideals are grinning and grotesque idols, in the gloom of ancient temples, and which can endure no sunlight of modern moral thought."

### Fixed Rules Now Govern.

Of the "modern" view of religion, Professor Foster says: "Things are no longer subject to the caprice of gods, but to fixed rules. Both material and spiritual processes follow inviolable laws.

"Instead of there being a God of changeless perfection, from whom a world of change and evil and decay has arisen either through emanation or creation, existence is self-originating, self-directing, self-dependent, self-criticizing."

### MY CROSS.

A solemn silence reigned all around; Even Nature's voices uttered not a sound.

The evening shadows seemed of peace to tell And sleep upon my weary spirit fell.

A moment's pause, and then a heavenly light, Beamed full upon my wondering, rapturous sight—

Angels on silvery wings seemed everywhere, And angel music filled the balmy air.

Then one more fair than all the rest to me, One to whom all others bowed the knee,

Came to me gently as I lay, "Follow me," he said, "I am the way."

Then speaking thus, he led me far above, And there beneath a canopy of love,

Crosses of divers shape and size were seen, Larger and smaller than my own had been.

And one there was, most beautiful to behold, A little one, with jewels set in gold.

And this, I thought, I could in comfort rear, For it would be an easy one to bear.

For the little one I took, And all at once my frame beneath it shook.

The sparkling jewels fair were then to see, But far too heavy was their weight for me.

"This may not be," I cried, and looked again, To see if there were any here could ease my pain.

But one by one I passed them slowly by, Till on a lovely one I cast my weary eye.

Fair flowers around its sculptured form entwined, And grace and beauty in it seemed combined.

Wondering I gazed, and still I wondered more, To think so many should have passed it o'er.

But oh, that form so beautiful to see, Soon made its hidden sorrows known to me.

Thorns lay beneath the flowers and colors fair, Sorrowing I said, "This cross I cannot bear."

And so it was, with each and all around,

Not one to suit my need, could there be found. Weeping, I laid each heavy burden down.

As my guide gently said, "No cross, no crown."

At length to him I raised my saddened heart, He knew its sorrow, bid its doubt depart.

"Be not afraid," he said, "but trust in me. My perfect love shall now be shown to thee."

With footsteps turning not aside, For fear some hidden evil might be hid.

And there in the prepared, appointed way, Listening to hear, and ready to obey.

A cross I quickly found, of plainest form, With only words of LOVE inscribed thereon.

With thankfulness I raised it from the rest, And joyfully acknowledged it the best.

The only one, of all that then were there, That I could feel was good for me to bear.

And as I bent my burden to sustain, I recognized my own old cross again.

But oh, how different did it seem to be, Now that I had learned its preciousness to see.

No longer could I unbelieving say, Perhaps another had a better way.

Oh, no, henceforth my own desire shall be, That he who knows me best shall choose for me.

And so whatever his Love sees good to send, I'll trust it best, because he knows the end.

MRS. LOLA M. RISHLE, Toledo, Ohio.

There is not the least necessity in trying to prevent people from thinking. They are quite ready enough to be stupid or indifferent without any external inducements. The huge dead weight of established prejudices is amply sufficient. We may say that free thinking is not only right, but a duty. A man, that is, is bound to be as reasonable as he can.—Sir Leslie Stephens.

Much of the religion to-day is only respect for the religion of the past—investigator.

Shun passion; fold the hands of thirt; sit still—and truth is near.—Emerson.

## In the Realm of Science.

Interesting Particulars in Reference to Vibrations.

In Prof. Alfred Russel Wallace's great book, entitled "Man's Place in the Universe," on page 281 read as follows: "Light is now explained as being due to vibrations of ether, that mysterious substance which not only permeates all matter, but which fills all space at least as far as the remotest visible stars and nebulae."

"The exceeding minute waves or vibrations of this ether produce all phenomena of heat, light and color, as well as those chemical actions to which photography owes its wonderful powers. By ingenious experiments the size and rate of vibrations of these waves have been measured, and it is found that they vary considerably; those forming the red light, which is least refracted, having a wave length of about one-two hundred and thirty-six thousandth of an inch, while the violet rays at the other end of the spectrum are only about half that length, or one-sixthundred and thirty thousandth of an inch. The rate at which the vibrations succeed each other is from five hundred and two millions of millions per second of time for the extreme red rays, to seven hundred and thirty-seven millions of millions for those at the violet end of the spectrum. These figures are given to show the wonderful minuteness and rapidity of these heat and light waves on which the whole life of the world, and our knowledge of other worlds and other suns directly depend."

Then in addition to this, there are the ultra violet rays of light which are so exceedingly rapid that no system of measurement yet devised by man can estimate their rate of vibration. Indeed, says Prof. Carl Snyder: "The ultra violet ray of light is beyond the range of the human eye; it affects only the very sensitive photographic film." Hence it is the ray of light which renders the art of photography possible, and by means of it very distinct and beautiful photos of a railway express train moving at the rate of sixty miles an hour have been taken by Prof. W. M. Lockwood in the one-five hundredth part of a second, and the picture is as complete and perfect as though the train were standing still.

This proves that the normal eye cannot reach above the violet ray nor fall below the dark red ray in our range of vision; all above and below these two ends of the spectrum are dark to us; and it is just so with the human ear. We cannot hear the sounds, if there are such, which in tone, fall below the lowest, or rise above the highest range of musical notes.

In the year 1849, Heinrich Hertz, a scientist of Germany, discovered a wave or vibration running through all material, all substance, all ethers, gases, fluids and solids. The matter was taken up by other scientific investigators, and the discovery of Hertz was proven to be true. But not one of them could discern any function or useful application to this knowledge, but all honored the discoverer, by naming it "The Hertzian Wave," and thus it is known to the present day; yet two years ago a French warship while riding at anchor in a still, quiet harbor of France suddenly exploded, her magazine containing a large store of smokeless powder of high tension. The ship was utterly destroyed, a number of human lives went out with the explosion.

A commission was called by government authority for the purpose of investigation into the cause or causes of the explosion. The highest scientific talent that could be obtained, after long and careful inquiry, decided that the explosion was due to the agitation or friction set in operation by the Hertzian wave or vibration in the molecules of this high tension powder, thus causing it to explode, and so destructive function, if not a creative one, was at last found for the Hertzian wave.

Within a very recent period of time, two investigators in Paris, France, viz.: Monsieur and Madam Curie, discovered the new metallic substance now known as radium. A small particle of this radium confined in a short section of glass thermometer tube, and fused tightly shut at both ends by means of blow pipe, constantly emitted through the solid glass, a volume of an imponderable, immeasurable element, which has since been proven to be helium; an element which will not unite chemically or otherwise with any known substance in nature; and yet what is more strange, is the fact that the volume of radium within the glass tube is not diminished or consumed. This radium ray or helium passes through all substances, as glass, the most solid rock, the hardest steel, etc.

Now it is proven by means of the spectroscope, that this same element, helium, is found and is known to exist in the sun's photosphere, and it is not improbable, and is indeed very probable that it is the source of the ultra violet ray of light, the very same that affects the sensitive photographic film. Who is there that can say that this is not true?

Now the primal etheric ray, or cosmic ether, spoken of by Prof. Wallace, the Hertzian wave, and the radium ray or helium element, may be, and most probably are, one and the same.

The conclusion comes very forcibly to my mind that this trio of elements or one element, whichever it or they may be, is the source of all creative as well as all destructive power in nature.

Assuming that the foregoing is true, I arrive at the following:

### Postulate.

All things which exist in the material world have come into being as the results of susceptibility to the vibrations of COSMIC ETHER acting on the primal elements of their composite structure, through natural process by Chemico-Vital affinity.

I commend the above to the thoughtful consideration of Col. Van Horn of Kansas City, whom I met in Washington, D. C., some years ago.

I am very truly,  
Canton, Ohio.

DR. GEORGE B. COCKS.

### He Has Conclusive Evidence of Spirit Return.

"I have just finished reading the article, 'Investigation of Mediums,' by Mr. Carrington, with an introduction by Dr. James H. Hyslop. In reply I wish to say that if I had had such an experience, I would feel like giving up all further investigation of the phenomena, but my experience of about seven years has been vastly different. In Nos. 842 and 855 of The Progressive Thinker, I gave a little of my experience, and since then I have had many wonderful like experiences. I for one have positive proof that spirits do return, and that the 'spirit world' is as much a reality as this earth-life."

My father, who passed over on July 28, 1905, has conversed with me twice, speaking to me of things which nobody knew but himself. My aunt, my father's brother's wife, who passed on several years ago, has materialized twice, and each time I fully recognized her. I began giving private sittings some two or three years ago, then I conducted two home circles each week for nearly a year while living at Hartford, Conn.

I can truthfully say I have never attempted to give a message, purporting to come from a spirit, without KNOWING absolutely it to be what it claimed.

Only last evening, after having finished supper and reading the evening paper, I was sitting quietly by the fire, and I distinctly heard a voice say, 'Write! Write! I replied mentally, 'What shall I write?' I was told to write a letter, and I again replied, 'To whom?' I was told to write to a friend, naming a party, whom I had never written to, but once before. I had not the slightest idea of what I was to write. After I commenced, I was conscious of the spirit of my friend's father guiding my pen, he having passed on some five years ago, long before I ever knew anything of Spiritualism or had the least idea I would ever become a clairvoyant. I would go to a circle for a mere pastime, or because of no other place to spend an evening, and I never went but I got a test which I afterwards found to be true. Before I was aware of it, I began to develop, and to SEE and HEAR, until now, I hardly have a day or night pass without getting some communication from the spirit side of life.

B. F. WEBSTER, Terryville, Conn.

Missionary Work in Minnesota. Mr. Henry Hegdahl was in the field for missionary work for the State Spiritualists' Association of Minnesota, after May 1, 1908, and any local society or individuals wishing his services will please correspond with the secretary, F. E. Irvine, 904 Hastings ave., St. Paul, Minn.

### THE EARLY SHAKERS.

Wonderful Spirit Manifestations Occurred Among Them Before the Raps Were Heard at Hydesville, N. Y.

They commenced in 1837, the writer being eight years of age, and a member of the society in Yeringham, Mass.

We had heard of the work already in operation in other places, and being very anxious to have a part in the same, held many "revival meetings," and consequently realized in our own midst a great "down-pour" of spirit power. Many became clairvoyant, and conversed face to face with the departed. Several had trances, one of whom at times would remain hours in that condition, and on returning to the normal state her travels in spirit-life, and the many wonderful sights she had enjoyed and departed friends with whom she had met, who recognized and greeted her, the same as though they had still been in earth-life. She said everything she saw seemed just as natural as anything here, but was mostly of a higher type of beauty. She saw gloriously grand temples where angel beings were assembled, and seemed to be in the attitude of worship. She was taken into beautiful mansions, where she saw spirits occupied with various kinds of employment, all seeming to her on an elevated plane, but still natural, and real as here.

Some she noticed were seated at desks, and occupied with writing. She went sailing on a lovely sheet of water with a company of departed friends, some of whom she had lived with previous to their transition. She said the boat was a fairy-like thing, and glided over the lake with the greatest ease, and she enjoyed the trip wonderfully.

Her guide took her to some places far from pleasant, where dark, undeveloped spirits were congregated, and who seemed to be occupied as when on earth, with amusements of a low down character. She saw some in dark, dismal dungeons, and bound even with chains, which caused her to feel such agony of soul that she begged her guide to take her away.

But most of which these trances met with in the life beyond, were so beautiful and so strongly attracted them, that they expressed a desire to remain and never return to earth.

There were many in our midst who spoke in unknown tongues, while others would interpret the same. Numerous new songs, both words and music, were extemporaneously sung in our meetings. There were those who had the power to read the thoughts and secret intents of others. Impressions were frequent, both of our own departed and spirits of foreign type. Nearly all the different nationalities were represented. Indians were greatly in evidence, and frequently spoke and sang in their own peculiar dialect. Many beautiful presents were brought to us from the "immortal side" of life—flowers, fruit, doves, singing birds, lambs, instruments of music, gold chains, girdles, diadems, and other rich ornaments; robes, satin slippers, wreaths of flowers for the head, and other things too numerous to mention.

Hundreds of communications, both verbal and written, were handed out, and many trances lectures were delivered for our benefit.

It was predicted by our mediums ("instruments" they were called), that these manifestations of spirit power would be spread abroad through all the land for the enlightenment of those who, as yet, knew nothing of the continuance and beauty of the life beyond this, nor of the power of disembodied souls to return and communicate with those still on earth.

These "gifts" (as the manifestations were called) continued without abatement for eleven years, and then almost entirely ceased. Somewhere about 1848, we heard of A. J. Davis, and his initial experiences as seer and writer, and later on of the "Rochester rappings," all of which to our people was not the least surprising.

JULIA H. JOHNSON, West Pittsfield, Mass.

### SPLENDID EDUCATIONAL FEATURES.

To the Editor: I desire to congratulate you for making the light that you are on the friends, and the splendid educational features of your great paper. No one desiring to keep in touch with the spiritual movements of the present age, can afford to miss a single issue of your excellent paper.

Yours truly,  
C. D. OVERACKER, Ashtabula, Ohio.

The Progressive Thinker should visit weekly the family of every Spiritualist in the United States. Should YOU, not being a subscriber, happen to receive a SAMPLE COPY you should look it over carefully, and see the vast amount of interesting matter it contains. By receiving its visits weekly you will keep in touch with this great movement the world over, and at the same time realize that you are assisting in sustaining the largest Spiritualist paper published on this earth to-day, and thus you will aid in disseminating the grand truths of SPIRIT RETURN. Subscribe for THE PROGRESSIVE THINKER now, and send for one of our remarkable premium books. By becoming a reader of the paper you will learn about the Spiritualist camps, and know also what the Spiritualists are doing and saying the world over.

Hold your thoughts, your mind, your will in principle and you will succeed.—Huling.

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

## Ella Wheeler Wilcox's Warning

As Expressed in the Los Angeles Examiner.

In a communication to the Los Angeles Examiner, Mrs. Ella Wheeler Wilcox says:

The great mistake made by orthodox Christianity to-day is the preaching of a "heaven," wherein mortals become "angel spirits" immediately after death, or else descend to the other land of "lost souls." Quite as mistaken is the idea of a sleep until the Judgment Day.

Death does not make an angel of a mortal unless the work was commenced on earth.

The spirit realms are many, and they contain as varied conditions, grades and orders of existence as the earth.

The man who dies with no god but money, no religion but gain, goes into the earth-bound realm—the first sphere—and remains there until he develops a higher ideal. He is just as much alive, and just as mercenary, and just as eager for power, as he was on earth; but he has no physical body with which to act, and his greatest happiness lies in controlling the body of a medium, and, through the medium, other mortals. The earth-bound spirits retard their own progress to higher spheres, injure the medium by weakening her individuality, and they mislead mortals who lean upon their advice.

The whole purpose of life is self-development. Each mortal is meant to work out his own destiny, his own "salvation," which means using all his own powers of body, mind and spirit while on this sphere.

If he does this he will be helped by spirits from the higher spheres—the realms lying beyond the earth plane. They will give him electric force, courage and inspiration.

Spirits of the higher planes are ever ready to give the right help directly to mortals who have developed the higher qualities. In time of great need, sorrow or danger, they are sometimes able to reveal themselves to sight or sound, but this rarely occurs, save to those who have studied the right method, and become masters of the philosophy.

It is a sign of ignorance and bigotry to deny the fact of spirit communion to-day.

It behooves every mortal to be alert, wide awake, right minded, and to make his mind a receiving station for wireless messages from the highest realms only.

Such realms never send messages concerning Wall street, or money matters. The material messages come from material realms and minds.

A large percentage of church members are men and women whose minds are more occupied with the thoughts of lands, houses, equipments, clothes, jewels and food, than with intense aspirations for spiritual development. Over such minds earth-bound spirits oftentimes obtain dominion without the aid of mediums or the consciousness of the victims. Why not study this subject calmly and sensibly, and find its high moral influence, instead of sweeping it aside as "trash," "superstition" and "nonsense?"

### THE N. S. A. ENDOWMENT FUND.

An Important Communication from the Secretary, G. W. Kates.

It is possible that many Spiritualists wonder why I do not do more to gain an increase of the Endowment Fund. It is evidently true that the N. S. A. and the future of Spiritualism to seek for an accumulation to that fund. And it is an obligation to our ardent treasurer and benefactor, Theodore J. Mayer, who was anxious for such a fund. He had passed through many trying financial ordeals of the N. S. A., and knew the need of a fund for the great work that organization for Spiritualism is constantly increasing. The uncertainty of contributions, and the need of incessant soliciting to obtain them, makes a more certain method to secure funds for propaganda and protection to be forthcoming.

What would be more sure than a fund on interest to bring in stated income? The treasurer of the N. S. A. a few days ago reported to me nearly two hundred dollars interest paid him on the balance now in banks. That is more than I obtained as the result of the request for a special collection; hence is not calculated to create the off repeated charge that the N. S. A. secretary is always begging.

The endowment fund will bring in a constant increment to the N. S. A., because the principal cannot be used. It must remain for indefinite support. One hundred thousand dollars in an Endowment Fund will support the N. S. A. work as at present constituted, without using one dollar of that sum. It will produce four thousand or more dollars, annually, in increment for the great work before this body.

Some people occasionally cry aloud: "Oh, the N. S. A. will not exist very long!" IT NEVER HAD SUCH GOOD CHANCE FOR LONGEVITY AS IS NOW ITS OUTLOOK! Even during this time of stringency, the funds are coming in nearly equal to the outlay. And the necessity for use of money has never been so exacting as during this year.

THE N. S. A. IS SURE TO LIVE! THE DEVOTED LETTERS FROM ITS FRIENDS ASSURES ME OF ITS LONGEVITY.

I had no idea of the real devotion of Spiritualists to their cause until I came to this office as secretary. The spirit of love for the cause manifest by many is truly sublime!

I have grown to be an optimist about the cause of Spiritualism. I see no need or cause for pessimism. There are some of whom I have heard who will greatly aid the Theodore J. Mayer Endowment Fund, for the future support of the N. S. A., when many small donors shall have shown their willingness.

Thus your small donations will have a great effect! Do not despise to make them.

Another sign of some sort of prospect is that through law firms and by request to a United States Senator the incorporated and financial stability of the N. S. A. is being examined. I am sure that some legacies and large donations are not far off. Will we make a poor or good showing to all such inquirers? It is for the Spiritualists at large to say. The officials of the N. S. A. must depend on every man, woman and child allied to Spiritualism to assist in impressing all people that the Spiritualists are an earnest people.

I must give other notices soon. Among these the annual dues of auxiliary societies expected on or about June 1 each year.

I must notify all that the dues should be sent in. But these are not sufficient, and many societies bear a burden in paying them.

Will others also bear a portion of

the burden? Will the Spiritualists of the United States let one good married couple do more for the Endowment Fund this year than all of you? I refer to the donation of \$2,000 to that fund made last fall by Mr. and Mrs. A. Sanders. Will you who are friends of Spiritualism do as much? Why, 2,000 persons paying \$1 each will do as well. Are there not that many earnest Spiritualists? And, suppose half of these duplicate, or further manifold the sum of their donation?

Would the N. S. A. be compelled to send out exhorting and soliciting letters much longer? Would the spirit of generous and devoted Theodore J. Mayer be aware of your generosity, and rejoice in his spirit separation from personal opportunity to assist? You surely believe he would! Will his spirit be made sad if we fail? Surely you think so!

I cannot wait to you again for some time about this Endowment Fund; hence, will you bear it in remembrance and assist when you can? In memory of Brother Mayer and his great benefactions, let us make this fund a complement to his life in devotion to the spirit helpers of humanity who desire worthy workers on earth, and the power to grant opportunity to their mediums, let us make the stability of our cause for a perpetuity of usefulness. In the name of your own beloved in spirit life, make some tribute to the cause that will assist to allay the sorrow and despair of other mortals whose homes have been visited by the angel of life who has so beautified for you the way of death. May your soul partake of great joy for all you do to assist all humanity to progress and to create peace and purity on earth.

Fraternally,

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

600 Pennsylvania Ave. S. E., Washington, D. C.

### THE BOOK OF LIFE.

A page in the book of Life, Which chronicles our birth, Unspotted by the worldly strife, It tempts with joyous mirth.

As days and years go by, 'Tis youth and age that race; However the rivals try, 'Tis age that wins the space.

We turn to the pages past—The leaves are blotted—worn—As if a cold, wintry blast Had left them tattered—torn.

But others have a peaceful look; Some shine with gladness ray. Such records in life's long book illumine the darksome way.

When finished, an angel's seal The pages close; the call Has come. Can we truly feel That God forgives us all?

JULIA GOODRICH BISHOP.

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True politeness is perfect ease and freedom. It simply consists in treating others just as you love to be treated yourself.—Chesterfield.







# Spontaneous Spiritual Phenomena.

Spontaneous Spiritual Phenomena are always highly interesting, because they often come when least expected, and are startling in their nature, and seemingly independent of any medium, as the like is not often repeated.

## THE WORLD OVER.

Spirit Return is prevalent the world over. There is not a country, civilized or barbarous, but what can present irrefutable evidence that the Door is open between the earth and the Spirit World, and that evidence is often derived from those who are in no sense professional mediums. That Spirit Return is becoming all the time more extended, is now generally recognized as true. In this country the sifting process is going on, and gradually the frauds are being weeded out, and a clearer and purer atmosphere pervades our Cause. Read carefully the following remarkable occurrence from the Hindu Spiritual Magazine, published in Calcutta, India:

### Husband Talking With His Dead Wife.

It was in October, 1898, that I came to learn from a sub-editor of the Amrita Bazar Patrika that one of his very near relations, whom we shall call M—, had not only seen the apparition of his dead wife, but had talked with her several times. M— is a son of the late Babu A—, a gentleman who held a good position in the commercial circle of Calcutta. M— was married to a daughter of a well-known medical practitioner of this city, who had also just then died. The name of M—'s deceased wife was T—.

M— was a stranger to me, though his father had been an acquaintance. On inquiry I learned that he was an undergraduate of the Calcutta University, employed as an assistant in a respectable mercantile firm of Calcutta. Through the sub-editor of the A. B. Patrika alluded to above, I opened communication with M— and asked him to pay me a visit. But he was very reluctant to come in contact with me or relate his story. However, when I gave him my word that I would not publish his real name in any newspaper, he agreed to tell me all.

Instead of seeing M— at nine, I preferred to call on him at his house, so that I might have an opportunity of examining the room and the very spot where the alleged apparition of his wife had appeared to him. So, on the evening of Oct. 12, 1898, I and the sub-editor of the Patrika came to his place. M— told me the following story:

M— said that he had married again, and got a little child by his second wife. After his second marriage he had seen his dead wife now and then in dreams, but he attached no importance to it. He had never read any book on the subject of an after-life, nor had he ever cared to do so. "The appearance of his dead wife, while he was asleep, did not, therefore, make any impression upon his mind.

In the beginning of December, 1896, one night at 12 p. m. M— suddenly awoke to find that his dead wife was standing near his head. A lamp was dimly burning in the room, and his second wife sleeping by his side. He had no belief in ghosts; nay, he was never nervous about uncanny things. But the unexpected apparition of his wife, who, he thought, had been lost to him forever, unnerved him, and he screamed in fear. His second wife and other inmates of the house were roused from sleep and, when they asked him about the reason of his fright, he said, he had seen something dreadful in his dream. He again slept that night but saw nothing again.

Nearly eight months passed away and M— forgot all about the incident noted above. His deceased wife had a younger brother who was to be married. She was deeply attached to this brother. For some reason or other M— was not then in good terms with the family of his dead wife's father. He, therefore, took no notice of the approaching nuptials of his brother-in-law. Indeed, M— was resolved not to join the marriage party or send any wedding presents. Two days before the marriage of his dead wife's brother, he was sleeping alone in his room with a lamp burning dimly. It was about midnight, when he suddenly awoke. Opening his eyes he was startled to find Mrs. M—, his dead wife—(we shall call her V)—standing near his bed at a distance of four or five cubits. As soon as they gazed at each other, V— began to utter something. M— now sat up but could not catch the meaning of his words. He next intently looked at apparition when the latter distinctly spoke thus: "You know how passionately attached I was to my younger brother. Had I been in your world I would have taken keen interest in his marriage and made myself happy. I am not there now; please therefore substitute yourself in my place; do all the needful in this connection. You must make the wedding presents on a suitable scale."

Having said this, the apparition disappeared. M— was very much agitated and had not much sleep that night. He rose early next morning and at once started for purchasing wedding presents. His friends and kinsmen were surprised at this unaccountable conduct on his part; for, they knew all about his strained relation with his dead wife's family. He, however, did not explain this sudden change of attitude on his part to anybody.

Asked to describe the appearance of his dead wife as he had seen her, he said: "When dying my first wife was dressed in a saree with red border. On her wrists she had conch and steel bracelets. The hairs of her head were loose. She appeared to me exactly in the same condition, that is to say, she had a red-bordered saree, on her wrists were conch and steel bracelets, and her tresses ran loose. I marked only this difference in her appearance, that while she was almost a skeleton on her death-bed, now she looked quite healthy and strong, just as she had been in her normal condition."

I asked M— if the apparition of his wife expressed any pleasure at seeing him. He said that she showed no sign of any feeling whatever. During her life-time she was always jolly and had a smiling countenance; but now she appeared to be very grave. According to M—'s calculation the apparition stood by him and talked for four or five minutes.

Another two months passed and M— had no further communication from his dead wife. He was employed as an assistant in a certain respectable Indian firm of Calcutta and expected an increase to his salary. But his master was apparently not disposed to do him justice, and, in disgust, he was resolved on giving up his appointment. As a matter of fact, he had drafted a letter of resignation and had it ready for submission on the

following day. That night, however, at about midnight, when he was sleeping with a lamp burning in his room, he awoke and saw his dead wife before him, dressed exactly as on the former occasion. M— got up in bed, and looked at the apparition which at once spoke these words: "Don't give us your appointment; your master will soon increase your salary." Then looking at one of his feet it said: "Why do you not apply any medicine to the sore?" M— now, for the first time, opened his mouth. He replied: "I have tried various medicines in vain. I shall no more use any." The apparition said: "I will give you a medicine. Try it and you will be cured." The dead wife then named a certain plant, explained how it should be used, and vanished.

The medicine was applied and proved efficacious. As regards the increase of salary, his master actually sent for him the day following that on which he saw the apparition of his wife, and of his own motion promised to give him a lift. On this occasion also V— stayed and conversed with her husband for about five minutes and looked very grave.

M— again did not come across the apparition of his deceased wife for some time, that is to say, till the month of Sravan (August, 1897) arrived. This Sravan, curiously enough, had several times proved a fatal month to the family of V—'s (dead wife of M—) father and uncle who lived together. Scarcely had a Sravan passed without the death of a member of this joint family. V— herself died in Sravan. Before her death, a son and a daughter of her mole had breathed their last in the same month. Her father likewise departed this life in Sravan, 1897. A strange coincidence should be mentioned here. V— had died of fever after having suffered fourteen days; that was exactly the case with her deceased father.

M— related to me the following extraordinary story regarding a minor daughter of his wife's uncle, who is a respected member of the legal profession and is still living. This girl and V— were of the same age. They were cousin sisters, lived in the same house, and were deeply attached to each other. When the girl in question was about eight, she now and then fell into a trance and personated a deceased lady who belonged to a Mittra family of Konnugger. The girl used to lose her consciousness and speak thus: "I am the wife of — Mittra of Konnugger. My clothes caught fire and I was burned to death."

One day a member of the Mittra family of Konnugger came to the house of V—'s uncle for legal advice. The girl, who was in the inner apartment, became unconscious and said, "My husband is in the outer house talking with Babu —," naming V—'s uncle. The girl shortly after died. When dying she said: "I had a daughter at Konnugger. She died a few days ago. She has come to take me, so I go." On inquiry it transpired that a lady in a Mittra family of Konnugger had really been burned to death; apparently the spirit of this lady had possessed the little girl. It also transpired that this lady had a daughter who had died sometime before the death of the daughter of V—'s uncle. Possibly the spirit of the Konnugger lady's deceased daughter appeared before her mother, who had yet been in possession of the little girl, when the latter died!

But to return to M—'s personal experiences. The month was Sravan, 1897, and V—'s father (M—'s father-in-law) was laid up with a fever. No one, however, suspected that it had taken a serious turn. M— was in his bed room and had all but fallen asleep—it was between 11 and 12 p. m.—when the apparition of his wife appeared. She said to M—: "Father's condition is not good. Possibly he will not recover. Look after him frequently." The apparition immediately disappeared.

M— was with his father-in-law when he breathed his last. Just before his death, M— found his wife sitting by the side of her dying father. But he saw her only for a few moments. His father-in-law was fully conscious of his approaching end. On seeing M— he shed tears. Suddenly he fixed his eyes intently upon something invisible to others and burst into a loud fit of laughter. He then turned on his side and immediately expired.

After this incident V— did not appear for some time to her husband. The latter, however, having seen her apparition so many times became quite indifferent to his second wife, who was only a girl of fifteen. He had also quarrelled with the latter's father, and thought of cutting off all connection with them. Now, as stated above, M— had a child by his second wife whose Shasti Puja ceremony was to have been performed on the 1st of September, 1897, at her father's house. M— was determined to keep himself aloof from this ceremony. With this resolve in his mind he sought his pillow on the 31st of August, 1897, and tried to compose himself to sleep, when he was suddenly visited by the apparition of his wife.

"To-day," said M—, "her face was not serious; on the other hand, she smiled and was very gay, as she was in her life-time." M— was in a reclining posture but he sat up, to see and hear more distinctly. V— took her husband to task for neglecting his second wife and thus remonstrated with him: "Have you acted rightly," the apparition said, "by not sending the necessary things for the Shasti Puja ceremony of your own child? Have you lost your sense completely?" M— replied, "I don't want to keep any connection with my second wife or her father?" V— showed some temper and said: "She is yet only a child; how can you be angry with her? And then what is her fault? If you have any quarrel with her father, surely she should not suffer for that; you have married and owe a duty to your wedded wife. Besides, I have left two little children of mine behind. How can you expect their step-mother, your second wife, to love them if you make her unhappy?" M— was not yet softened and was about to argue, when V— mocked him for his stupidity, and, in a commanding tone, said: "Don't be foolish. Carry out my wishes. Help the girl in the Shasti Puja ceremony. Make her happy and tell her to take every care of my two children." The apparition then melted away.

At this visit M— made a request to his wife, V—. A few preliminary observations are here necessary. M— had not, up to this time, told anybody about the apparition of his first wife. His sudden interest in her father's family, however, had aroused the curiosity of a brother-in-law of his who had married V—'s eldest sister. To him M— disclosed all, and his brother-in-law communicated the secret to V—'s mother (M—'s mother-in-law). The latter sent word to M— (through the same brother-in-law, asking that if he, M—, again met V— he should not fail to ask her to pay her mother a visit. The brother-in-law also requested M— to tell V— to appear before him, if possible; so that he might beg pardon of her for a certain unkind act towards her when she was ill. When, therefore, V— appeared before her husband on this occasion, M— inquired of her why she did not make herself visible to others. Her reply was that, "as others did not want to see her, so she did not go to them." "But your mother certainly is anxious to see you?" "Yes," said V—, "and I shall try to appear before her." "And your brother-in-law, you know, is very sorry for what he did and is therefore dying to have a word with you?"

The apparition gave no reply to this; it only said, "Here we bear no anger or malice to anybody."

After this incident, M—'s mother-in-law actually saw her daughter, V—, one evening. She related the story to her son-in-law, M—, thus: "V— came to see me yesterday evening. Unfortunately I felt nervous, and, therefore, could not carry on any conversation with her." "How was she dressed?" in-

quired M—. "She had put on the same red-bordered saree and the same conch and steel bracelets on her wrists which she had worn on her death-bed." M—'s brother-in-law, alluded to above, also came across the apparition. He said to M—: "Yesterday, while in a half-sleepy, half-awake state, I saw V—. She appeared in a red-bordered cloth, with conch and steel bracelets round her wrists. I had no conversation with her."

It was on the 3rd of October, 1898, that V— again came and remained with her husband for a long time—according to M—'s calculation it might be twenty to twenty-five minutes. M— was seated in a chair, reading a book, in the light of an ordinary kerosene lamp; the hour was 11 p. m. A younger brother of M—, aged about twenty, was sleeping near him at a distance of ten or twelve cubits, when the apparition appeared. As ill-luck would have it, M— always felt nervous in the presence of his dead wife. She had tried her best to infuse courage into him; all the same, he could not shake off a sense of vague fear from himself. To-day, however, he ventured to ask the apparition a few questions, specially as V— no longer looked grave, but was as gay and full of good humor as she was in her life-time. The first thing V— said, immediately after her appearance, was, "Don't give up your appointment. Rest assured, your salary will be increased."

M— now put the following questions to his dead wife: "Where are you now? Who are your associates? Who takes care of you? Have you come across my father and your own father who are dead?" The apparition replied: "We are all independent here and rely upon ourselves. I, however, live with my mother's father. I have met your father. He is in a higher place than the one I occupy." Here M— interrupted his wife and inquired, "What do you mean by higher and lower places?" "I cannot explain that to you just now; but I hope to do so in due course"—was the reply. M— asked: "Cannot your father make himself visible to me? Where is he?" "Father and I," said V—, "now reside in separate places. He will have to remain for some time yet where he now is. In due course he will be strong enough to be able to come to you." The apparition then disappeared.

This incident, as already stated, occurred on the 3rd of October, 1898, and I came across M— on the evening of the 12th of that month, when he related the whole story to me. I took notes of all that he had said, in the presence of the sub-editor of the A. B. Patrika, who was with me at the time, and recorded them in the form of a memorandum two days later. It is from this memorandum, which is dated 14th October, 1898, and not from memory, that I have written the present story. I mention it to show that the facts stated therein can be thoroughly relied upon, unless, of course, it is suggested that a fiction was deliberately concocted by M— and thrust upon me. But M— had no motive to deceive me or a few near relatives of his, with a story which, he was very particular, should never see the light of day; and which concerned his dead wife, whose memory was sacred to him.

Asked if he found anything in the apparition which was not noticeable in his wife when she was alive, M— replied thus: "The apparition was the exact copy of her former self. I was surprised to find that there was not the slightest change even in her fingers, teeth, etc.—What was still more astounding was her voice. She spoke as distinctly as she did when she was alive—indeed, her words were so distinct that there was not the slightest difficulty in understanding her. I caught every word she uttered. She looked serious in the beginning, but during her last two visits she had the same smiling and lively face as was peculiarly her own. It seemed to me as if she were leaning on the wall and the distance between me and her apparition was between four and five cubits." He then showed me the spot on the wall where the apparition had invariably appeared as well as the bedstead and the chair where he had sat.

M— is yet living. I met him about two years ago. He said he had not seen the apparition since the 3rd of October, 1898. He then begged me not to refer to that matter again. Later on, I learned from one of his relations that both M— and the members of his family, frightened at the frequent visits of the apparition of his dead wife, had performed a certain ceremony which had the effect of putting a stop to its appearance.

MOTI LAL GHOSE.

[Re the above, we have received the following corroboration from the sub-editor of the Amrita Bazar Patrika to whom the writer refers: "The facts detailed above relate to a very near relation of mine, and were communicated by me to my revered chief, Babu Moti Lal Ghose, who was so interested in the recital that he wanted to verify the truth by a personal reference to the party. A meeting was, therefore, arranged at the residence of my relation, to which I accompanied Babu Moti Lal. It was in my presence that the interview took place, so that I can subscribe to every word of the article. The physical manifestation of the radical cure of the long-standing ulceration on the sole and the fructification of the promise as to increment of pay were facts which convinced even the most skeptic. The facts certainly appeared startling to the few of us who were cognizant of it. Besides Babu Moti Lal, the late lamented Maharaja Sir Joteendra Mohun Tagore also evinced great interest in the story and deputed some of his relatives to inquire into the matter."—Editor, Hindu Spiritual Magazine.]

## ANIMALS SURVIVE DEATH.

Interesting Incidents in Connection With the Life of Animals in the Spirit-World.

The New York Sunday Mercury says: "Have animals another life?" That is a question often asked by people who have pets. "The wife of a German landscape painter declared that after her favorite roebuck died, although at some distance from her, she heard the animal bounding up the stairs, as he was accustomed to do in the early morning, to be fed with milk at the door of the chamber of his mistress. The Prince of Solms-Braunfels, who related this to Mrs. Howitt Watts, says the lady always believed that the spirit of her roebuck had come to bid her adieu. A scientific German gentleman, Dr. Justus Kerner, gives an account of the spirit of a greyhound seen at the time of its death. The Prince of Solms-Braunfels, who related this to Mrs. Howitt Watts, says the lady always believed that the spirit of her roebuck had come to bid her adieu. A scientific German gentleman, Dr. Justus Kerner, gives an account of the spirit of a greyhound seen at the time of its death. 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## THE PROGRESSIVE THINKER

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SATURDAY, APRIL 25, 1908.

## WORDS OF CAUTION.

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

**AN ENTIRELY NEW DEAL.**  
The postage on papers has been increased to so that 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 rate—a mere trifle. Hence, to all the British possessions on this continent the paper hereafter will be \$1.50 per year.

## Evil and Good from a Common Fountain.

Earth would be a veritable paradise, and a fit place for the Gods to inhabit, if all the good things taught by priests were carried out in practice, and the evil things were eliminated. But have we not all seen in every day life that preaching and practice are widely divergent?

Go read a truthful history of the Popes, who claim succession from Peter, with power "to bind on earth and loose in heaven," and the reverse! A blacker record was never written, and only the better features have been transmitted to our times. The Inquisition, with all its disregard of life and natural rights, had their inheritance. And when news of St. Bartholomew's massacre reached Rome the Te Deum—We praise Thee, O God—was ordered by the Pope to be sung, to be followed by a year of jubilee, to glorify that massacre of 70,000 Huguenots, Aug. 22, 1572.

The mind involuntarily takes in the expulsion of the Jews and Moors from Spain; the confiscation of estates; the reduction to slavery of many of their fairest daughters; the destruction of their literature; and theft of much which was reconstructed and now appears as inspiration. Whether our pen will be able to relate it, the time is not distant when a search-light will be turned on Spain, inquiring into the fountain from which flowed much of Holy Writ. And it will not be found the ancient thing almost universally supposed.

We have a large volume, with quotations from Catholic authors, justifying and encouraging every variety of crime committed in advancing the faith, and many of those quotations were recalled as we read the following beautiful and truthful words from the pen of Bishop Ireland. We trust the Bishop's own life is in keeping with all the lovable words he wrote for the guidance of others. If so, as we believe it is, what a contrast with other lives and other priests, who, in practice, ignored every noble precept therein inculcated. But read and enjoy as we have done. Bishop Ireland was addressing some years ago the National Educational Association in session in Minneapolis, and said:

"Teach your pupils the love of Truth. Exhort to them its beauty. See that they consecrate themselves before its shrine. Teach them that their lives are noble and only grand when no falsehood hovers over them; when truth in its plenary objectivity is fully reproduced in their minds, and transfigured in their characters. Teach them that the Truth must be the adornment of their lips in speech, and their pens in writing; that the lie spoken or written is more baleful and inglorious than the lie enounced in the mind, for it goes out to darken and pervert the minds of others."

If those productions, classed as divine inspiration, abounded in such noble sentiments every good man and woman would gladly accept them as heaven-born inculcations, and would be the better for adopting them for their daily guidance.

Wisdom is defined by a Missouri editor as the act of keeping one's mouth closed when he has nothing to say.

If you want to know the opinion of your neighbor, you want his honest opinion. You do not want to be deceived. You do not want to talk with a hypocrite.—Ingersoll.

## The Old Location and the New.

The evangelization of the world during the next twenty-five years has become a fixed fact, if we are to accept the determination of the new Presbyterian movement, backed as claimed by the wealth of Christendom. This being the case, it becomes doubly important that we know the terminal destiny of mortality, and the exact location of that terminal.

Heaven, on the throne of which God sits in person, and on the right hand of whom is seated Jesus, who officiates as Judge, while the righteous are assembled near, used to be just above the clouds, and across a great gulf at the left was Satan's empire, with all the innumerable quillions of subjects who have lived and died since time began, burning, suffering and writhing in eternal flame.

And hell, so capacious as to hold the countless throng must have a place somewhere still, if it still exists. The ancients taught that heaven was just above the cerulean vault that bounds vision and that immediately below float the clouds; that God came DOWN to see what Adam and Eve were doing in the garden of Eden, where he had placed them; that he made another trip DOWN when the builders of the tower of Babel were erecting a structure so they could scale heaven. Priests, we are told, to get near God, ascended the mountains to address prayers and make sacrifices to him. Moses made a fatiguing journey up Mt. Sinai, to receive the ten commandments, and the Lord passed the stone tablet on which they were inscribed, down through a break in the cloud to his deputy to communicate the same to his followers. Elijah, when he dropped his cloak for his successor, was on an upward flight to heaven, as was Jesus, when he made his ascension in Galilee.

The pyramids, scattered all over the plains in non-mountainous regions, were really built for altars, where priests could make sacrifices to God, and pretend to communicate with him.

But a terrible calamity followed the discovery of the telescope. When Galileo directed it towards heaven the long coveted world of eternal joy was not visible. Though near 300 years have intervened not a vestige of it or its inhabitants can be found. Did those Elysian fields, alike the hope of Pagans and of Christians, take to themselves wings and fly away? Or were they only an intellectual mirage, the dream of romancers? We are of the opinion they were mistaken in the location; that the loved and seemingly gone, are still all around us; but too refined for normal vision.

And hell, that was located under the earth. Do they mean in the interior of the earth? Probably. An English sea captain, some 300 years ago made oath that while sailing past Mt. Hecla he saw the devil with a person in his arms, flying through the air towards the awful vortex, into which he plunged, and was lost to sight. And the priests believed it, at least they claimed they did, and taught it from the pulpit as a fact.

Squiers, in his "Nicaragua," said Catholic priests were in the habit of taking their congregations to the summit of Mt. Masaya, and pointing to the raging fires below would declare, "that is hell." He says, page 550: "Some confessors have imposed no other penance than to visit this volcano." But, good reader, rejoice with us, for further down the page Squiers told us: "The fires are now cold in the crater, and the 'Hell of Masaya' is extinguished."

Heaven all around us, and the fires of hell gone out, we need a system of religion—if that is the proper word, which we greatly doubt—to harmonize with the facts. Does not Spiritualism supply that need?

## A Goodly Source for Revenue.

Some person having an eye to business, has been figuring and experimenting, and announces that the material consumed in the making of a mature man weighing 150 pounds can be found in the whites and yolks of 1,200 hens' eggs. Reduced to a fluid, the average man would yield ninety-eight cubic meters of illuminating gas and hydrogen enough to fill a balloon capable of lifting 155 pounds. The normal human body has in it the iron needed to make seven large nails, the fat for fourteen pounds of candles, the carbon for sixty-four gross of crayons and phosphorus enough for 320,000 matches. Out of it can be obtained, besides, twenty teaspoons of salt, fifty lumps of sugar and forty-two liters of water.

And yet there are but few persons who would be willing to have their bodies thus utilized.

Death, so-called, is but old matter dressed. In some new figure, and a varied vest; All things are but altered, nothing dies.

While here and there unbodied spirit flies.—Ovid.

All truth is safe, and nothing else is safe. He who keeps back the truth, or withholds it from men from motives of expediency, is either a coward or a criminal, or both.

## All Began With the Humble or Vile.

A lady recently writing us from a Pacific state, said: "The philosophy of Spiritualism commends itself to my judgment, and seems sustained by incontrovertible facts; but its believers, advocates and defenders are mostly of the humblest class, who have no position in society, and it would be prejudicial to one's character to be associated with them."

Will the good sister kindly tell us of a single sect, just one, of which the same cannot be said with truth, regarding the infancy of that sect? It was the rough, rude fishermen of Galilee who are credited with being the first converts to Christianity; and of Jesus himself, it is alleged, the inquiry was made: "Can any good thing come out of Nazareth." And it was said of him, "he was glutinous a winebibber and a friend of publicans and sinners." Had he lived in our day and been accompanied by a similar troop of women who seem to have accompanied him in all his wanderings, out of one of whom was driven seven devils, very likely he would have been arrested for vagrancy, and probably imprisoned.

Each of the modern sects began with the lowly or the vile. The great Church of England, founded by Henry VIII, will come under the latter head. The Methodists, so popular to-day, and in some localities bordering on aristocracy, with steeples churches and stained glass windows, a hundred years ago made war on these insignias of wealth, wore plain clothes, and in many features resembled the simplicity of the present day Quakers.

Uppertendency may not be hypocrites, but its members are not pioneers in support of great truths. In conversation with many clergymen more than fifty years ago, we found them almost invariably agreeing with us in regard to Spiritualism. Delighted we would attend their next public ministrations, and listen to a discourse on hell and the devil, the destruction of the world by fire, a bodily resurrection of the sleeping dead, with a general judgment, the separation of saints and sinners, the horror of sinners burned in sulphur flames, yet never consumed, and all told with the voice of a stentor.

Those of to-day, of whom our friend complains, are princes compared with these early sects; and, barring the fraudulent mediums, church members in disguise, posing for what they are not,—no sect in the world has a more worthy, intelligent, honest, virtuous and truthful membership than has the Spiritualists.

## Are They All Imbeciles?

We were reading the other day an account of the conversion of Marconi, the inventor of wireless telegraphy, to Spiritualism. His experience would be proof positive, as he details it, to any one other than a simpleton, that life does not end with mortality. Men and women eminent in all departments of life, particularly inventors, seem to be especially favored by the loved who have passed on before. Is it not possible that what we call genius is little more than an ability to receive thoughts and impressions from without?

There are days when an author can scarcely write a sentence without blunders, and his brain seems empty. All at once, with no apparent cause, thoughts come rolling in upon him, and page after page comes slipping from the pen and when he reads it over he is delighted with its correctness and ease of expression, while the subject matter is new to him. This writer has experienced it, and many of our best authors relate similar experiences. Somehow it is difficult to believe persons thus affected are either insane or fools, and yet churchmen are desirous to make them appear such. They want the world to believe their holy books are the products of inspiration, then they declare inspiration ceased with Scriptural writing. If many Scriptural pages were inspired it must have come from the spirits of savages, for no good spirit, and no God ever directed the slaughter of everything that breathed.

When the time shall come that impostor mediums are eliminated from Spiritualism, then their teaching will take front rank in the world of letters.

## To Let.

Roman Catholics, says an exchange, are born, not made. Romanism depends on population, not education. It increases by births.

The pigtail of the Chinese came into being, as do the Catholics, by birth. Originally the pigtail was a mark of servitude imposed on the Chinese by their conquerors, the Tartars.

Most of the countries of Europe were made Christian by war and violence. Converts are now made by bribery and threats of damnation. Excludes the promise of heaven to the believer, and the terrors of hell to the unbeliever, and church doors, very generally, would bear the sign "TO LET."

## THE LYCEUM LESSONS.

The Lyceum Lessons we publish this week will prove very suggestive and interesting even to those of mature years. The Progressive Thinker takes the lead in everything pertaining to the good of Spiritualism, and its philosophy. The N. S. A. in presenting these Lyceum Lessons to the public is doing a great work.

## Communication From Two Prominent Workers in the Field of Reform.

Lily Dale.

Through the Courtesy of Prof. James H. Hyslop we are able to give the readers of this week's Progressive Thinker the article by Dr. Geo. B. Warne and Professor Hyslop's comments thereon, both of which will appear in the July number of the American Journal for Psychical Research.

## LILY DALE AS SEEN BY FRIENDLY EYES.

As an individual Spiritualist, and again as an officer of Lily Dale Assembly, I have only words of appreciation for the motives which prompted Mr. Carrington's investigation of physical phenomena at that center during August, 1907, while the spirit which dominates his report thereon is certainly commendable. I wish that Prof. Hyslop's preface to the latter might have most careful reading by thoughtful Spiritualists everywhere.

In spite, however, of the painstaking methods of the inquiry and the evident endeavor for fairness manifested in the conclusions therefrom, the report has caused no little misunderstanding and serious misrepresentation of the real character of Lily Dale. Upon my desk at this moment lie mute, but powerful witnesses to the truthfulness of this statement. A column article from the Toronto Mail and Empire of March 8, proclaims with glowing glee "this famous stronghold of Spiritualism to be permeated with frauds and swindles;" that "the proprietors of the resort have made possibly hundreds of thousands of dollars out of their enterprise;" "that the next issue of the American Society for Psychical Research's publication will put the whole community under the ban."

The New York Times of the same date, as true to newspaper craving for sensationalism as a vulture to the drawing of carrion, throws into a display headline of half-inch black-faced type, extending across the entire page of seven columns, these words: "Ingenious Frauds at Lily Dale Seances," and indulges in the following very complimentary statement: "After an exhaustive investigation of the alleged Spiritualistic phenomena at Lily Dale, it was concluded that they (the 'ardent folk' in attendance there) are simply dupes, unsophisticated, impressionable, credulous dupes, nothing more or less."

Ten thousand individuals visit Lily Dale during an ordinary summer season of seven weeks. They will compare favorably in appearance, conduct and average intelligence with a like number of visitors at the famous Chautauque Assembly, their more pretentious neighbor, while in general astuteness they are not one whit inferior to any bigoted Canadian editor, nor to any concealed personality who for the moment rattles around in a small portion of the editorial chair which the gifted Henry J. Raymond once filled so completely and gloriously. Mr. Carrington set the seal of his disapproval upon eight individuals, therefore the "whole community," which included the other ninety-nine hundred and ninety-two (9,992) "are to be put under the ban;" in other words they are all tricksters because eight of the total number may be.

Lily Dale is above all things else a place for summer outing and educational opportunity, instead of merely a financial harvesting time for fakirs. The large majority of people are drawn there for renewal of old and the formation of new friendships; to enjoy both in and out of door amusements; for the instruction of special classes conducted by those of acknowledged competency on psychic questions; to profit by the daily platform lectures; to strengthen conviction and find comfort in listening to messages given in the auditorium by worthy mediums. Physical phenomena are for the mass of visitors, merely incidents among many and varied features of the season's menu, instead of being the whole bill-of-fare. A small number of the entire attendants, perhaps less than one in twenty, are lovers and constant patrons of the work by mediums for physical manifestations, while the multitude seek enjoyment in other channels. So the superstitious of a small minority makes it compulsory to class everybody there as "credulous dupes, nothing more or less."

The Assembly is not incorporated for financial profit. Under the statutes of New York its stockholders cannot secure gain from their corporate holding therein. Instead of making "hundreds of thousands of dollars out of their enterprise," its management and friends have had two years of heroic, but successful, struggle to raise by subscriptions from individuals \$10,000 of the corporation's unsecured indebtedness. There is always rejoicing when the current ex-

penses are fully covered by each season's receipts.

A casual reader would draw the conclusion that sending farming implements to the inhabitants of Jupiter by a "wealthy sucker" happened at Lily Dale, which is absolutely untrue. Turning back to page 90 of the report shows that Mr. Carrington must have intended the incident as a good story of a happening at a materializing seance SOMEWHERE. Inexactness in statement, probably unintentional, leads to special ridicule therefore, being wrongly directed to this camp.

The public is entitled to know that once before this investigation, and again after it was known to have ended in unfavorable conclusions, Prof. Hyslop was invited to appear in the summer lecture course at Lily Dale, without the least hint of any restriction upon his utterances. This indicates appreciation of his efforts for Truth and a genuine desire to profit by his experience.

Mr. Carrington's scant mention of the discovery there of genuine mental phenomena leaves the impression upon the popular mind that nothing but trickery in mediumship is prevalent on the shores of the Cassadaga lakes. The dominant sentiment of the camp towards proven dishonesty could have been emphasized by stating that Hugh R. Moore and Mrs. Mabel Aber Jackman had been driven from the Assembly grounds for holding tricky materializing seances.

Many will wish that Mr. Carrington had filed charges with the Assembly officers and thereby given the accused mediums an opportunity of defending themselves. Had they refused to hold seances under strict test conditions his verdict would have been absolutely unassailable. This failure and neglect to give the public the benefit of the more prominent experiences of long time patrons of some of those condemned, such as the sincere and intelligent patriarchs of Lily Dale's Philosophers' Corner leaves the verdict of guilty resting wholly upon the infallibility of Mr. C.'s observations and judgment. He becomes at once detective, sole witness, attorney, jury, judge and executioner. At the same time I incline to regard him as a worthy successor in patience and keenness of observation to his fellow countryman, the lamented Richard Hodgson, and can but hope that he will before long be overwhelmed with the latter's certainty of the survival of the individual after death.

Does the investigation prove that each one of these mediums never does, or can, give genuine demonstrations? While Camille Flammarion recently said: "One may lay it down as a principle that all professional mediums cheat," yet he added, "but they do not always cheat; and they possess real, undeniable, psychic powers." None are more concerned than Spiritualists in knowing why it is necessary for a genuine medium to ever cheat.

The Frenchman just named tells us: "Sometimes the mediums deceive purposely, knowing well what they are doing, and enjoying the fun. But oftener they unconsciously deceive impelled by the desire to produce the phenomena that people are expecting."

If Mr. Carrington is not mistaken in classing the work investigated under intended deception then the mediums therefor cannot be too completely exposed for acts proven, even though they may at times do honest work. Deliberate trickery halts confidence, handicaps conviction, hampers acceptance of truth. We can all agree with Sir Oliver Lodge: "Besides this liability to unconscious, or semi-conscious, fraud, there is another more diabolical danger, viz.: the presence of impostors; they have a most deadly effect all round and it seems to me that at any cost an effort should be made to root them out."

I cannot speak from personal experience of the work of any of the mediums denounced. This fact is due to pressing official duties, to preference for more public entertainments that yield a financial return to the Assembly, and to an utter lack of interest in making life a perpetual study of legerdemain and kindred paid deceptions in order to guard myself against sacrilegious imposition.

I ask with the eldest of the Fox sisters: "Why should there be any

need of so conducting circles for manifestations as to cause suspicion or leave the minds of investigators in doubt?" One's orthodoxy ought not to be questioned who agrees with the same High Priestess in saying: "I think that the cause of Spiritualism would be at this day further advanced in general acceptance if cabinets and with them the phenomena called materialization and transfiguration had never been introduced." At infrequent intervals cabinets may be aids in the production of genuine phenomena, but they shelter continual temptations to dishonesty. If magicians under the brightest glare of electric lights and in front of scores of watching eyes can for a time successfully mystify all of us, how much easier it is done under favoring darkness! Physical manifestations are only genuine when they happen spontaneously. D. D. Home said of the phenomena through himself: "They will not happen when I wish, and my will has nothing to do with them. I have no control over them whatever—they occur irregularly and even when I am asleep. Sometimes I am many months and once I have been a year without them."

Hosts of Spiritualists are grateful to Prof. Hyslop for results already attained and for achievements bound to be established by the present trend of his efforts in the field of psychics. Godspeeds for the success of his labors go up from many sincere souls, who are too modest to intrude themselves upon his fully occupied moments. They will join most heartily with him in demanding more accurate preliminary knowledge of the methods of tricksters, better trained powers of observation and greater discrimination of judgment—in dealing with the problems of mediumship.

They will not agree with his insistence that all manifestations through mediums be relegated to scientific laboratories for final acceptance or rejection. Men of science are only mortals and seldom gifted with inerrancy. Mistakes and failures have been as characteristic of them as of Spiritualists; their pathway through the centuries has been a zigzag course; many of their theories will-o-the-wisps; some of their blunders stupendous; not a few of their methods faulty and conclusions superficial and arrogant. Excellent illustrations of the last specification may be found in the late eminent Lord Kelvin's impatient dismissal of hypnosis as "mostly fraud and the remainder malobservation," or in the attitude of Agassiz, Huxley, Sir Wm. Ramsay and other illustrious minds towards psychic science. If still in the primary school in their own domain why accept them as experts above all others in things spiritual, a kingdom of whose existence many of them are skeptical." Again, skilled tricksters hall them as "dead eases," because of their mental ponderosity and often self-sufficiency. Listen again to Flammarion: "The conditions of experimenting are in general so crooked that it is easy to be duped, and scientists and scholars are perhaps most easily duped of all men."

The unswerving loyalty of Spiritualists to some invulnerable evidence is the primary reason for the existence of psychic research societies in the world to-day. This fact is a forcible answer to Mr. Carrington's claim on another occasion: "We know that the crowd is always behind the times in its knowledge and beliefs; what the masses think in these matters is of no consequence. Living truth is indivisible and in its entirety is the rightful heritage of every hungering human soul. Only cadavers may be dismembered and their different organs assigned to separate anatomists."

Finally, the intelligences of 'first higher spheres' did not see fit to reveal proofs of individual existence beyond the grave to men of science, but chose rather those in the humbler walks of earthly life. Just so in one of the world's older religious systems unpretentious fishermen, the Peters and Johns, preceded the Pauls, and when the latter came each class still had its special work to do.

Spiritualists and progressive scientists seek a common goal. Mutual toleration, fraternal appreciation and intelligent co-operation will enable each to find the supplement and complement of his own endeavors in the work of other, and both together shall lead the multitude to more perfect methods of investigation, saner understandings and more satisfying conclusions upon the question of the ages: "If a man die shall he live again?"

GEORGE B. WARNE,  
Treasurer Lily Dale Assembly.

We are very glad to publish Dr. Warne's letter as representing a side to Lily Dale which it was impossible to take up and discuss in connection with the phenomena that were primarily the object of Mr. Carrington's visit. It was quite natural that the public which does not read carefully would suppose the exposure applied to the whole affair, but careful reading even of that report would show a brief recognition of some honest people and phenomena there. The facts could not be published in that connection, but will be given publicity in their place.

I think probably that Dr. Warne should not have spoken so harshly of the "Canadian editor" as bigoted,

For myself I think that the craft is not, generally, sincere or intelligent enough to be bigoted. Their business is to make money and to fool the public while they cultivate ridicule of everything as a mark of intelligence. Some of them, of course, are intelligent enough, but as a rule they are not to be either feared or respected. Their criticism of anything and everything is usually a stimulus to intelligent people to ascertain the truth elsewhere, which is generally quite different from their representations, so I think there is no need of abusing them for bigotry which we know the real influences that dominate their calling. None are more conscious of these than the editors themselves, and they no doubt laugh with each other at their clubs about the way they fool the public in taking them seriously.

My difference with Dr. Warne regarding the duty of putting the investigation under scientific method is perhaps much less than appears. I usually say "scientific method" and not "scientists." I was not always so careful in the introduction to the article on which Dr. Warne is animadverting. I did once say "scientists" in that connection and once I guarded it by saying "qualified scientists," which expresses my position only less exactly than the usual manner of expression. I did emphasize that it was scientific method which was needed, and I do not care who does it provided it is done. I think I can quite agree with Dr. Warne's remarks about many "scientists." It is true that this class of people so-called have not shown themselves fit in many cases to deal with the problem at all. If I had been as careful as I usually try to be I would have said that the problem should be left in the hands of "scientific method" and carefully eschewed any mention of "scientists," for I fully realize that too many of that profession know nothing whatever of scientific method when it comes to weighing evidence. I believe it was Prof. S. P. Langley who said that, out of every five thousand men who claimed to be scientific, not more than one was really scientific. This is a fearful verdict to pass, but when we look at the scientific judgments that have been passed on the subject of psychic phenomena by men who ought to have had some humility according to their own habits in other matters, we may well understand why Spiritualists have distrusted the whole tribe. Men are to be distrusted, not methods, and it was the main object of my introduction to emphasize the need of scientific method in obtaining progress in this subject.

## AN IMPRESSIVE LETTER.

From Mrs. Ida Lewis Bentley, a Resident of Garvanza, Cal., and the Author of Many Interesting Stories That Have Appeared in The Progressive Thinker—How She Was Dropped by the Fakes.

I have received four bundles of The Progressive Thinker recently, all of which I have distributed, either by mail or otherwise. I gave away eighteen copies at Pasadena last night, and might have given more if I had had them.

By experience and close observation I am fully convinced that the Spiritualists who take The Progressive Thinker as a class, much more intelligent and reliable than those that do not take it. I had an odd experience last summer. A friend of mine in a mischievous spirit introduced me to two of the most noted fake mediums exposed in The Progressive Thinker. She began the introduction as if I were a person of great importance, and the "Rev." gentleman before me seemed properly impressed and pleased, but the instant she mentioned The Progressive Thinker, he dropped my hand and literally turned his back on me. My friend laughed softly, and said: "He has no use for you now! We will try again, and she led me up to a showily dressed woman standing near. The thick coat of paint the woman had covered her face with did not conceal the wickedness stamped there. Again my friend began an elaborate introduction, and the woman seemed pleased to meet so illustrious a person as my friend represented me to be, but the moment she mentioned The Progressive Thinker, the woman dropped my hand as if it had been a hot coal, and turning, walked rapidly away. My friend laughed merrily and said: "She has no use for you either." You see, if you want to associate with these noted characters you will have to let The Progressive Thinker entirely alone! and the people who "have no use for The Progressive Thinker" are still being swindled by these two fakes!

I have material enough collected for another story. The bulk of it has been given me by church people—a "good Methodist sister," a Holiness woman, and a Salvation Army woman among the number, so of course the incidents narrated are all true! Long life and success to you. Your friend always.

IDA LEWIS BENTLEY,  
Garvanza, Cal.

Men are often capable of greater things than they perform. They are sent into the world with bills of credit, and seldom draw to their full extent.—Horace Walpole.

Genius always gives its best first; padlocks at last.—Lavater.

I had rather be damned with Plato and Lord Bacon than go to heaven with Paley and Malthus.—Shelley.

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

Some impose upon the world that they believe that which they do not; others more in number, make themselves believe that they believe, not being able to penetrate into what it is to believe.—Montaigne.







## General Survey.

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

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

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

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

Dr. Osenbaugh, a fine physician, and a prominent Spiritualist, is to be congratulated on the advent of a new baby boy—weight six pounds—in to the family. The mother is doing well.

Harry J. Moore is now located in Rochester, Indiana. He has been there for some time delivering lectures. He formerly served the Rochester friends, in the capacity of a lecturer, three consecutive winters.

Correspondent writes: "On Sunday, April 13th, the Metropolitan Spiritual Society had a treat when Mr. Harry Burgess, brother of the well known and genial President of the Chicago Spiritualists' League, Dr. C. A. Burgess, appeared in costume with two others who spoke of the Spiritual Religion of the Indians and created a fine impression in the manner he handled this subject, and also a surprise in regards to his ability as an orator. The sacred songs and dances given were greatly enjoyed. Mr. Harry Burgess has promised to deliver the closing address for this society on the 'Religions of the Present.' A packed house is expected to hear him on the Sunday evening of May 3, as the pastor, Maggie Waite, by the advice of her physician, must take a rest from some of her labors, never resting in the twenty-one years she has been in the spiritual field. Mrs. Waite closed the meeting with spirit messages. On May 1st she will move to 411 Indiana ave., where she will be glad to receive her friends."

Miss A. M. Cane, secretary, 183 Auburn st., Cambridge, Mass., writes: "The Cambridge Industrial Society of Spiritualists held its regular meeting in Cambridge Lower Hall, 631 Mass. avenue, April 10, Mr. Frederick Nickerson was the speaker and message bearer, and proved a great attraction. The hall was filled, the gentleman drawing the largest audience of the season. A fine supper was served, and the evening was enjoyed. The speaker, Mr. Nickerson, was assisted by Miss Minnie Garrison."

Sara A. Smith writes from Excelsior Springs, Mo.: "Mrs. Alla A. McHenry's lecture on April 12, at Excelsior Hall, was a most satisfactory one. She created a growing interest here, and is gathering the thinking class of people to her meetings."

Mrs. M. A. Spring, President of the Summerland, Cal., Spiritualist Association, writes: "Mr. and Mrs. Lillie are with us at present. Mrs. Lillie speaks in Summerland each Sunday afternoon, and in Santa Barbara on Sunday evenings. Mr. Lillie taking charge of the music, a very satisfactory arrangement. Both places. Our secretary, Mr. Solon Smith of Summerland, reports everything satisfactory up to date for our June Camp-meeting."

The services at the installation of Francis Bailey Woodbury as President of the Progressive Spiritualist Society of Greenfield, Mass., occurred Sunday evening, April 12. Rev. Juliette Yeaw offered an invocation. Rev. R. F. Churchill, in well chosen words, then installed Mr. Woodbury as president, who responded, paying a tribute of love to the memory of Joseph Beale, who for many years guarded the destiny of this society. He also alluded to Dr. Sumner Chapman, and R. F. Churchill, who had also been faithful servants of the society as presidents. Rev. Juliette Yeaw, a life-long friend of Mr. Woodbury, then delivered the address of the evening. Though in the 77th year of life, she spoke with power and earnestness. The platform decorations were Easter lilies and red and white carnations. Edgar W. Emerson and Mrs. Nettie Holt Harding are soon to serve this society.

A. J. Kraft of 745 Seventh st., Milwaukee, Wis., writes that the Germans of that city have organized a Spiritualist society. The Germans of that city are highly intelligent, and good work may be expected.

C. L. Atwood writes from Grand Rapids, Mich.: "The Auxiliary to the Psychological Research Society of Grand Rapids, met with Mrs. Jennie Hoskins, 634 Cherry st., last Thursday evening. The meetings are usually held in the afternoon, but on each month an evening meeting is held to give the gentleman an opportunity to attend. A good many of them availed themselves of this opportunity, and were rewarded with a plentiful supply of nice warm biscuits, and some maple syrup. This was the 'real thing.' State President, John Andre was present and made some appropriate and suitable remarks, and Mrs. Fuller gave messages. Officers of the society recently elected are as follows: President, Mrs. Belle Fuller; vice-president, Mrs. Jennie Hoskins; secretary, Mrs. Alice Atwood; treasurer, Mrs. Lovina Wardy. The next afternoon meeting will also be held with Mrs. Hadden."

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

TAKE NOTICE.—Correspondents are 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.

Ferd Suhner writes: "Hygeia Hall, known some years past to the Spiritualists of Chicago, is again the scene of the greatest activity and through the efforts of the Fraternal Order of Spiritualists, is rapidly taking its place as the headquarters for those seeking honest demonstrations and soul-stirring inspirational philosophy. Hygeia Hall mediums have established a reputation extending to every section of the city, and each has a following that comes regularly, and those who receive the greatest benefit are the ones most constant in attendance. On Sunday, April 12, our mediums were kept busy with those seeking some word of loved ones passed to the higher life, and there is a message for all. The initiation of a class of candidates made the afternoon more interesting. The evening service was very impressive. Many words of praise for our artist brother J. M. Wells were expressed by those who know him best. He was a loyal and staunch worker, whose influence for the good of the Cause made him prominent. The singing of 'Only a Thin Veil Between Us,' by Miss Bess Johnson was very touching and appropriate. We are still initiating and the good work goes on. Be with us, Brother, Sister, and help us help the Cause. We need you and you need us. Come up to Hygeia Hall, 406 Ogden Ave., corner Robey St., top floor. You will be pleased. Good music and good fellowship. Every Sunday at 2:30 and 7:30."

Mr. and Mrs. Wm. D. Noyes, have settled permanently at Wichita, Kansas. They can be addressed at No. 124 South Emporia Ave.

Correspondent writes from Brooklyn, N. Y.: Miss M. B. Hedrick closes her season here May 1. Her discourses have been interesting. Her messages full of comfort and love. She has endeared herself to Brooklyn Spiritualists.

Nicholas Becker, secretary, writes: "The First Spiritualist Society of Oklahoma City, Okla., held its annual election, Sunday night at the K. P. Hall and the following persons were elected to serve the society until April 12, 1908: Pastor, Mrs. S. E. G. Thorpe; president, D. M. Thorpe; vice-president, W. W. Wilson; secretary, Nicholas Becker; assistant secretary, C. L. Musgrave; treasurer, J. H. Nissen; trustees, W. D. Sanford, A. Madison, Mrs. Gertrude Beebe, Frank Petrie, Mrs. Frank Petrie, Mrs. May Tappe, and Mrs. Martha Kelley."

Chas. L. Atwood, secretary of the Psychological Research Society, Grand Rapids, Mich., writes: "The Rev. Dr. Titts delivered an able address Sunday, April 12, for April 19. A Pedro party was held on Tuesday; Ladies Aid Thursday. Preparations are going forward for a rummage sale in the near future. Verily there is something doing in Grand Rapids."

Correspondent makes a correction: "An error occurred in the date of the next Mass Meeting of the Chicago Spiritualists' League. It should have been 'Saturday, May 9,' and should be so remembered by all. May 9 will be the banner meeting of the series being held by the League. Dr. J. H. Randall having resigned from the secretaryship, owing to a change of residence to Coloma, Mich., the board elected G. H. Sidwell, 6011 Washington Ave., an efficient and energetic Spiritualist, to fill the vacancy. All is moving along with the League, toward a grand success in every way. It can now boast the largest membership of any in the city, and state also, for that matter. Don't fail to be on hand at the next meeting, and bring your lunch; coffee will be served by the committee, at 5c per."

Dr. T. Wilkins, President of the Illinois State Spiritualists' Association is at attendance at the Wisconsin State Spiritualists' Association Convention, at Portage, Wis. An interchange of ideas is his aim, toward making this an important event in the future of the I. S. S. A. He will probably report the proceedings for The Progressive Thinker, and take subscriptions for the same.

Correspondent writes: "A very entertaining surprise party was taken to the home of Brother and Sister Kirchner on Thursday evening, April 16, by about 20 members and friends of the Hyde Park Occult Society. They all were held hold in the house about 8 p. m., and took full charge, and a surprise it really was, for it came so unexpectedly. This party was given to Brother and Sister Kirchner in recognition of the valuable services rendered, in building up the Hyde Park Occult Society. The evening was passed very merrily, but the surprise party was the real thing. A delicious luncheon served, all brought by the ladies, and the grand test work done by that veteran worker Sister Wilson. The messages she gave were very accurate. Such parties, given in the spirit that this one was, are the means of cementing the ties of friendship closer, and help to build up a surprise party. It was unanimously agreed to hold another party (this may be a surprise) on Saturday evening, April 25, at the Hall of the Hyde Park Occult Society, 319 E. 55th st., where several entertaining features have been arranged for, closing with a dance. There is no charge for this, and Spiritualists from all sections of the city are cordially invited. All asked is, that each one bring some article for luncheon; the ladies will take care of the coffee,

Forush, the materializing medium who was exposed in Great Rapids, Mich., is in Detroit, holding seances for the gullibles of that city. All of his materializations are of mundane origin.

and the serving. So, Spiritualists, awake! Come, and pass an enjoyable evening with the Hyde Park Spiritualists, and give them the encouragement they need, with your presence and cheering words."

Nellie Thompson writes: "The Daughters held their regular Wednesday meeting, April 15, in Atlas Hall. In the afternoon the following mediums gave: Sister Dr. Caird, Sisters Minor, Adams, Biebler, Golden. We were pleased to have with us Mrs. Lake, who gave a number of readings. In the evening messages were given by Brothers Winter and Thompson. Don't forget our Get-together Social, April 29, 406 Ogden Avenue. Everybody invited."

John P. Goodwin writes from Sulphur, Okla., that a good lecturer and test medium could do a good work there.

Mrs. Mary B. Hill writes: "The regular meeting of the Band of Harmony occurs April 23, in hall, 309 Masonic Temple. This will be the last meeting in the hall for the season. It will also be the birthday celebration of the pastor, and we hope all the members and friends will be able to join us at this feast. There will be no fair, but you never know what what the churches are doing? Don't you know that the members keep their churches alive with their presence and money?"

Dr. T. Wilkins, president of the Illinois State Spiritualists' Association, is this week attending the Wisconsin State Spiritualists' Association convention at Portage, Wis.

Connecticut State Spiritualist Association.

The Connecticut State Spiritualist Association will hold its twenty-second annual convention, at Unity Hall, Pratt St., Hartford, Conn., Saturday and Sunday, May 2 and 3. Speakers are, Mr. G. Tabor Thompson of Philadelphia, and Mr. J. C. Grumble, of Boston, Edgar W. Emerson of Manchester, will follow each lecture with a message. Saturday morning will be devoted to business and election of officers.

Saturday afternoon and evening, lecture and messages. Sunday morning there will be a conference meeting at Alliance Hall, Chapel St., at 10:30. Afternoon and evening the sessions will be held again in Unity Hall.

JENNIE E. DILLON, Sec'y.

DR. GEO. B. FOSTER.

A Prominent Luminary Who Has Shed Much Light Upon the World.

To the Editor: At a gathering of Methodist clergymen in this city recently a disposition was manifested to repudiate the writings of Dr. George Foster as worthy of little or no consideration. Just how many of the gentlemen present on this occasion had read Dr. Foster's great work, "The Finality of the Christian Religion," is of course a matter of conjecture. It may well be doubted, however, whether any of them had given it the careful study which it deserves. It is apparent, therefore, that the attitude of the Methodist clergy towards Dr. Foster is unworthy of this church.

Dr. Foster's book shows him to be a man of great erudition and to possess a copious and exact knowledge of his subject. With an elegance of diction that is classical, and with a lucidity worthy of Hume, he has presented to the world an enthralling picture of the origin, growth and development of the Christian religion. No careful student of this picture can fail to discover that it is profoundly truthful and will abide through all coming time. No such piece of composition is to be whistled down the wind by any body of clergymen, however respectable. The Methodist church is a great church, and has undoubtedly a great future. It cannot afford, however, to ignore or deride the truth. The great burden of Dr. Foster's work is to show his fellow orthodox clergymen what they can hold to hereafter, and what they MUST LET GO; to point to them those features in their doctrines which the candid judgment of the world will no longer recognize as the truth; and in this judgment all clergymen of all denominations must sooner or later submit. A noble task, bravely undertaken, and executed with a degree of skill and vigor rarely surpassed! Dr. Foster has turned on the light. He has swept away a mass of fanciful inventions upon which the church has counted much in the past, and thus placed all thoughtful students of Christian doctrine under lasting obligations.

It is apparent from Dr. Foster's work that it remains an unquestionable fact that Paul was the founder of the Christian church, and that the doctrine of his faith was his VISION on the way to Damascus. What more does any man need?

Yours truly, H. B. Chicago, Ill.

HAD BEEN SWINDLED BEFORE.

Ten Thousand Years Ago, but Landlord Remembered It.

"We had an old hotel keeper in one of our Kansas towns who was a man of many quaint theories," said Mr. Joseph Tomlinson, a lawyer of Independence, Kan. "One of his odd concepts was that all human beings will come back to earth in exactly 10,000 years, and that they will duplicate in their reappearance every act and word of their prior existence. This was his pet hobby, and the old man would expound it to every guest. On one occasion a couple of strangers whom he had entertained over night and who had listened to his 10,000 year formula, when starting away in the morning, owned up that they were dead broke and could not pay, but one of them remarked that it did not matter, for at the end of a hundred centuries they would call that way again, and as he would be keeping the same house they would cancel their indebtedness."

"No, you won't get off with that dodge, spoke up the landlord. 'I am onto you sharpers. You are the same pair of impostors that swindled me of a hotel bill 10,000 years ago, and you can't work that racket on me again.'—Washington Post.

## A SPECIAL MESSAGE.

Texas Spiritualist Camp Meeting Association.

Dear Friends:—You who are interested in the Cause of Spiritualism, Can I urge you to see the importance of doing something toward the building up and advancing the Cause of truth? We cannot stop and glide on up the pathway of progress by unseen hands drawing us upward by their power. No, we must make the journey by our own effort. We must strive each day. We must climb by our own power. We cannot sit still and let the world of angels carry us away to regions of bliss. We must be up and doing.

Are you interested enough to help our cause to start with new life and determination to win out to victory for truth this season? If you are, then you must put your soul and body to work doing something.

We want a great meeting at this place this year. It is left with you to make it a success. You must help with your presence and with a little of your money.

I have done all in my power, both with money and physical labor, to build up a great center for Spiritual truths at this camp ground. I have spent considerable of my time, when I could have been making money at something else, but if we think more of our money than we do of our Cause, then I do not wonder that we would fail. I do not wonder that what the churches are doing? Don't you know that the members keep their churches alive with their presence and money?

It they were to sit still and not attend the church with their money and presence, then certainly they would fail. Some will say: "I am a Spiritualist, but I'm afraid to do anything; there is no much to be practiced in the name of Spiritualism, I don't care to help; fear I might get duped."

Well, there are fakers in every kind of organization, but that does not prove that god will not win out. We must work to weed out fraud and to build up truth. We can not expect to see the truth rise without our effort.

We are going to have a great meeting at this camp this year, and it will take a little of your money to pay the expense of speakers and mediums. I have the promise of some good speakers for this meeting, among whom is the venerable and good old Dr. J. M. Peebles, and you know of his talent and ability. You know it will cost something to pay for such talent; so I am certainly expecting every sincere and honest Spiritualist to help.

Now, to inspire, everyone to help in this Cause, I'm going to make an offer to everyone. I know if you care anything about advancing the cause you will certainly accept this proposition:

I have the formula for making a liniment which is worth more than \$50 to every family; a remedy that is needed every day; something that will absolutely cure burns, scalds, headache, chills and fevers, and many other common ailments.

I gave this formula to a regular practicing physician, and his success in congestion, congestive chills, and many other ailments is due to this remedy. He said it was worth one thousand dollars to him; so if it is worth one thousand dollars to him, it must be of great value.

It can be made at about one-fourth the price of what you would have to pay for the common liniment on the market.

Now, listen to what I am going to do. Everyone who sends me two dollars will receive the formula for this liniment. A record will be kept of this money, and it will go for the expense of the camp meeting this year at this place.

Now, if you ever expect to help in a good cause and at the same time be benefited many times more than the money spent in this, now is your time to act. I want to hear from Spiritualists everywhere, and I most sincerely hope to receive your immediate response in this matter. Hoping everyone will feel it his duty to help do something for this meeting this year, I beg to be yours for the advance of truth.

VIRGIL H. MILLS.

President and Manager Texas Spiritualist Camp Meeting Association, Hubbard, Texas.

The Cause in New York.

Missionary work brings one in touch with societies many times where the regular speakers do not come, because largely of other duties. It has been the privilege of the writer to serve the N. Y. S. of S. four years as its missionary, an office in the same since its organization, and the societies scattered under its auspices have watched with interest. The society at Niagara Falls was re-organized six years ago, going to the Falls when Mrs. Atcheson was called to the pastorate of that society, and every year, sometimes three and four times, sometimes with other officers and members of the Association, often by myself, I have watched the growth of the same. April 5 the society moved into larger and far nicer quarters, and the writer was called upon to dedicate the hall.

The attendance was fine, every one showed the deepest interest. Mrs. Atcheson's pastor has ministered to the people for six years, and her reappearance to the seventh proved the most excellent work she has done.

The Wednesday previous an entertainment was given in the old hall, consisting of music, recitation, etc.; also a humorous selection from the scribe, which called forth a hearty encore. The affair closed with cake and cream, and a good time socially. This demonstrates the wisdom of a settled speaker, who can hold the interest of the people, become interested in them, and in her. No one can do their best work in only one week or a month. Mrs. Atcheson is to be congratulated on the work and the people on their pastor.

TILLIE U. REYNOLDS, 137 Congress Street, Troy, New York.

"The Arcana of Spiritualism." By Hudson Tuttle. Price \$1.25.

## Notice to Illinois Spiritualists.

It is within the power of Spiritualists all over the State of Illinois to organize, and it certainly is a duty they owe to the cause, they espouse and claim to so dearly love, to fall into line—working line—not only to stand and be counted, but to "get busy" in their respective localities. Words can be so united as to make a beautiful impression, but in this material realm, we have learned that actions speak louder than words.

Now, if Spiritualists, where there are enough to form a nucleus of a society, will get together once a week, talk the philosophy, give messages, and finally organize, take a name and go to work in the right spirit, and get in communication with our State secretary or president, Miss Eugenia Roubie, 567 E. 62nd st., or the writer hereof, at 40 Loomis st., Chicago, they can be aided. There is much missionary work to be done in this state, and we have many capable workers to put in the field, as soon as a slight disposition is manifest in the Spiritualists to do something along the line of uniting.

Come, now, friends, "wake up!" and let us hear from you at once. Let us get in you! Let us get among you, and raise the standard of Spiritualism in every town of every size in this state, whether strongly orthodox, heterodox or agnostic. It makes no difference how the prejudice may run, the truth presented in all its beauty, simplicity and purity, will take precedence over all else in time, and if we see it not in our lifetime, remember that our generations only in my friends help will reap the harvest of our sowing.

Write us at once, and we will see if your wants cannot be supplied.

T. WILKINS, President.

Attention, Michigan Spiritualists.

The annual convention will be held in 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.

First Spiritual Union, Norwich, Conn.

As our season's meetings draw near their close—and they will end Sunday evening, May 31, to re-open in October—we find a review of the year's work very satisfactory. With a strong, active membership, an auxiliary society which does not belie its name of the Helping Hands; our young people organized into the most talented and financially successful amateur dramatic club in the city, and a thriving Lyceum, we feel we are to be congratulated. As to this, the fact that we own a cosy church edifice with a seating capacity of 300 people at our fortnightly suppers; no mortgage nor indebtedness, but a substantial fund of \$5,000 in the bank; our building fully equipped with handsome furnishings including a pipe-organ and piano in the lecture room; and a cabinet organ in the vestry; we feel indeed that we have been blessed.

We have just closed our two days' Easter sale, and though the hard times are manifest here as elsewhere, we cleared over \$1,000 above expenses. Last Sunday our resident speaker, Rev. Albert P. Blinn served the First Spiritual Association of Marlboro, Mass., and Mrs. Nettie Holt Harding came to us in his absence. She gave two interesting talks and her message work was excellent. We consider her one of the best test mediums in New England, and her quiet, dignified manner of giving messages leave a pleasant impression upon her auditors.

On the first and last Sunday of May, we shall hold special concert services in the evening, with brief addresses by our young people.

Our young people are to give a four-act drama, "The Song of the Church Bell," on either May 14 or 28, and the Helping Hands propose to hold a strawberry festival early in the month; so we are busy socially as well as spiritually.

A. P. BLINN.

Norwich, Conn.

She Rises to Explain.

In a late number of the Sunflower is an article from the pen of Dr. Peebles, saying that in a conference meeting at Lake Helen camp, when the "Uses and Abuses of the Bible" was the subject under discussion, a lady said, "The Bible ought to be burned."

I rise to explain. She prefaced her remarks with this: "That she had read and been told that the Bible had been the cause of more woes, bloodshed, tortures and misery than any and all causes besides, and it ought to be burned."

Any book of that kind put out to fire would be consigned to the flames very soon, and its compiler put in "durance vile" and have the anathemas of the enraged public heaped on his head. The Bible was written in an ignorant age, when all were under priestly rule, none dared to express an advanced thought if it had one.

We are told that the book under controversy has been kept and worshipped these thousands of years, which shows that it is of "Divine Origin." The answer is, it has been kept through ignorance, under priestly rule, and would be to-day by for the light and intelligence of the present age.

It don't follow that we, in this enlightened age, when we are leaving behind many other superstitions of the past ignorant ages, should still cling to one of the most gigantic superstitions ever set forth.

There are a great many good precepts, we are told, in the book, such as, "If a man take your coat, give him your cloak also," and "I come not to bring peace, but a sword—to set the parents against the children," etc. You must forsake brother and mother, even your father, for my sake." The Chinese do not take kindly to this part of missionary teachings, for the Heathen Chinese has a better religious code than that.

With malice toward none, with charity for all, I am, as ever, for religious progress.

MRS. C. C. BACON, Lake Helen, Florida.

"Evolution of the God and Christ Ideas." By Hudson Tuttle. Price \$1.25.

## Notes From G. H. Brooks.

At last my case has come off, and I lost. The case was called last Wednesday. The jury rendered their verdict of "GUILTY," and I was obliged to return to the court on Saturday morning to receive my sentence. I was on hand with my lawyer, Mr. C. L. Stevens, and Mr. Hammond, they being my bondsmen. The judge imposed a fine of twenty-five dollars and costs, the whole amount being \$78.98, which was paid.

Just what course we shall pursue I am unable at this time to state. I shall decide this week. I feel this way about the matter: If we were to take this to the Superior Court, we might sustain the action of the lower court; that being the case, there would be no other redress but the Supreme Court. If it was taken to the Superior Court, I should be obliged to pay the costs, and I am sure I could not meet them. I am sure I have no means to put in such a work, but would most gladly if I had.

We are to meet this week Wednesday over the case, and see what is best to do. I am sure I shall be guided by the very best judgment possible, but I feel I have suffered enough. I could not write last week: I was simply stunned. I am not myself yet. What I have suffered no one can ever know, and what my future course will be, that I can't tell, not now. I am simply at sea. I know not which way to turn. I have been before the public for many years; my mediumship and the character of my readings are known. Prof. Lockwood considers I am the finest psychometric reader before the public to-day. How true that is I do not know, but my work has not been questioned and is not questioned now. I am strong in the friendship of many loyal, true friends who know what I am trying to do, and some of the work I have done, and they will all feel so greatly disappointed in the loss of this case, but I hope they will not lose faith in me.

I am unable to give you the details of the trial just now; indeed it is with the greatest of difficulty that I am able to write at all, but I cannot wait any longer; this letter must go.

The Spiritual Church here in Pittsburg, to a man, has stood by me, while they feel this decision most keenly, and they have expressed their sympathy and support to me, which is indeed most gratifying. I want to thank my friends for their kindness to me. Indeed I cannot see what I should have done had the friends not come to my rescue. I should, I fear, have been unable to pay my fine, and no knowing what my fate would have been. I have felt so humiliated to think for once money had been needed, and I felt I must call on my friends for help, and no one can know what my feelings have been. I was not aware I had so many friends. The multitude of letters I have received in sympathy, and the money sent has been a surprise to me, and I appreciate it all, and I thank one and all for their sympathy and help.

This experience has caused me, oh, so much hard work. Oh! so many, many letters that I have answered, and numerous other things to do, that I cannot explain to anyone. Gladly have I done the work. Sometimes I feel I shall give my work up, and enter a field where there is less to contend with. But what I shall do, I can't tell. One thing, I am going home soon, and then with the care of a loving wife and beautiful boy, with old-time friends about me whom I have known for years, I may in time be myself again.

I cannot close this article without thanking Mr. C. L. Stevens for his kindness; also Mr. Hammond. Mr. Stevens has always responded to the call, and ever been ready to go when and where he was needed. I must close.

I send my love and thankfulness to all of my friends. Please send all mail and telegrams to my home address. Yours for the truth and right.

G. H. BROOKS.

856 Hamilton st., Milwaukee, Wis.

P. S.—I have just received word that my aged mother, in her 90th year, fell last Sunday, and hurt her leg. She is now in the hospital, and she will have gone to meet her companion from whom she has been separated for many years.

G. H. B.

Mass-Meeting at Rockford, Ill.

The Spiritual Science Society of Rockford, Ill., one of the most thrifty auxiliaries of the Illinois State Association, has concluded to hold a Mass-Meeting in their hall, on Sunday, May 17, 1908, and cordially invite representatives of all other auxiliaries to attend and make the day long to be remembered as a love-feast.

It is therefore requested that each society auxiliary to the Illinois State Spiritualists' Association, and those in harmony and affiliation with the same and with the Chicago Spiritualists' League take part in this important meeting. It seems rather left to us who are at the head of the State Association to make an effort to be on hand. Trains and time will be given later, for going all in a body.

T. WILKINS, Pres.

Illinois S. S. Ass'n.

NAME THE BIBLE.

Or Give the Charge. A song with solo, duet and chorus. By John W. Ring, arranged by M. H. Bauer. Price 25 cents; 5 copies, \$1.00.

"Discovery of a Lost Trail." By Chas. B. Newcomb. Excellent in spiritual newness. Cloth \$1.50.

## 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.]

Henry Adams passed to spirit life from his son's home in Decorah, Ia., March 9, 1908, aged 85 years and 27 days. He was very firm in belief of the truth of Spiritualism for over 63 years. He served three years in the 38th regiment of Iowa Infantry; also a member of the Col. Hugh Post, G. A. R., who attended burial services, as did the Adellefells.

Mrs. Jane M. Leake passed to spirit life at her home in Eureka Springs, Ark., on the 23rd day of February, 1908, aged 88 years and 10 months. She had been a firm Spiritualist for over 50 years. Always a reader of The Progressive Thinker, which was a great comfort to her in her declining years. MRS. H. L. WILLIS.

Mrs. Milton J. Todd of Burrill, Winnebago Co., Ill., passed from earth life April 4th, after a brief illness. She was the daughter of Mr. and Mrs. D. C. McDougall. Beside the father, she is mourned by a husband, a son and a daughter. Her life was conspicuous by sincere devotion to high purposes, which were exemplified to all whom she met, and a large course of friends, old and young, will miss her deeds of sympathy and love. She was a sincere Spiritualist and her life here fitted her to enter the larger life "Over there." The funeral services were conducted by Rev. Anthony Thornton Mills, the progressive young pastor of the Christian Union Church of this city, whose words of solace were listened to by bereaved relatives and friends.

MRS. LORINDA G. BROWN.

Rockford, Ill.

On March 16, 1908



QUESTIONS  
AND  
ANSWERS

This department is under the management of  
**HUDSON TUTTLE.**

Address him at Berlin Heights, Ohio.

**NOTE**—The Questions and Answers have called forth such a host of responses, that to give all equal treatment would require the answers to be made in the most condensed form, and often clearness is perhaps sacrificed for brevity. For this reason, the answers are often written in a summary way, and the style becomes thereby terse, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of space given, and hence there is undoubtedly delay. Everyone has to wait his time and place, and all are treated with equal favor.

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

**HUDSON TUTTLE.**

Freeman W. Smith:—Q.—Will Socialism prevail in this nation, and if so without war?

A.—The answer depends on the meaning intended by the word Socialism. Whatever meaning is given, it cannot succeed by war, for war would bring autocracy and class rule, as it has ever done. The foundations of government cannot be rooted up, and great changes suddenly made without war, and in this case, fratricidal war, which would end in revolution, but destruction, and make the realization of the higher socialism impossible for many a weary age. The thought of war in this connection is treason to mankind.

Whatever the results, they must be worked out along the lines of growth must be evolved from the present. You may emphasize the imperfections of our government, yet it is the best the sun ever shone upon. The king-ruled countries of Europe have the best government by kings that ever existed. Even Russia with its terrible tyranny is less tyrannous than the example of history. There has been a constant progress, not as rapid as the reformer may desire, yet marked from generation to generation.

In this country the advance has been most rapid, and the people by superior education, and learning that they are the government, and if it is not as they desire, they have the right to change it. By such slight changes to meet the requirements of the times there is growth. As soon as any form of government ceases to grow, it becomes a tyranny.

By these legitimate methods our government can be made the embodiment of justice to every citizen. The man who denounces our government denounces himself, for he is an integral part of it, and it exists as it is by his vote and vested authority.

If the officials are dishonest, selfish or dishonest, can we expect any less dishonesty under Socialism? Will human nature suddenly become angelic. There have been numerous attempts to establish communal socialism, and the very clearest elements have been drawn therein, yet they have one and all failed because of selfishness. In short, if mankind were not selfish, if they applied the golden rule, there would be no need of any government for restraint, for each individual would be controlled by moral principles and have no inclination to infringe on the rights of others. Government then would be for the purpose of consolidation and doing the great things the individual cannot do.

J. Walker:—Q.—Was there ever a hermaphrodite race of mankind?

A.—Such a race is entirely mythical. There has never been such a race, and the individual examples often brought forward are only monstrosities. Furthermore such an organism in the human form is impossible. In all the vertebrate animals, there is one process of reproduction, and one only, and there has never been any other, and there can be no other. This statement has the force of an axiom.

T. McD. S.—Q.—Is Mr. Hamlin Garland reliable and an authority on occult subjects?

A.—Mr. Garland is a magazine writer, and author of several fairly successful books of fiction. As an authority on occult subjects or Spiritualism, he would be so taken by Spiritualists as exact measure as he demonstrates his position. In his recent article on Spiritualism he traverses the field Spiritualists have gone over a thousand times, and fails to bring a single new thought. Yet it adds to the prestige of the movement to have writers for the secular press treat it with consideration and fairness.

## A POEM IN NEED.

The silver frost is on the pane,  
The windy woods are bare,  
The northern in the chimney plays  
A wild and wailing air;  
I hear upon the lake below  
The skaters laugh and shout  
In careless glee (I'm writing this  
Because the coal is out).

The babbling brook is silent, held  
Beneath an icy thrall,  
And gently from the leaden skies  
The flakes begin to fall.  
In purest ermine, soft and white,  
The earth is robed anew  
(I've got to finish this today,  
The rent is almost due).

Still faster from the wintry clouds  
Descend the snowy showers,  
Until the orchard blooms again  
With fair and fragrant flowers.

And hark! the merry sleigh bells now  
Ring out o'er vale and hill  
(I hope this poem brings enough  
To pay the butcher's bill).

—Minna Irving.

"A Short History of the Inquisition." What it Was and What it Did. To which is appended an Account of Persecutions by Protestants, Persecutions of Catholics, The War Between Religion and Science, and the Attitude of the American Churches Toward African Slavery. Fully illustrated. Price, \$2.00.

## Spiritualist Lyceum Lessons.

(Continued from page 5.)

partnership of spirits with their bodies?

A.—Yes, we believe that those who try every day to attain the highest spiritual growth make the best people on earth and the brightest angels in heaven.

## Easter-Tide.

It is a fact well worth noticing that many of the so-called religious truths that have come to the world in the past, made their appearance or gained their prominence in the springtime of the year.

The Jewish feast of the Passover, at which time the Jewish people return thanks for the sparing of the lives of their children, comes in spring.

It is said that every "life germ," however small it may be, whether vegetable, animal or human, is oval-shaped like an egg, and so in some places in India all of the eggs gathered during the six days following the fourth full moon of the new year are used in their religious ceremonies, signifying "New Life," and afterward are given out as gifts to the children. It is from this custom that we derive our present-day Easter egg.

The Christian people celebrate Easter as the day of the resurrection of Jesus Christ, after having been dead and buried three days. There is an ethical meaning in this that can be considered; a moral to be pointed out, namely: The rising out of a death-like sleep, into renewed life, stronger and more beautiful than before.

It is a notable fact that the Christian Easter comes at the opening of spring, when the trees and shrubs awaken out of the winter's sleep and burst forth in renewed life.

Modern Spiritualism, which has brought new life to religious and scientific thinkers, came to the world when new born spring was only a week old.

And when we think of all of this, does it not make us feel as if we were related to everybody and to everything in some way or another? Does it not make us feel like sitting down in silence to meditate on the wonderful harmony of "Mother Nature" and "Father Truth?"

S. M. Jones wrote as follows:

"The budding trees, the singing birds,  
The opening flowers of springtime tell  
The story old made new again;  
Truth is supreme, and all is well.

Mother Nature kindly bares her breast;  
Seed-time has come to vale and dell;  
Immortal life is work and rest;  
Truth is supreme, and all is well.

Be still my heart, be calm my fears;  
Give ear to nature's wakening bell;  
There is no cause for anxious care;  
Truth is supreme, and all is well.

Oh! beauteous spring, my soul inspire  
With living faith, all fears to quell!  
Then will my deeds to all declare  
Truth is supreme, and all is well!"

NATIONAL SUPERINTENDENT.

## Morning's Awakening.

When I waken from my slumber, greet the sunbeams with delight,  
Listen to the birdies twitt'ring, then my life is truly bright.

Out I run into the garden, at the flowers take a peep;  
Which, bedewed, look to me ever as if something made them weep.

On the lilac bush, o'er yonder, where the vine-clad arbor stands,  
Gay attired, joyous chirping, there a little robin lands.

To my mind, his notes are language. As I listen I hear plain;—  
"Rise my song of praise to heaven." Now the morning greets again.

Quick my hands fold in each other; and I add to robin's song;  
"May I ever greet as thankful each new morning all life long.

## Spring's Awakening.

How pretty when spring opens her wondering eyes; when  
leaf after leaf, and bud after bud unfolds! The flowers greet us  
and we feel so happy when freed from the bondage of winter, and  
wander into meadow and wood again.

Happy Easter-tide, we greet thee with joy! Through your  
golden gate, fair spring advances to bring us the promise of yet  
happier days to come.

Listen, how the bells are ringing!

Listen, how the birds are singing!

Easter-tide in full galore,  
Leads young Spring now to your door!

IDA LOUISE STRUEH.

Chicago, Ill.

## Harmony.

How many of us know what is meant by harmony? Are we  
always observing harmony in all that we do? Or are we waiting  
for some one else to place himself in harmony with us? If we  
are waiting for some other person to start practicing harmony,  
we are making a great mistake. We should never wait for  
others to begin; but begin ourselves. When a song is being sung,  
and we wish to sing, too, we must pitch our voice to the same key  
of music, and we must sing the same words if we want the song  
to sound just right. Suppose we all wanted to sing at the time,  
and each wanted to sing a different song, what an awful sounding  
noise that would be. Do you know when people, big or little, are  
wanting to have their way and never want to yield to anyone else,  
it makes a disagreeable noise on the mental atmosphere around  
them, and inharmonious is the inevitable result.

Now we all know that the best success is obtained when we  
have harmony. If we try to have a Lyceum march, we must all  
step together and keep step. When we do that, all our feet are  
in harmony; and those who are looking on are pleased because  
to march in step one with the other presents a beautiful sight;  
but if one would step quick and the other step slow, it would tire  
people to look on because it would not be nice to see.

In order to have a song sound just right we must each do our  
very best to keep in tone, and if we want our march to look just  
right, we must each do our best to keep step one with another.  
That is harmony in singing and in marching.

Our lives are one great song, one great march; and in order  
to live as near right as possible, we must each do our very best to  
adjust ourselves to circumstances when they are not what we  
would like them to be. We must lay aside our self-interest and  
teach ourselves to yield or "give up," and learn to make the

best of all that comes before us. That is the way to practice harmony.  
Now let each one do their very best to practice harmony  
in all of the little things that come your way, and your lives will  
then vibrate like one great beautiful song and march.

NATIONAL SUPERINTENDENT.

## Onward, Ever Onward!

Tune: "Onward, Christian Soldiers."

Onward, ever onward! Sounds the glad refrain,  
We're a band of workers in the Lyceum Chain,  
Link by link we've forged it, tiny links of light;  
But 'twill bind all nations if we keep it bright,  
Ready, then, and willing, striving to attain,  
Each to do his duty in the Lyceum Chain.

Even little children can be brave and true,  
Spreading joy and sunshine all the wide world through;  
So we've formed together one grand brotherhood,  
Trying each to further universal good.  
Thus by love and kindness without blot or stain,  
Through the countless ages lives the Lyceum Chain.

When we've done our duty and our race is run,  
Spirit friends and angels will say: "Welcome Home!  
Welcome to the Lyceum in the spirit sphere!  
You will progress onward with the angels here;  
Ever glad and ready, loving things to do,  
Scattering seeds of kindness everywhere you go."

NATIONAL SUPERINTENDENT.

## Spring.

How many seasons are there in a year?  
Name them.  
When does spring come?  
What does it bring?  
How can you tell when it is coming?  
How do the trees look?  
What is the color of the new coat the hills put on?  
Name some of the flowers that come out early in spring.  
Is there any difference in the length of the days in spring  
from the winter days?  
What do the little birds do in spring?  
How about the insects?  
What comes out of the cocoon made by the caterpillar last fall?  
(This will form a good lesson for little folks and can be added  
to at will or discretion.)

## The Bees.

Early in spring, one day, the Bees held a convention—that is,  
a gathering or meeting. They expressed their delight that  
spring had come; and began to tell where they intended to look  
for honey the coming summer.

A little girl had been sitting near, and had understood their  
conversation. So she asked this question: "Tell me, little  
workers, where the sweetest honey is to be found. And the bees  
flew away into the gardens, to the meadows, to the glades, and  
by the streams—wherever flowers bloom.

Children often pluck the blossoms and crush them and leave  
them to wither and die; but bees sip their sweets, honey to make,  
and so are the flowers found to be of much practical benefit.

Then the little girl seemed to hear one bee say: "In the  
clover, the sweet-scented clover that the cows love so well, there  
I find the honey of smiles and good-nature."

Then said a second bee: "Way down deep in the lily's heart  
we find the honey of purity."

Another bee said: "In the heart of the rose we sip the honey  
of beauty."

"Yes," said another bee, "in the tall sunflower we find the  
richest; for there many make one. Each produces its own, and  
together they give the honey of happiness."

"Ah," said another, "you have all spoken well; every flower  
that blooms furnishes us with sweetness of a separate flavor,  
and so out of all of them we are able to make the rich honey  
that children love so well."

Is it not wonderful that the little bees can gather honey from  
flowers, and wise men and women do not know how?

What do bees gather honey for?

Does the bee-keeper rob the bees of their store?

Is the bee-keeper entitled to his share because of the bee-  
houses and flowers he has furnished?

Let us try to do something that will be of use to someone else  
as well as to ourselves; and like the bees, let us try to find sweet-  
ness in all that life produces. Let us search for the good and  
sweet in everybody; and if sometimes we are disappointed in  
someone, let us not be discouraged, but go right on and seek  
further and we shall surely be rewarded with finding good, true  
friends here on earth and be accompanied through life by spirit-  
helpers.

## A Grain of Sand.

In the course of centuries the wind and rain-loosen particles  
from the hard rock, and these particles are called grains of sand,  
each little grain partaking in character of the mother-rock.

Men and women and boys and girls are souls expressing life  
that comes from the great soul of universal life sometimes called  
infinite intelligence; each one partakes of the wisdom and intelli-  
gence and power of universal life.

Having individual minds, each one is entrusted with ability  
to cultivate the powers that are born with them and which are  
a part of them. Some people make good use of their abilities,  
while there are others who neglect them.

The substance of the earth is composed of millions and mil-  
lions of grains of sand. One grain of sand is a small thing, but  
each one is necessary and has its place in the universe. Every  
person in the world is necessary and fills a place that would  
otherwise be vacant.

## Unity.

The Persians are noted for their beautiful weaving of many-  
colored cloth. When you examine a piece of this cloth you will  
find nearly every color in it that you know of; and it forms beau-  
tiful designs of flowers and trellis-work, and leaves, and even  
faces.

Now if you pull out one thread the pattern is no longer per-  
fect, and if you take out another, then the pattern is spoiled.

This world is like a great piece of woven cloth; the men,  
women, boys and girls are the threads. The different colors  
are the different occupations which the people follow; for in-  
stance, there is the baker, the farmer, the carpenter, the weaver,  
the teacher, the street-cleaner, the dressmaker, the milliner, the  
laundress, and so many more who all do a very necessary part of  
the world's work. We could not very well get along without  
anyone of these. We need them all, just as we need the many  
threads to make the perfect weave.

The man who helps to make brick which is used to build  
sewers in large cities is a very useful member of society; for it  
is good drainage that helps to make a clean city. The man who

sweeps the city streets is just as necessary as the one who sits  
in the office behind his books; for clean streets help to preserve  
the health of the people.

So we must never look down upon anybody because of the  
kind of work that they do. The girl who works in the kitchen  
and cooks wholesome food for the family, is just as necessary as  
the girl who teaches school; the one labors for the body, and  
the other labors for the mind. Both are needed.

When we see men coming home from their work at night with  
faces and hands dirty from the soot and dust in which they work,  
we should always remember that they have performed useful  
service; and that we ourselves are likely to be benefited by their  
work.

We should learn to respect all persons who perform useful  
service; and recognize each as a necessary factor in the world.  
When we do that, we become more useful ourselves, and grow  
better in soul and mind, and enjoy peace and contentment.

## Sowing.

Let us plant a kernel of corn. In less than a week we shall  
see two straight, green leaves shooting up out of the soil. Soon  
these will spread apart and two others will spring up in the center  
of them.

And so we see the corn grow, first straight up or vertical,  
and second, out each way from the sides, or horizontal. These  
two sets of leaves form a cross and teach us that life moves two  
ways, or in two directions—up and out.

The kernel of corn was life-locked, or asleep. But it is more  
than that. It is a copy of the life from which it grew. For in-  
stance, the seed which grows on wheat is always wheat; and  
nothing but wheat will grow from it. The seed which grows on  
corn is always corn; and nothing but corn will grow from it.

The apple-seed will produce apples; the peach-seed will pro-  
duce peaches; pear-seed produces pears. But there are other  
seeds that come from thistles and weeds which we would not  
want to have grow in our gardens; so we must be  
careful not to let any of that kind of seed fall in our gardens. If  
any such plant should happen to come up, we must be quick to  
pull it up and keep our good seed free from it.

The seed-corn is a sample of our own lives. We grow tall in  
body; and as we grow we notice things around us and our minds  
go out in thoughts and seek expression. Every thought we think  
is like a seed sown, it will produce for our reaping just what it is.

Then if we wish to reap love and kindness, we must do loving  
things and think kindly thoughts.

"Kind hearts are the gardens  
Kind thoughts are the roots,  
Kind words are the blossoms,  
Kind deeds are the fruits."

The forces of nature pressing against the seed, made it grow;  
and the roots pushing against the hard ground made them strong.  
Then the wind and rain beat against the stem and the leaves;  
and in resisting these they become strong and push their roots  
more firmly into the ground.

And so the little plant keeps on growing against all sorts of  
difficulties until it is able to stand alone.

Likewise, boys and girls in answer to the laws of nature,  
grow in body; and by careful training learn to be able to stand  
up straight and resist wrong and hold fast to the right. This is  
what your teachers in the Lyceum are trying to help you to do.

## Questions.

What made the seeds grow?  
What made the roots strong?  
What made the leaves and stem hardy?  
Is there any resemblance between plants and people?

## Other Seeds.

Once there was a little plant which lay asleep in an acorn;  
and the acorn, after many days, began to grow, and became a  
tall tree. An oak, it was called. Not only was it able to stand  
alone, strong, brave and hardy, because of the winds and rains  
that had beaten against it; but, more than that, it was able to  
give shelter to other little plants which grew under its shade,  
and to men and animals as well.

It is just that kind of work which boys and girls, when the  
young plants in their heart-gardens have grown strong and wise,  
will have to do. They will then be brave men and women, not  
only able to care for themselves, but also capable of helping  
others.

**ELECTRICITY CALLS  
FROM DEATH.**  
Paris Girl Restored to Life Dies a  
Second Time.

A weird story is told by M. de Larmandie a member of the French Au-  
thor's Society.

M. de Larmandie declares that three doctors of his acquaintance—doctors whose names, he says, are fa-  
mous in the scientific world, and whose veracity can in no way be ques-  
tioned—succeeded recently in bring-  
ing the dead body of a young girl to life.

The girl died in a hospital, and had  
been dead for three hours. The doc-  
tors affirm she was dead. They  
worked at the body for three hours,  
electricity at the body for three hours,  
worked at it, kneaded it in tepid wa-  
ter, burnt it with sulphuric acid,  
brought it to a semblance of life and  
made it speak.

According to M. de Larmandie, this  
is what the dead girl said: "I fell  
asleep last night at the hospital in  
a very weak condition. The priest  
had given me absolution, and I fell  
asleep. I felt that I was dying.  
Gradually I seemed to waken slightly,  
and felt bitterly cold. All my life  
seemed to ebb into my heart, and my  
mind seemed to have got away into  
a far-off corner of my brain. Then  
my mind seemed to get away from my  
body. I saw my body lying pale and  
inert, and although I had left it I  
knew it was very cold.

"Then I heard something like the  
sound of a distant organ. Suddenly  
something broke my mind away from  
my body. It was like an infinitesimal  
electric spark. I cannot describe it.  
Then my body became the battle-  
field of an army of monsters who were  
fighting for it. I cannot explain what  
I mean at all."

M. de Larmandie says that the girl  
was in such a state of excitement  
when she was awakened that the doc-  
tors gave her morphia to calm her.  
They gave her too much, and she died  
a second time.—London (Eng.) Ex-  
press.

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## List of Camp-Meetings.

Send in your Dates and Names of Secretaries at Once, to The Progressive Thinker.

Interest in the various Spiritualist camp-meetings has commenced, and secretaries of the same should report at once to this office, so that proper announcement as to dates and officers can be made.

Lily Dale Assembly.

Lily Dale Assembly opens Friday, July 10, 1908, and closes Sunday, August 30. Apply to Mrs. Carrie C. Reed, Secretary, Little Valley, New York, for programs and information.

Summerland Camp, Cal.

The Summerland Spiritualist camp-meeting will open on Sunday, June 7, and continue one week, closing on Sunday, June 14. We will have first-class speakers and mediums. Full particulars, address Solon Smith, Summerland, Cal.

Lake Pleasant Camp, Mass.

This camp will open Sunday, Aug. 2, and close Monday, Aug. 31. A list of speakers and mediums second to none. For programs and full particulars address Rev. A. P. Blinn, Secretary, Norwich, Conn.

Los Angeles, Cal.

The Semi-Tropic Spiritualist Association desires to correspond with speakers and mediums for engagements at Camp-meeting, to be held in Los Angeles, from August 1 to September 1, 1908. GBO, E. LYON, Sec'y, 1974 1/2 E First St., Los Angeles, Cal.

Onset Camp.

Onset camp commences its thirty-second annual meeting, July 1, and closes August 1. For full programs address the Secretary, Onset, Mass.

New Era Camp, Oregon.

The New Era Camp-meeting begins July 1 and ends July 1. For full programs, address Geo. H. F. Dunton, secretary, Liberal, Ore.

Forest Home Camp, Mich.

This camp opens Aug. 1 and closes Aug. 1. Mrs. Millie Mitchell, president, Mrs. Ruth Eastman, secretary, Macleona, Mich.

Cheslerfield Camp.

Begins July 1 and ends September 1. Mrs. Flora M. Millspaugh, secretary, Cheslerfield, Ind. Send to her for full programs.

Winfield (Kansas) Camp.

The Winfield Camp Association commences June 1, and closes July 1. Mrs. McAllister, president, North Manning street, Winfield, Kan.; Mrs. M. C. Salling, secretary, 1602 South Church street, Winfield, Kan.

Sunapee Lake Camp, N. H.

Sunapee Lake Spiritualist Camp at Blodgett's Landing, N. H., commences August 1 and closes September 1. For programs and information, write to John W. Clay, Sutton, N. H.

Camp Progress.

Meetings are held at Mowland Park, Upper Swampscott, Mass., every Sunday, beginning June 1 and closing September 1. Mrs. B. H. Blaney, president, 150 Elm street, Marblehead; H. S. Gardner, secretary, 23 Cabot street, Salem.

Edgewood Camp, Wash.

Commences July 1 and ends Aug. 1. For full particulars address Geo. E. Knowlton, 935 1/2 Tacoma avenue, Tacoma, Wash.

Delphos (Kansas) Camp.

Opens August 1, closing on the 14th. Address all communications to T. D. Rice, secretary, Delphos, Kan.

Island Lake Camp, Mich.

Island Lake Camp, Island Lake Mich., opens July 1, extending until August 1. For programs or information write to the secretary, N. G. Swarthout, Powerville, Mich. At Brighton after July 1.

Lake Brady, Ohio.

The seventeenth annual session of this camp will commence June 1 and end September 1. For full particulars address A. G. Keck, Akron, O.

Unity Camp, Mass.

Opens on Sunday, June 1, and continues every Sunday until the last of September.

Pine Grove, Niantic, Ct.

Camp meeting commences there July 1 and continues through the month of August.

Hasslet Park, Mich.

Commences August 1 and continues to September 1. For programs address E. F. Spross, Okemos, or D. R. Jessop, Williamston.

Mt. Pleasant Park, Clinton, Ia.

Opens July 1 and closes August 1. Programs and information given to all who write to Mrs. M. B. Anderson, secretary, Clarksville, Mo.

Grand Lodge Camp, Mich.

The Grand Lodge Spiritualist Camp-meeting opens July 1 and closes August 1, with Mr. Oscar Edgerly as presiding chairman. For full particulars address J. W. Ewing, Grand Lodge, Mich.

Queen City Park Camp, Vt.

Queen City Park Camp, South Burlington, Vt., commences July 1, and ends September 1. For programs address A. F. Hubbard, president, Tyngsboro, N. H.; or vice-president, Randolph, or Edie L. Chapman, Cambridge, Vt. After the camp opens ad-

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camp to open, so as to shake glad hands with dear old and new friends. I expect to spend a part of June out on the Park through the kind invitation of Mrs. William Ward, with whom we roomed last summer, and where we will board the coming season. ELIZABETH J. JAQUET, Elgin, Iowa.

**First Association of Philadelphia, Pa.**

To the Editor:—As bustling and as cold a day as we had in Philadelphia on the fifth of April (with even rain in the evening) could be no impediment to our loyal adherents of Spiritualism attending its sixtieth Anniversary at the Temple of the First Association.

A fine effect obtained by bouquets of roses, lilies, daffodils, carnations, hyacinths, etc., with an abundant inventory of green plants, was to the credit of Mrs. M. E. VanKirk, a trustee for years.

In the morning a large gathering listened to a discourse by the Rev. G. Tabor Thompson on "Have we reasons to rejoice on this anniversary?" built on Naomi's question to Ruth: "Where hast thou gleaned to-day and where wroughtest thou?" who recited the achievements of the past year by the association, and asked that each individual question himself as above and discover unto himself whether he has been as helpful and useful to the cause as Ruth was to her mother-in-law, or had been a "thorn or brier for others."

The afternoon was devoted to the children's exercises, and they were, as always, of a high standard—they have never found an equal proportion of such talented children in any other amateur display. Address given by Mr. Harry Birtwistle, who conducted the celebration, touched closely the work of the children. Pleasing items were tableaux—Representing the interior of the Fox home, with the mother and three daughters. Raps sounded, an inquiry as to their purpose by the children and answers from the mother made an appropriate dialogue in conjunction with it. Some twelve children in white, with flowing hair, were arranged on an ascending slope, one above the other, to represent angels coming to the Fox home at Hydesville (also depicted), and made a fine impression.

At 7:30 services were continued. President Keffer opened with appropriate remarks, followed by the usual half-hour song service and an address by Mr. Thompson. Remarks in memory of those of our associates who had entered spirit life during the year were made by the president.

High-class music was procured from our organist, and he with Miss and Mr. Teale, rendered some exquisite solos, duets and trios at each service.

At last year's celebration Mr. Thompson brought a half-peck of chestnuts and an egg. (We have all heard the old-repeated aphorism, "O, give it a chestnut!" That is, we are tired of hearing of it—quiet it—and as you will see, we did give the chestnut to a debt then standing.) The chestnuts were sold at a dollar each to liquidate an indebtedness; the egg left in the dish represented the cash nest-egg raised from their sale. The nuts were to be planted, the proceeds to be brought in last Sunday and re-sold. The only tree returned was brought from the Floral Heights Lyceum by Miss Elizabeth Fish, its Conductor and a Thrifty little plant it was—typical of the condition of her work

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- 3—The Encyclopedia of Death, and Life in the Spirit World, Vol. 3.

These three volumes have been prepared by J. H. Francis. They contain invaluable information on the subject of death, and are in constant communication with the Supreme Intelligence of which we are a part; therefore let us each give our part in making life cheerful, giving out comfort and strength to those who mourn; and "joy" to everyone. She closed her address with a beautiful poem. Mrs. S. C. Cunningham gave messages, which were recognized.

Mrs. Nettie Holt Harding spoke briefly, saying: "Spiritualism to you and to me is the grandest relation in the world; for it teaches and demonstrates there is no death; it has existed through all time and ever will exist."

Mrs. Alice S. Waterhouse, one of our most devoted Spiritualists, spoke earnestly and eloquently, saying: "We are here as Spiritualists, but not pretending that we have all there is of truth, but we do know there is eternal life, and that our friends do return to us, we invite you all to come to us, and learn of the gospel of truth."

Mrs. M. J. Butler spoke briefly. She said that she was glad to see so many Spiritualists gathered together to commemorate our blessed truth; she hoped next year the M. S. A. would be able to fill Mechanics Hall.

Mr. Hale sang finely, "Open Those Pearly Gates," by C. P. Longley, which was warmly received.

Dr. F. A. Wiggin was the next speaker. He spoke of the growth of Spiritualism in the past 60 years, and said he was certain the Cause was in a more healthy state now than at any time since 1848.

Mr. J. B. Hatch, vice-president M. S. A. spoke briefly of the need of coming together and uniting in a solid body, so we could have meetings every Sunday, as large as the one being held.

Mrs. Annie Coggeshall of Lowell, gave many messages which were recognized.

The evening meeting opened with an Ode, words by E. W. Hatch, which was much appreciated by all.

Dr. Geo. A. Fuller had the opening address, which was exceedingly fine, the subject: "A Study in the Philosophy of Andrew Jackson Davis."

The eulogy of Mr. Davis, and the facts concerning his writings and his prophecies, brought forth constant applause. He pleaded for a revived interest in Davis' works.

Miss Ethel Palmer rendered in a fine manner a vocal selection, which was most enthusiastically received.

Mrs. May S. Pepper-Vanderbilt was present and read many sealed letters; she gave good satisfaction to all.

Mrs. W. J. Willis, one of the last of our pioneer speakers, then spoke briefly of Spiritualism, and said Spiritualists ought to be proud of its record; to-day we count as Spiritualists some of the brightest minds of the age, and many of our best scientists.

the most prosperous seasons that Lake Pleasant has ever had. At a recent meeting the directors voted to purchase and set out several quick-growing trees, and they are now being planted in the burned district, the burned trees all having been removed. Send in your applications to me for circulars.

ALBERT P. BLINN, Secretary, 17 Oak St., Norwich, Conn.

**Anniversary in Boston, Mass.**

The Massachusetts State Association of Spiritualists observed the 60th Anniversary of Modern Spiritualism, in Paul Revere Hall, Huntington Ave., Boston.

This is one of the largest halls in Boston, and one of the most beautiful, and the hall was well filled at the morning session, and over-filled at the afternoon and evening sessions.

Dr. George A. Fuller, president of the M. S. A., was present and presided at all three sessions. He gave an address of welcome. Dr. Wm. A. Hale made remarks on the progress of Spiritualism.

Mrs. Maude L. Bishop gave messages, as did Mrs. Nellie Abbott of Lawrence. Mr. Willis Milligan rendered a piano solo, which was one of the finest. Mrs. B. W. Belcher gave messages and Mrs. Chapman spoke of the great truth, which had come to bless mankind.

The afternoon session opened with singing and invocation by Mr. Fred Niles of Marlboro, after which Mrs. Carrie F. Loring gave a short address, saying in part that we are living here in this life for each other, and are in constant communication with that Supreme Intelligence of which we are a part; therefore let us each give our part in making life cheerful, giving out comfort and strength to those who mourn; and "joy" to everyone.

She closed her address with a beautiful poem. Mrs. S. C. Cunningham gave messages, which were recognized.

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