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VOL. 29.

CHICAGO, ILL., MAY 14, 1904.

NO. 755

WORDS OF PRAISE.

What Has Been Said of the Arcana of Spiritualism.

"I may claim to have read every word of it, for I have read it aloud page by page, and evening after evening, to a little home gathering of students and critics. It should not only be on the shelves, but be carefully studied by every thinker who would probe the facts and fancies interwoven in modern revelations through inspired mediumship."—Charles Dabner.

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THE ARCANUM OF SPIRITUALISM.

Ready for Delivery, May 25.

I am now happy to inform the subscribers to this work, that it will be ready by the 25th of May. To all who order it before that time the price will be the same as to subscribers, \$1. post paid. After that date the price will be \$1.25 with 10 cents postage. The reduction is made as a slight acknowledgment of the helpfulness of the subscription. Subscribers' copies will be numbered and contain autograph. Address all orders to:

HUDSON TUTTLE, Publisher,
Berlin Heights, Ohio.

Morris Pratt Institute Association Convention.

One more year of work in the Morris Pratt Institute is rapidly drawing to a close. Teachers are taking inventory of the store of knowledge imparted by them, and imbued by those who have diligently applied themselves to the gaining of knowledge and wisdom. Students are making final efforts to perfect their successful year, preparatory to summer's vacation. The officers are endeavoring to reach the members of the association, and all who have an interest in the good work, to the end that they will rally to its support and future usefulness.

The annual convention meets in the Institute, on the first Saturday of June. Important business is to be transacted. Every member of the association should be present, with dues paid, and give his support to those who will have the affairs of the school to look after, by virtue of their appointment.

When the trustees, whom Father Pratt selected, organized a themselves into an association, admitting members from the people at large, the power and property vested in them, passed into the hands of the association. The original board of trustees became directors, and as long as they can or will serve, remain in that capacity, but as they drop out from any cause, the association, in convention assembled, elects their successors, always keeping the number full, nine in all. Two directors are to be elected this year. All who have the good of the school at heart should be present and make their selection. Other matters of importance will come before the convention. Remember the date, first Saturday in June, at the Institute in Whiteaway, Wis.

CLARA L. STEWART,
Secretary, M. P. I. A.

"Too much gravity argues a shallow mind. Love while he loves is never quite depraved."—Lamb.

"There never was any heart truly great and generous that was not also tender and compassionate."—South.

"Example is a dangerous lure; where the wasp got through the great sticks fast."—La Fontaine.

"In persons grafted in a serious trust negligence is a crime."—Shakespeare.

In relating some of my trips, about one year ago, and which was published in The Progressive Thinker at that time, I left out one lesson which may be of interest to the readers of this paper.

At that time I could not believe it; now I have reached a point in my progression where I say I don't know, but this place was visited by my spirit, taken there by a spirit guide who has long been in the spirit world, and who believes what he teaches. I was given this lesson along with the others. I have no right to accept the others, and refuse this one, so I will give it as I have some of the others.

After I was given these lessons in such a beautiful way, I was told to give them out for the benefit of humanity, and by so doing, I am trying to keep my promise to my teachers from the higher life. I have tried to give them in the plain, simple way, word for word, in which they were given me.

This temple which I will speak of now was visited soon after I was taken to God's Holy City—a city where everything was white; even the trees and grass looked to me to be crystallized they were so white.

The same voice which I had heard before said: "Come, child, we will visit another place far from here." And taking me by the hand he led me away and out of the gate of this beautiful city. As we started, I felt a sadness stealing over me, for it was so beautiful I would rather stay here. I turned and looked back and saw the city in all its grandeur. As I took this last look, I raised my hand and waved it a good-bye.

I felt weaker than I did on my last trip, and seemed to need constant encouragement. After we had traveled a long distance, he said: "Child, dost thou see the ocean below?"

I said: "Oh, yes, father; where are we going?"

"Thou wilt soon see, child."

This seemed a long journey to me, for I for some unknown cause was weary. We crossed this great body of water, and at last came to where the atmosphere was darker, and as we did so, soon entered a gray-looking city. I kept wondering where it could be. The grounds were well laid out, and beautiful shade trees scattered here and there, made a pleasing picture to look at, but after visiting such a beautiful city as I had just left, made this one look all the darker.

My guide led me down a gray stone walk, and soon we met people coming in groups, and then two and two. They, too, were dressed in dark clothing. As we walked on we met children coming dressed in white uniforms. I said, "Father, where have these people been?" They all seemed to be in a hurry.

"My child, they have been to the temple to worship." And as he finished speaking we came in sight of a gray stone temple. As we walked up some steps and inside, I saw no seats, but all around the sides, after looking the second time, I saw figures, and found out later on, they were idols. We walked to the end of the temple, where I saw three wide steps; on a platform, back of these steps, was a very large idol, and on each side a smaller one. I had not found out yet what they were, when the vision began to fade, and as I found myself growing weaker, I cried, "Oh, father, let me see more; let us look around; I'm not satisfied yet."

His answer was: "My child, have you not seen enough to note the difference? This is a Hindu temple where these used to worship."

Then it all flashed across my mind, these were Hindu

idols, and these people had been in here to worship. "Oh," I cried, "father, do they really worship such things as these? Don't they know a better God?"

"No, child."

"And did I really worship these same Hindu idols?" "Yes, my child, in thy past life," and as these words fell from his lips, the Holy City and all that I had seen before, flashed across my vision, and I broke down and cried; then raising my eyes upward, said: "Oh, heavenly father, I thank thee for my progression; how can I thank thee enough for giving me these great lessons in such a beautiful way"—when I found myself my guide had left me, and I was again back in my body.

I VISIT CHINA.

This trip which I am about to relate, in one way was a failure, yet to show the readers of The Progressive Thinker how plainly a spirit can see their earth friends I will tell it.

At the time of my journey, of which I am writing, my daughter and her husband were in China. So today I had a happy surprise, for I had not thought of being taken there. After sending out a prayer, as I always do, I soon heard the well-known voice of my guide say, "Come, child. These have made beautiful conditions to-day. I will take thee far, far from here. Come."

So we floated out and away. After traveling a long distance, and not seeing much of interest, my guide said, while settling down near a building: "Now, child, look well and see what they can see."

We went into a building that for some reason, I could not describe, as I had been able to see some others which I had seen, only that everything looked gray.

After we had entered, he said: "Child, look, what dost thou see?"

My vision seemed to be clouded, so I said, "Oh, father, I can't see anything. Oh, why can't I see?"

I knew by the tone of his voice that there was something he wished very much that I should see, but just then I saw a table on the opposite side of the room, so leaving my guide I walked over, and when coming closer I saw seated around it my daughter, her husband and little child. My guide followed me, and while standing looking at them he said, "A failure."

I almost lost courage when I heard this, for to me it was not a failure, because I could see them very plainly. I began to grow weak, and after coming back I thought what could my guide have meant when he said "a failure." It was explained to me that he was in hopes my daughter would be able to see me or my spirit standing there, but as she did not, to him it was a failure; for me it was a beautiful lesson, for it shows us that when our loved ones do return from the spirit world, they can and do see us.

When my daughter came home she said I described a room in China where they often went in to get a cup of tea; the draperies were all gray linen.

About one week later after I had been taken, to the spirit world to see a music temple, where I was told one of my teachers was the director, my guide said, after coming back: "My child, I want to take thee on another little trip at this time."

So we floated out, and over the ocean, I could see nothing but water all the way. Looking ahead, I saw a boat coming. We were soon close to it, and as we came closer

to the water, he said, "We will settle down here and look them up." When he said this I knew he meant my daughter and her husband, for we knew they were on their way home.

We walked around the deck and into the dining-room, where seated around the long table were a number of people, but the ones we were looking for were not there. My guide said, "They will be home sooner than you expect."

"They came in two days ahead of time; they came on a Japanese boat, and I was very anxious to see the dining-room and tables, but when I did see them, I told my daughter that this was not the boat my spirit was on, for on that one the table was a long one, while these were short and set in the opposite direction.

A FAMILY REUNION IN THE SPIRIT WORLD.

This morning after preparing myself for another journey I sent out a prayer that I might be given strength to see and hear distinctly all that was given me. I soon heard the familiar voice of my guide say, "Come, child." So we started and were soon floating over clouds. After traveling some distance, we settled down in what I thought was a beautiful park. Walking along a wide avenue, we soon came in sight of a beautiful home, at the same time my guide saying, "My child, dost thou see this building?"

"Yes, father," and as I looked I saw it was different from any I had seen in the spirit world. The front was square, with tall spires running high in the air, a veranda around the front, with a double row of pillars, the building was a light gray marble, beautifully carved. The guide led me around to the rear, and up some steps, saying, "Look well, child, before we enter." As he said this I cast my eyes around the ground; it looked very much as others I have seen in the spirit world, with white walks, tall, waving trees, and fountains with water pouring out of them. Opening a door we entered a large dining-room, all furnished in white. While I was wondering what it could be, my guide said, "This is thy husband's home."

There was a long table standing in the center of the room, covered with a white cloth, looking very much like the one I have described in the school, where I was taken some days ago. Seated around this table was my husband's family; for this proved to be a family reunion. At the opposite end from where I stood, was seated his father; facing him at the other end was his mother, and on either side was his five brothers and sisters, making in all seven. As I stood there looking at them my brother James said to me: "Mary, this is Walter's home, prepared for him by us. He has helped while on earth by his good deeds. Father and mother, and the rest of them have come in to show you the welcome he will receive when he comes to us; they all have homes of their own, but this one we will occupy together for some time. I want Walter to know that if I had only had a chance to know of this life, as he is having, I could have progressed faster, but not knowing the truth about this life, I had to learn my lesson after coming here. He will here a good many years ahead of you, for you will be left to do a hard work in the face of bitter oppositions, which all who try to do, meet with."

And as he finished saying this, I began to grow weak and come back to earth. This lesson was so real, after coming back I thought of it a great deal and wondered if it could be possible. "Oh," I cried, "how beautiful—it is true, then,

that we do know each other there, and meet again." Oh, I thought I must go out and make everyone know of this beautiful life to come, of these beautiful homes. I will tell them of all these, for everyone who knows me will know I speak the truth and believe me.

But, alas! how true this article which I have just written has been, where I was told I would have to fight against bitter oppositions, for my dearest friends while they don't believe what I tell them, I hear they think I'm lost—that it's the work of the evil ones. Oh, when will people believe this truth? My daily prayer is that I may be an instrument for much good, for knowing now that it is a truth, I have consecrated my life to this work, and expect to aid my teachers from the higher life in every way that I can.

Seattle, Wash. MARY E. FRANCE.

CHILD FORETELLS HER OWN DEATH.

Oakland, Cal.—What strange something gave little Vesta Clark, as well as any child could be, the pre-cognition that she was soon to die? Some power was given this child that caused her to believe thoroughly that she had not long to live. And true to her prophecy death came to little Vesta Clark. Not death that comes with sickness or death entered into during a peaceful sleep, but death in violent form—and this little one knew that it was to come.

Kissing her mother good-bye, Vesta Clark, aged eight years, left home at dusk yesterday to go on an errand. Mounted on her bicycle, the child sped along San Pablo avenue. She was singing—singing with the voice of which her parents were proud and which they intended to have cultivated in Europe. But little Vesta was not happy. Wednesday night, during a religious meeting something became a part of her that caused her to exclaim to her mother:

"Mamma, mamma, pray for me—pray for me! I'm going to die and go to heaven."

Patiently did Mrs. Clark strive to ascertain just what caused her little daughter so to exclaim, but the little one could give no satisfactory explanation. She had a foreboding, and that was all. So when Vesta's dress caught in the running gear of her bicycle last night, causing her to lose control of her wheel and dash directly in front of a fast-moving electric car, she smiled in the face of the pale motorman doing his best to bring his car to a halt and said, "I knew it would come."

After tender hands had lifted the heavy car from off little Vesta's body the horrified men expected to find her little crushed and bleeding. But Vesta, although stunned, seemingly was not injured, only bruised. She walked shortly afterwards to her home at 1603 Fifty-eighth street. But that strange something had not left the mind of the child, and to her parents she said that she was going to die.

"Before going to bed Vesta asked for her Bible, and from it she read a while," tearfully stated Mrs. Clark. "She slept uneasily, but we did not believe that she was hurt; our doctor said she wasn't, and we paid no attention to the mysterious foreboding the child had had. This morning her father went to her room to awaken her. Vesta was up and dressed. She went to kiss him, and just then I, who was in another room, called to him. He turned around, and as he did so my little Vesta fell to the floor, dead."

THE DEEP-SEATED CORRUPTION IN BOSTON.

Our Boston correspondent, in impressive language dwells upon the deep-seated cancerous corruption in Boston, caused by fake mediums, who have stolen the Livery of Heaven in which to serve the Devil. He is a confirmed Spiritualist, his wife is an excellent medium, and his views are of special importance. In order to banish the fakes from active work, he suggests certain test conditions, which, of course no bogus medium will comply with. These cancerous fakes in Boston open their seances with prayer, and that causes a feeling of extreme horror to pass through the nerves of honest Spiritualists. The fact that in all exposures of mediums recently made in various parts of the country, artgical toggery has been found on their persons, will set honest Spiritualists to thinking as never before.

To the Editor:—It may be truthfully said that Spiritualism, or what passes for such, in Boston, has been exposed, ending quite a "shake-up" recently, and the end is not yet in sight. The cause of this agitation is the expressed determination of the city authorities to rid the city of its horde of fake mediums, fortune-tellers, etc.

The campaign was opened Sunday night, April 24, by the raising of the alleged materializing seance, of which the Boston Globe of the 25th, gave the following report:

"There were manifestations never anticipated at the 'Spiritualist' meeting held at 16 Union Park street last evening at the customary hour of 8:15. The unexpected appeared before the interested audience of sixteen, and at the end they were all glad to get out and be allowed to go home unmolested. Nearly every night and Sunday also, seances have been held at this place, and the patrons have been perfectly satisfied, as have the proprietors. Last evening among those present were Officers Brauer and Curran of the Boston Police, and a number of other gentlemen. For the fourth time they took in all that happened, and at 9 o'clock, just as a 'spirit' was appearing in a stony garb of gauze covered with phosphorus, causing a very spiritual effect upon the nerves, the illusion was dispelled and Capt. O'Leary and Sergeant Driscoll and Manning jumped in at the signal of the

two officers inside. The moment they came in the light was turned on and the 'spirit' that had been appearing about as lightly as her thin raiment and 250 pounds would let her, stood revealed in the flesh. The audience was agitated, until those who weren't 'on to the game' were told of it. Some knew the game and didn't have to be told. The 'spirit' and her 'sister spirits' were told to dress in the work and they located the one at 16 Union Park street. They experienced much difficulty in getting in as the place was run very secretly. Once inside the secrets of the place were revealed to them fully. It was run by two women, who gave their names as May French and Neva Murivale Jeannene, living at 16 Union Park street, and who have owned up to the police that this manifestation and their business was a 'fake'.

The service was held in a room that wouldn't seat more than 16, and last night the 'standing room only' sign was out. The audience was seated about three sides of the room, and the meeting was opened with prayer. Then May French made a few remarks and

disappeared. Her companion then asked for the wish of any person as to a spirit they would like to see, and the lights were put out. Miss French in the darkness stepped to the middle of the floor with a gown and cross covered with phosphorus. The gown would shimmer with a supernatural glow in the eyes of believers, and then she would pick out the party who had expressed a wish and lead him off to the corner of the room. Everybody else waited in suspense until they came back. Meantime Neva Murivale Jeannene would do the same trick.

The women would carry off any spirit requested, man, woman or child. Miss French appeared as Bishop Brooks frequently to please an especially devout man. One attendant at the meetings, a woman, used to hold converse with her as an Indian doctor.

All the paraphernalia was seized last evening, which included a bishop's surplice, covered with phosphorus, India feathers, etc. A big German insisted that Miss French was his mother, and in the corner of the room in the dark held lengthy converse about old family affairs. Among other things seized last evening was a couch and a large easy chair.

Whatever of a confidential nature that passed between 'apok' and mortal in the corner of the room was more or less drowned by the shrieking of 'The Last Rose of Summer,' which struggled out of a quondam music box that was started immediately after the prayer was concluded. This was kept going during the whole seance. When the meeting was over, everyone who felt so moved put \$1 on the music box when going out. The women would not take the money themselves nor would they ask for any.

This made the work of the officers difficult, for they had to carry against the women unless they took money. Accordingly, one night one of the officers was told to dress in the work and they located the one at 16 Union Park street. They experienced much difficulty in getting in as the place was run very secretly. Once inside the secrets of the place were revealed to them fully. It was run by two women, who gave their names as May French and Neva Murivale Jeannene, living at 16 Union Park street, and who have owned up to the police that this manifestation and their business was a 'fake'.

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everything is not right they will be prosecuted."

To a Journal reporter Judge Emmons and the chief of police expressed themselves with charming frankness:

"These Spiritualists, trance mediums, clairvoyants, card readers and the rest of their kind are out-and-out fakers, every one of them, and, as chairman of the Boston Police Board, I intend to do my utmost to put a stop to their fraudulent practices."

As Judge Emmons gave utterance to these words during a chat with The Boston Journal reporter in his office at police headquarters, yesterday afternoon he brought his right hand down with a thump on his desk.

"I have no sympathy for them nor belief in them either," added the head of the department. "You see they fleece scores of persons daily, and from all accounts, some of them reap big harvests. But the most serious phase of the situation is that many of these so-called mediums merely use the title as a cloak for immoral purposes."

"Yes, the board has directed a concerted movement in this direction. 'Then there are those massage and manicuring parlors, many of which are but blinds—lens of iniquity.'"

"Perhaps there are earnest mediums in Boston, who believe in their work, but it's hard for me to believe, because I regard them all as cheats. There's nothing to such foolery."

Chief Inspector Watts and other officials of the police department condemned mediums and fortune tellers in general.

"It's all a 'con game,' to use the lingo of the street," remarked Chief Watts. Judge Emmons' crusade against mediums sent a wave of lively concern through the South and West Ends of the city where their signs are thickest. To the apartments of many mediums and clairvoyants The Journal reporter was unable to gain admittance last evening, although many persons in the houses reported that they "were usually open for business evenings."

It was very evident in some cases that the mediums feared intrusion on the part of the police.

Mediums were found by the Journal reporter, however, who have been carrying on business at the same places for years and who were open for patronage last night. With one or two exceptions these expressed pleasure to think that Judge Emmons and his braves had inaugurated the work of weeding out the fakes. One woman, who tipped the scales at 200, significantly remarked that she would like to give Judge Emmons a sitting, and she winked and clenched her right hand menacingly.

Of course the reader must make allowance for ignorance and prejudice in considering the rather vigorous opinions expressed by these Boston officials regarding Spiritualism and Spiritualists. They have been brought into contact with only the harnessed who have

attached themselves to the movement for gain and who have no right whatever to the designation of "Spiritualists." And if this campaign of the city against fraud shall result in driving out of business every medium in Boston and closing every meeting place, the phenomena are given, the Spiritualists have only themselves to thank for that result. For many years Boston has been cursed by the presence of hordes of fake materializers, slate-writers, and fake mediums of all phases, and though repeatedly exposed in their dishonest work they have been upheld and defended by the Spiritualists, individually and as a body. Even now, in the large and pretentious "temple" in this city dedicated and devoted to Spiritualism, "materializing" seances are advertised and given every Sunday evening in the name of Spiritualism.

If the Spiritualists of America do not unite soon in a movement to purify their ranks and rid themselves of these dishonest "hangers-on," AS CERTAINLY AS THE SUN RISES THE LAW WILL STEP IN AND DO THE WORK OF CLEANING UP, AS IT HAS STARTED IN BOSTON, AND IT IS NOT IMPROBABLE THAT WHEN THE AUTHORITIES GET WARMED UP TO THE WORK THEY MAY FAIL TO DISTINGUISH BETWEEN THE INNOCENT AND THE GUILTY. THE SENTIMENTS EXPRESSED BY BOSTON OFFICIALS IN THE INTERVIEWS QUOTED ABOVE ARE NOT OF A CHARACTER TO INSPIRE SPIRITUALISTS WITH CONFIDENCE THAT EQUAL AND EXACT JUSTICE WILL BE DONE ALL MEDIUMS—THAT DISTINCTIONS WILL BE DRAWN BETWEEN THE FALSE AND THE GENUINE.

The best and only thing for Spiritualists to do is to rise up and repudiate in no uncertain tones all those who practice fraud in the name of our religion. Give each one a square, honest test, and fire the fakes without mercy. Every pretended materializing medium were put to this test the result would surprise those who have such faith in that phase: Appoint a committee of three or more persons whose intelligence and veracity cannot be doubted. Cover the medium with mosquito netting and lock it to the floor, so it will be impossible for the medium to get out without detection. Have the seance in a room that you KNOW is not provided with any traps or sliding panels, keep all possible confederates away from the cabinet, and you may be sure that any forms appearing under these conditions are genuine. I hope this test will be applied at every camp in this country this season, and predict that if it is made a condition of admission there will be no spooks in those camps.

THE WRITER OF THIS IS A SPIRITUALIST OF MANY YEARS' GROWTH, AND HIS COMPANION IS A MEDIUM THROUGH WHOM MENTALITY THE SPIRIT WORLD HAS GIVEN MUCH INFORMATION AND MANY MESSAGES OF VALUE, COM-

FORT AND CONSOLATION TO THOSE ON THE EARTH PLANE. ALL MEDIUMS WHO ARE HONEST AND TRUE HAVE OUR FRIENDSHIP AND SYMPATHY, BUT WE HAVE NO USE FOR THOSE WHO OUTRAGE THE FEELINGS OF GRIEF-STRIKEN MORTALS AND INSULT THE SPIRIT WORLD BY PERSONATING OUR DEAR ONES AND GIVING FALSE MESSAGES AND ROGUES TESTS. FORREST.

Boston, Mass.

NIGHT IN SOUTHERN CALIFORNIA.

The folds of night come slowly 'long. The lone old bells in plaintive song; The sun's last rays sink in the west And backward flings a kiss of rest; The hills are wrapped in purple glow; No more the trees wave to and fro; The insect seeks its leafy bowler, The vesper bells have tolled the hour. The fragrance of the violets' bloom Hath softly crept in through the room; The rose is smiling with its GUTHRIE To rest again in arms of night. Down in the canyon's mossy dell The wild rose all her secrets tells. The thrush in tender accents calls; When'er of the hour a stillness falls; I hear a voice close in my ear Which says, "Dear mother, I am here!" I answer, "Darling, with me stay, O do not, do not go away." He lays upon my lips a kiss That thrills my heart with sweetest bliss.

Farewell, farewell, entrancing power— Good-bye, good-bye, most sacred hour, I owe my eyes his face to see. Then raise my soul, O God, to Thee. Rose L. Bushnell-Donnelly. San Francisco, Cal.

OLD TUNES.

Tunes of the olden times, why do you haunt me? Why do you linger in Memory's halls? Know you not all of the loved ones are scattered, And faded the pictures that hang on its walls?

Silent the voices, and pulseless the fingers That once were attuned to thy melody— Now when the evening-time shadows surround me, I listen in vain for the tunes that would calm.

ELLEN S. STUART. I

If we knew ourselves we should not judge each other harshly.—George Eliot.

Courtesy of temper, when it is used to veil churlishness of deed, is but a knight's girdle around the breast of a base clown.—Walter Scott.

He deserves small trust, who is not privy counselor to himself.—Ford. Each one sees what he carries in his heart.—Goethe.

N. B. Freeland Versus Dr. H. V. Sweringen

MORE LIGHT WANTED BY AN INQUIRING MIND.

To the Editor of The Progressive Thinker, and the Sage Learned in Spiritual Public:—The concept you teach of a spirit life in the hereafter and apart from matter in the realm of the spirit world after the death of the body, is the most beautiful, the most inspiring philosophy that has ever gladdened the heart of humanity. I long inexpressibly to believe that it is true. It will do us no good to delude ourselves, and so I write thus deferentially to ask, is it true?

I have read The Progressive Thinker most attentively almost from its founding, and most that is of value in spiritual literature, with an earnestly receptive heart; and while much of the material appearing in The Progressive Thinker is very instructive, and much of it the very embodiment of rationalism, good sense, and sound reason, and evidently the product of independent and thinking minds, I nevertheless, year after year, find myself a more and more confirmed materialistic Agnostic.

So many of the so-called facts adduced by Spiritualists—so much of its mystical philosophy are an inextricable tangle of contradictions and inconsistencies, antagonistic to reason, to each other and to the revelations of Nature, that to be a Spiritualist at all, I should be compelled to reject all but the central proposition that possibly as an intellectual entity, receiving and transmitting sensations through the law of vibration, a continued existence apart from matter might be possible; and yet the revelations and analogies of nature's laws seem to be against it.

Up to this point have been making a foundation statement rather than delivering mere "invective"—which, I am aware is too often a substitute for logic. I beg my readers to believe that I am not seeking disputation nor debate; I wish simply to find and declare the truth; and I feel assured that to that end I can find most efficient aid from the thinkers who are contributors to this journal of enlightenment.

I cannot believe in Spiritualism merely because it is a "selective philosophy"; it may be that and yet remain a "splendid delusion."

I but announce a fundamental truth—asserted repeatedly by Prof. Dawbarn in The Progressive Thinker; by Mr. Ingersoll in his incomparable lectures, and held by most scientific writers along the same lines, that force, matter and intelligence constitute all that is embodied in the universe, and that these are the constituent elements of every individualized entity—with the added postulate that these when organized or individualized constitute life.

This is a fundamental truth in natural law, that there is no life that does not embody them all.

They are nature's trinity.

If this fundamental postulate is true—and he who denies it must devise a new science and a new philosophy of nature—it follows that when one of the trinity is omitted or eliminated, there is no life; that life apart from matter is impossible. Ergo, that a "spiritual life" is but a "splendid illusion"—"only that and nothing more."

Life is a function of matter—is a truth revealed by nature's law—proclaimed to us every day of our lives—alike demonstrated by the forest and its songsters. Withdraw matter from this combine of nature and there is no life. Force and intelligence are alike essential to its manifestation. Withdraw either of the three and death ensues.

Prof. Tyndall says: "In these particles of matter I behold the potential origin of every form of life."

Re-embodiment of these elements is the individualization of a new entity, and so the ceaseless round of evolution goes on forever. The life or spirit at death is re-absorbed in the universal mind or realm of life, and the matter in the combine is re-absorbed into the realm of matter. This seems to be the obvious truth as nature reveals it. Let us face it fearlessly.

It follows from the preceding that that phase of Spiritualism called "materialization," is a yet more obvious delusion, however ardently believed in by many Spiritualists; and this is nature's logic in the premise.

A function or organ of any entity falling into disuse becomes rudimentary and eventually in the course of evolution is absolutely eliminated. This is the law of differentiation of species. So, when it is considered that sensations received through any one of the five physical senses come through physical or material channels, what use can there be for those organs or members of a material body in a "spiritual body"—the kind mentioned by Paul and believed in by Spiritualists, and premised in so-called "materialization."

What use could a "spiritual body" have for feet?

Does it walk?

Rather why should it not flash through space "self-propelled as the light from the sun?" That would be a more natural mode of movement, and so, when we inquire the use or necessity of any of these organs premised in "materialization," of what use could they possibly be? Being never used they must under nature's law cease to exist.

We hear physically by reason of vibrations of the atmosphere.

Why have ears where there is no atmosphere?

As we taste but to feed our material bodies, what use could a "spiritual body" have for a mouth?

What use for an abdomen to enclose a stomach that digests no food; a heart that pumps no blood; or lungs that breathe no air?

There could be no more relative analogy between the organs of a material body and a "spiritual body," than there is

between a mill that grinds wheat and a Marconi transmitter that vibrates the ether. Under the test of utility, every feature, organ and function of a physical body must be eliminated from a "spiritual body." It is absurdity, too irrational to bear discussion, to assume that a "spiritual body" can have form and feature such as necessity requires and nature gives a material body.

Form is an expression of matter. It cannot pertain to force, mind or spirit, so-called.

I am not unmindful of it is said that the "spiritual body" consists of "refined matter" not cognizable by our physical senses. To the analytical mind this would seem to be but "sophistical verbiage," yet the irrationality of the postulate still remains under nature's law of revealed truth, that an unused organ is eliminated by "innocuous desuetude"—not to mention the more invariable law—that evolution develops only those organs that find their origin in the law of necessity. Such organs, without any possible necessity to call them into being, that could perform no possible office or function in a "spiritual body," are an unthinkable absurdity, antagonistic to, and inconsistent with, nature's unvarying law.

Setting aside the improbability of an individualized spirit life—life in a "spiritual body"—such as would be a counter-part of our physical bodies, is, I reiterate, as unthinkable an absurdity as that they "marry and are given in marriage," and that procreation continues to be a feature of "spirit life."

N. B. FREELAND.

Anadarko, Okla.

To the skeptic, doubt and incredulity of the world, is it indebted in large part, for the progress it has made in every department of thought and action. It has been truly said that "to doubt, is to grow." Had it not been for doubt and investigation, the human family would still be avoiding as rank poison, that universally relished vegetable, the tomato. And so it is in the realm of mental speculation of every character. Ideas, suggestions, predictions, thoughts, postulates and arguments once considered irrational, untenable and pernicious, are now discovered to be wholly or partially true and reasonable, and, vice versa.

In a skeptical communication to The Progressive Thinker, from Mr. N. B. Freeland, of Anadarko, Oklahoma, bearing the familiar caption, "More Light Wanted," the Spiritualist is tacitly challenged to give a reason for the hope or knowledge that is within him, of the truth of Spiritualism.

I have a great deal of sympathy for any person who is skeptical upon the subject of Spiritualism, for I myself long doubted its truth not only, but rested in the conviction that I knew it was a delusion, or, at least, supposed that I knew. Having become satisfied and convinced by evidence that has thus far remained unimpeached and unshaken by science, philosophy or theology, that its great fundamental claim as a law of nature, however little understood, is true, I am yet as skeptical as ever about much that is taught, advanced and promulgated under the cloak of Spiritualism, for its better understanding, and, therefore, join heartily with Brother Freeland in his demand for "More Light."

Question after question, questions innumerable, ever and anon suggest themselves to my mind in opposition to the facts of my experience in the investigation of Spiritualism, but those facts still remain, presenting a most majestic, bold front, and as immovable as the rock of Gibraltar, however bedimmed they may be at times, by the fog of puzzling questions. As for myself, I propose to hold on to those facts with a grip which can only become relaxed by their satisfactory explanation upon any other than the Spiritualistic hypothesis, because the fact that they are facts, has been demonstrated to my entire satisfaction, and to that of millions.

It is now pretty generally conceded even by the opponents of Spiritualism, that it has a working basis, a foundation firm and unshaken, upon which to stand. "The man who denies the phenomena of Spiritualism to-day is not entitled to be called a skeptic; he is simply ignorant," says Prof. T. J. Hudson, who was not a Spiritualist. That our speculation upon these phenomena or the facts of Spiritualism is varied, contradictory, confused and tangled, as charged by Brother Freeland, does not prove the falsity or non-existence of those phenomena or facts, or the unreasonableness of their Spiritualistic interpretation, but it does prove that we have caught hold of something about which we as yet know but little, picked up a few pebbles on the beach, while the vast ocean of Spiritualism lies unexplored before us, so that we can all, with one accord exclaim with Brother Freeland, "More Light Wanted."

Can Brother Freeland mention a single subject in the whole domain of thought upon which "more light" is not "wanted"? Do we know all that is to be known on any subject? Will future generations know all that is to be known on any subject? I would be glad to receive more light upon a great many topics, but I must rest satisfied with the little light I have on them, until more is shed in the due course of evolution. I would welcome a little more light on a recent utterance made by Senator Beveridge in his eulogy of the late Senator M. A. Hanna. In closing it, Mr. Beveridge said: "As to the other life, we know not fully what it is; but that it is, we know. Knowing this, we who are left behind go on about our daily tasks, assured that in another and truer existence our friend is now established, weakness cast aside as a cloak when winter has passed, vision clear as when at dawn we wake from dreams, hear happy as when, the victory won, we cease from effort and from care. For him the night is done, and it is written that Joy cometh in the morning."

Now, what I want to know is: How does Senator Beveridge know that there is a life beyond death? Mr. Beveridge

is a member of the Methodist church, one of the prominent bishops of which church he is. He did not know that death does not end all. Outside of the phenomena of Modern Spiritualism, which Mr. Beveridge may have witnessed or experienced convincingly, what evidence has he for his bold and unqualified assertion that he knows there is a future life?

Brother Freeland frankly admits in the beginning of his communication that the teachings of Spiritualism: "Spirit life in the hereafter and apart from matter, in the realms of the spirit world, after the death of the body, is the most beautiful, the most inspiring philosophy that has ever gladdened the heart of humanity." Is not this voluntary admission in and of itself a rather strong, natural indication of the truth of Spiritualism? Is it not a pretty safe and consistent conclusion to adopt that whatever is beautiful and inspiring is true, or has truth connected with it? Substantially the same remark as above quoted from Brother Freeland's pen, was made to me personally, by a prominent Baptist lady in Fort Wayne, upon several occasions while under my professional care, the last of which was but an hour or less, before she expired, conscious to the last breath, with her right hand clasped in mine. This was in June. In the following August, at Cassadaga, in a seance, from a little white spot or nucleus on the carpet, several feet in front of the cabinet, a form gradually developed as I stood by it, which, when completed, I instantly recognized as that of the lady above mentioned, who took me by my right hand, saying as she did so, that in this manner we parted when her spirit left her body, and reminding me of several things which occurred on that occasion. She then called up to her two other acquaintances, sitting in the circle, and conversed with them in a most amazing and satisfactory manner, for a brief period, when her dematerialization began, which we observed until its completion, two of us having hold of her hands, and gradually stooping with her disappearing form, until it had entirely vanished from our sight. Thus did we witness the beginning and the end of a materialized form which we recognized and conversed with, and which communicated intelligence known only to us three, a part of which, known only to myself.

Now, I need not be told that this story emits a decidedly "fishy" odor, and is most emphatically incredible. I freely grant this. If it had been related to me a few years ago, I would have considered it an insult to my intelligence, or the ravings of an insane. And so I do not tell it very often. If it be said that, if true, it proves Spiritualism true, then the reader has the reason for my being a Spiritualist, because personally, I am convinced of its truth. In this particular instance I can see no possible room for fraud or doubt. This is one of a great many of the facts of my experience in the investigation of the phenomena of Spiritualism. I cannot reject or repudiate them, if I would. I can, it is true, for the sake of policy and public opinion, remain silent about them, and even dissimulate concerning them, falsely confessing that I was deceived and deluded, but this would be acting the part of the hypocrite. I prefer to be true to myself—to my own experience.

What, then, would Brother Freeland have me do with these facts of personal experience? What do they mean? What do they signify? What disposition is to be made of them? How are they explained? Would it not be better for Brother Freeland to deal with these and many similar stubborn facts before he bombards them with a lot of materialistic, agnostic, philosophical, metaphysical riddles? Facts which stand as firmly as those of the phenomena of Spiritualism; must first be proven to be not facts, or explained away upon other hypotheses than the Spiritualistic, before his "materialistic" agnosticism or any other "ism" will make much impression upon them. The man who would successfully demolish Spiritualism must prove either that its facts are not facts, or being facts, have been and are misinterpreted.

If, in the opinion of critics, Spiritualism is a "splendid delusion," no one would be more gratified than myself to be instructed as to its nature. I would be glad to have this criticism demonstrated. I have contributed a number of experiences to The Progressive Thinker, which Brother Freeland may have read; if so, will he please point out in any one of them, wherein he thinks I was deluded?

Whatever Brother Freeland, Brother Dawbarn and Mr. Ingersoll may conclude relative to "Force, Matter and Intelligence," the non-existence of spirit distinct from matter, and to the question as to whether or not spirit is subtle matter, the facts of the phenomena of Spiritualism yet remain and must be disposed of in the solution of these great problems. They are by no means going to be lost in any intellectual shuffle directed against Spiritualism.

Brother Freeland professes to be a "materialistic agnostic." The term "agnostic" was invented or coined by the great scientist, Prof. Huxley. In my opinion, it was a very "happy thought." Agnosticism is universal. We are all agnostics to a greater or less degree. But we do know some things, or think we do, and among those are the facts of the phenomena of Spiritualism. But Huxley was not a materialist, although it was generally supposed that he was. In his article on "Science and Morals" in the Fortnightly Review, Nov. 1886, Mr. Huxley says:

"Mr. Lilly's third thesis runs that I put outside as unverifiable everything which cannot be brought into a laboratory and dealt with chemically, and again I say no! And assuredly I have never given the slightest grounds for the attribution to me of the ridiculous contention that there is nothing true outside the bounds of physical science. Mr. Lilly says that with whatever rhetorical ornaments I may

gild my teaching, it is 'materialism.' If I believed that I had any claim to the title of materialist, as that term is understood in the language of philosophy and not in that of abuse, I should not attempt to hide it by my gliding. But to repeat what I have more than once said, I am not in the most unadorned of plain language, I repudiate, as philosophical error, the doctrine of materialism. It seems to me pretty plain that there is another thing in the universe, to wit, consciousness, which I cannot see to be matter or force, or any conceivable modification of either, however intimately the manifestation of the phenomena of consciousness may be connected with the phenomena known as matter and force."

Thus wrote the great Huxley, who, with Spiritualists could not quite subscribe to the idea that the emotions of joy and grief are but the functionings of brain matter, or the result of a combination of primordial atoms in chemical relations.

Nor has Brother Freeland, Prof. Tyndall to support him in his materialism, as can be discovered by reference to his "Belfast Address." Herbert Spencer in speaking of Mr. Tyndall's death, said: "Prof. Tyndall was more than a conscientious physicist usually are, that every physical inquiry, pursued to the end, brings us down to metaphysics and leaves us face to face with an insoluble problem."

And so, Brother Freeland, with all your philosophical, scientific and metaphysical questions, doubts and speculations urged against the facts of the phenomena of Spiritualism, they yet remain undisturbed, immovable, unembarrassed. This is one prominent peculiarity possessed by the known facts of Spiritualism—that of still remaining facts, however shot and shelled from the ranks of skepticism, no matter how cultured and scientific, or under whatever name.

Nor does Brother Freeland's materialism derive any support from Herbert Spencer. In a letter dated London, May 4, 1891, and read at a meeting of the Brooklyn Ethical Association, Mr. Spencer, in speaking of himself, said:

"I have had to rebut the charge of materialism times too numerous to remember, and I have now given the matter up. It is impossible to give more emphatic denial or assign more conclusive proof than I have repeatedly done, as you know. My antagonists must continue to vilify me as they please. I cannot prevent them. Practically they say: 'It is convenient to us to call you a materialist, and you shall be a materialist whether you like it or not.'"

It thus quite conclusively appears that Huxley, Tyndall and Spencer, were not materialists. What is the legitimate or logical opposite of materialism? I answer, Spiritualism. Were they, then, Spiritualists? They do not say so. Indeed, I believe they rejected Spiritualism, likewise. What were they, therefore? I answer, agnostics. What is an agnostic? I answer, one who does not know anything about any particular subject. Are Spiritualists agnostics? Yes, but not to the same degree or extent in relation to Spiritualism, as are materialists, for they are in possession of knowledge derived from evidence incontrovertible, that the spirit, whether matter or not, survives the body, and can and does exist separate and distinct from it, and transmit and communicate its intelligence to those yet embodied. Why did not Huxley, Tyndall and Spencer obtain this knowledge? Because they were prejudiced against the possibility of obtaining any such knowledge, and remained true to such prejudice. And yet, they were not materialists? No, they all repudiated materialism.

One great difficulty Spiritualism has to contend with is that its genuine phenomena are not common enough, and therefore, are unnatural, absurd and impossible in the opinion of our circles. But I don't know how we are to do otherwise than to simply accept this fact and await the developments of time. It is certainly uncommon and seemingly unnatural to have sleighing on the first day of May, in Indiana, and yet I have indulged in that novelty. It is certainly uncommon and seemingly unnatural for the wheat to freeze a few weeks before harvest, and yet I remember when it did so in Ohio and Indiana, in the latter part of the 'fifties. It is not often that we see the rainbow, or the sun shining while it is raining, but we do occasionally. And so, because genuine materializations are the rarest phenomena in Spiritualism, it is no evidence that they do not occur, or that they are unnatural, absurd and impossible.

The question as to whether or not spirit is matter, so subtle as not to be recognized by any of our senses, is a very interesting one, but difficult of solution. If it is matter, it certainly shares in the law of the indestructibility of matter. That it should be decomposable as that which composes the physical body, and unable to retain its conscious, intelligent entity, and incapable of transmitting its intelligence and identity to embodied spirits, does not seem to be borne out by the facts developed in recent years. A total destruction of the human brain no more destroys thought, mind or mentality, than does the total destruction of sight destroy the mental capacity to see.

Neither Huxley, Tyndall, Spencer or Ingersoll would deny the persistence of the individual consciousness after death. They simply said with one accord, "I don't know." Spiritualists are surely justified in saying from their experience, and with one accord, "We do know."

I have only hurriedly, and in a rambling way replied to Brother Freeland's metaphysical abstractions, unsatisfactory to myself, and, therefore, will no doubt be to the reader, but I find that my space is now occupied whether I have said or written anything or not. I have endeavored only to submit a few general thoughts suggested by Mr. Freeland's communication. H. V. SWERINGEN.

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REINCARNATION.

The Process of Regaining Memories of Past Lives.

One would naturally think that a spirit, after leaving the body, would be conscious whether he had lived previous to his last embodiment; that he would be able to recall everything in his past, but from conscious experience I know that the contrary is true. Spirits do not, as a rule remember anything antecedent their physical birth until they have gone through a process of spiritual unfoldment that uncovers the secrets of the past hidden in the depth of the more spiritual nature.

Since the Masters (before mentioned) have had this work in charge, many spirits controlling mediums on the earth plane have come to them for instruction and advice; in fact, the demand upon their time in this way has been greater than they could care for. A knowledge of your own past lives, however, has gone forth through the spirit realm and some very high spirits have been willing to take their place among the more lowly ones for the sake of receiving instruction from those who have the wisdom of ages at their command. Classes of spirits have been formed, and although the Master giving instruction would be invisible to the majority of the spirits present, his voice would come to them out of the unseen laden with wisdom and power, and those who have been allowed the privilege of this instruction have listened most attentively and questioned deeply.

Those who have lived much in the vicinity of the earth controlling mediums have questioned why they have not felt the divinity within their souls of which the Master speaks; why, they have not recalled a memory of a spiritual life going back into the past, and why they do not realize more of the power of soul that will enable them to

overcome for their mediums the mental laws and imbalances of earth life, which they see the Master has overcome for his pupils in the flesh.

From my notes I will try to reconstruct some of the thoughts given in answer. "It is because you are living in the shadows of the flesh man—the shadows that delude—that you do not awaken, and your soul does not manifest to any great extent the light that shineth therein. But you are, as souls, of Divine origin, and the kingdom in you is the kingdom of God. The light is there, yes, within your reach, and when your soul light begins to shine over your spirit personality you will call old things of the past by newly translated names."

You will begin to understand perhaps faintly but truly and intuitively that through your inheritance from divinity your soul has once been a partaker of the kingdom. You once lived in the realization of the real and eternal, before becoming immersed in the realm of the transient and mortal life; and you will again awaken to the inner kingdom of your soul and pleasure will express the harmony of its perfect nature through the faculties and powers accumulated from earthly experience, giving to you the mastery of all planes from the lowest sphere of Divinity to the outermost plane of mortal activity.

All these beautiful planes of spiritual activity that seem so entrancing to the arisen spirit are but veils hiding the more glorious and more lasting realities of the celestial kingdom of God. These spiritual abodes are but preparatory schools for the higher grades of celestial bliss; there is a reward to the personal spirit for the trials of earth life; a reward to the personal spirit for all its efforts, and a realization of the fruitage of those efforts; but it is still an external life, a continuance of the external life of the earth. The spirit is dependent upon external conditions for its satisfaction, upon personal affection for the development of the love nature, and upon the objective senses and the

relation of mind with mind for its education.

"And it is bound by the ties of association with its friends on the earth plane, and has not yet found the fullness of freedom that comes when the soul is awakened to a conscious state of divinity and finds its eternal rest and satisfaction in its God. All these things are good in their time and order, but with the personal mind so fully occupied with the joys of spiritual social life it is any wonder that the deeper perception of the soul does not awaken, and the hidden truths of the soul are not revealed? Thus celestial truths are often denied by spirits who have not attained to the perception of the deeper laws regulating the soul."

"Seek first the kingdom of God and all things shall be added. On the full and free development of the intuition in us there is nothing hidden that may not be uncovered to the perception of spirit. All truth is sealed in the soul of man. In the Holy Spirit there is a record of all that has been thought and of all words that have been given voice, and whatsoever has been done in the past, they are all preserved in the universal principle as in a living book. We call it the Book of Life, for all is there."

"Your states of thought, all your emotions are in it, existing as it were in it, and cannot be outside of it. Thus as I have said: All things are sealed in the soul of man, for there is in the soul of man a potential capacity to read this record, recalling into its consciousness things that are connected with its personal existence and experience in the past."

"You will see that thought has existed through the past decades of time and will unfold from the soul through spiritual unfoldment, when your eyes have desired to open just a little way even, through devotion to things immortal. When you are translated you will see that you are translated into a kingdom wider, oh, so much wider, than the outermost bounds of the earth."

Rise above the earth! Let go, and come into the new realm. Seek and embrace the recognition of the Real. Begin to know yourself—your soul—for the kingdom of which I speak belongs to your soul. Live, live in your new aerial form in this new kingdom. Pray for growth, and progress to the state where the perception of Spirit is unobscured. Pray that you may come to see and understand some of the sublime symbols that are inclosed in the Ark of Truth.

"I will reveal this to you: That this ark of spiritual truth is laden with celestial truths, and the time of when it is called the Ark of Truth, when the solar system is directed toward its spiritual apollon, celestial beings conserved the truth in symbols, and as man unfolds again in spiritual perception these symbols of truth, in the inner recesses of his being are recreated and revealed by the soul to his awakening vision."

"The celestial ark which is laden with divine truth has sailed on and on in the ebb and flow of time's waves over the summit of Mt. Ararat, and thus the supreme divine spiritual truth has been kept and has not become extinct. Glory to God in the highest for the saving power!"

"Arise, O man, and go to your father. Ask a positive and final conversion to the religion of God, the gospel of everlasting truth. Do not look or try to look to the future, or you will miss it. It is now. Look back and see how far you have come, and the spiritual state of your soul, as we as mystics instruct our pupils, to turn the mind inward upon itself. This is recollection or the recovery of the memories of the once happy past when the soul and God were consciously one. This is a recollection of the atoms of divinity and power in your soul life. A great, a very great power is thy memory in the evolution of thy spiritual life."

"O Father-Mother God! Thou art the Light of worlds, and millions of Thy creatures live in the warmth of Thy radiating life. Thy Thy Spirit upon these souls that they may know that Thou art the resurrection and the life everlasting. Amen." WALTER DE VOE, Chicago.

These souls that they may know that Thou art the resurrection and the life everlasting. Amen." WALTER DE VOE, Chicago.

TIRED MOTHERS.

A little elbow leans upon your knee—

Your tired knee that has so much to bear—

A child's dead eyes are looking lovingly

From underneath a tangle of tangled hair—

Perhaps you do not heed the velvet touch—

Of warm moist fingers, holding yours

so tight;

You do not prize the blessing overhead—

much—

You are almost too tired to pray to-night!

But it is blessedness! A year ago

I did not see it as I do to-day;

We are so dull and thankless, and too slow

To catch the sunshine till it slips away;

And now it seems surprising strange to

That, while I wore the badge of motherhood,

I did not kiss more oft and tenderly

The little child that brought me only good.

And if, some night when you sit down to rest,

You miss the elbow on your tired knee—

This restless, curly head from off your breast,

This lisping tongue that chatters constantly;

If from your own the dimpled hands

had slipped,

And ne'er would nestle in your palm again;

If the white feet into the grave had

tripped—

I could not blame you

THE NORTHWEST.

Spiritualism in the State of Washington.

I thought the friends would like to know how the Spiritualists of Washington are prospering. The first of March I started out to visit the various societies of the state, Bellingham being my first objective point. I found the friends faithful but somewhat discouraged (cause, lack of a resident speaking one selection, that of a mute, a sweet one in my honor at the president, Mrs. E. A. Taylor's home, invited only Spiritualists, but investigators. There was an addition to the church of ten new members. The next week they gave a basket social and dance; in a few days they had a program that would be a credit to a much older society, and all within themselves. I cannot refrain from especially mentioning one selection, it was that of a sweet girl near 20 summers. She rendered "Nearer, My God, to Thee" in her language. As she did so, one could not help feeling that the angel world poured out their benediction upon that sweet soul whose ears are deaf to our world, but not to the angels.

I wish I could speak of all, for all deserve special mention, but space will not permit. Needless to say their social was a grand success, bringing in a snug little sum for the treasury. While they elected the following officers: Mr. Cory, president; Mr. Beach, vice-president; Mrs. M. E. Collins, secretary; Mrs. E. A. Taylor, treasurer. Arrangements were made that Mrs. Cory, a medium who has recently moved to that city, serve them till camp-meeting, October 17, 24. Prof. James Morton lectured there on these dates. He lectured for this society three Sundays; good audiences greeted me at each meeting. Secured over 15 members, organized a Ladies' Auxiliary under the leadership of Mrs. Cory. We expect good work from this society.

The next point was Seattle, a guest of President Little, of the First Spiritualist Association, and Margaret Teitzloff, who is a member of the State Board, intending to remain to assist in ordaining Sister Teitzloff and Sister Swan. Mail reached me that told me to hurry on, much to my regret. I remained over night to attend their anniversary social; it was called a gypsy social and dance. Mrs. Prior taking the lead as the gypsy queen. From appearance the queen has been a great ruler, for her subjects were the happiest people in the hall and many were the peals of laughter as some poor soul was asked to cross the palm of some sweet-faced gypsy with the coin of our realm, to learn what the future held in store for them.

I hastened on to Tacoma only to find myself at a basket social and dance, Prof. E. B. Bates, president of the Tacoma Spiritualist Church, leading the dance. All were trying to outdo the others in enjoying themselves, in that manner all had a good time. At 10:30 your humble servant was called upon to auction the baskets off. Needless to say, no one went away hungry. The church was a gallop financially, also some new members. Lingered at home only for a couple of days, then on to Elma, a small town, but loyal Spiritualists. Sunday afternoon a reception of members and friends was held in W. R. C. hall; gave a short talk, a few tests, got acquainted with the friends; gave three lectures at this place, the last night standing room was all taken, many could not get into the building. At my last circle the house was crowded. People came and looked in, and all eager to hear and learn, others came and had to go home as they could not get where they could hear. We organized a league of 25 members, also the Ladies' Auxiliary arranged so they will have a speaker at least once a month. This being a small town they cannot support a resident speaker, but they are loyal, hold their circles every week, and in this way have kept up interest in the cause. The newly elected officers are Mr. A. Porter, president; Mrs. Carrie Gore, vice-president; Mrs. Hattie Rogers, secretary; Mr. P. L. Berquin, treasurer. This society suffered the loss of a good medium by the forest fire of 1902, he having lost all he had of this world's goods by being burnt out. He had to seek work at other places; his good wife and little ones remain residents of Elma. Since that time the society by holding circles is bravely trying to develop a medium to take his place. I wish other societies would learn a lesson from this brave little band of earnest souls.

I must not forget to mention a most delightful ice cream social, this society gave. The orchestra as well as the Spiritualists turned out and assisted in making it a grand success financially as well as socially. A good program was rendered. During my stay four united with the society. After the last lecture we had a public reception of new members.

I returned to Tacoma to hold a meeting of the state board to complete arrangements for the state camp-meeting at Surprise Lake near Edgewood. The camp can be reached by coming to Tacoma or Seattle. Edgewood is on the Interurban, between the two cities, about nine miles from Tacoma. The camp opens July 31, holding three weeks, closing with the state convention on the 22nd and 23rd of August. Every one is cordially invited to attend. Good speakers and mediums will be on the ground. Everything will be done by the officers to make your stay not only pleasant but beneficial. A few days' rest, then on to eastern Washington, Spokane being the first. In another letter I will tell you what the Spiritualists of eastern Washington are doing. FRANCIS A. SHELTON.

Tacoma, Wash.

Spiritualists Hand Challenge to Coburn.

The New Orleans Association of Spiritualists yesterday formally challenged Dr. William F. Coburn to a joint debate on the proposition that spirits have returned from the other world. A meeting of the board of directors of the association was held yesterday and the following challenge was framed:

Dr. William F. Coburn, Valence Street Baptist Church, Sir: We, the New Orleans Association of Spiritualists, incorporated under the laws of Louisiana, in order to uphold certain truth in which we believe, and which you have publicly assailed, do hereby respectfully challenge you to a friendly joint debate, to take place at the Odd Fellows' Hall, at a time agreeable to you.

The Playmate of Monday, April 18, it is reported that you used the following words:

"No one has ever come back to tell us what lies beyond the grave, and no one ever will."

Now, we believe this is an unjust and ill-considered statement, and that we can prove the truth of our belief. You have openly and in the public prints made an assertion which is unfair to our belief, which has ample foundation in fact. We, therefore, in order that the public may be set at right in a matter of great moment to all men, challenge you as above to a perfectly friendly debate with Rev. Nellie S.

to the Editor:—As set forth in the New York Sun, around the St. Louis exposition there will be held next autumn meetings and conventions of various associations for philosophical, religious, reformatory and other discussions.

Of these, the one of the most curious interest will be the fourth annual convention of the New Thought Federation, an association of which the Rev. Heber Newton of the Episcopal church is the president. What is the New Thought? Here is the definition as put forth by the constitution of that federation:

"That One Life is immanent in the Universe and is both centre and circumference of all things, visible and invisible; that every soul is divine, and that in the realization of this truth each individual may express and manifest his highest ideals through right thinking and right living."

This seems to be not essentially different from the old pantheistic conception, yet the New Thought has adherents who remain in Christian churches of their past allegiance. It is even sometimes described as "Episcopal Christian Science," probably because of the Rev. Heber Newton's prominence in it.

Like Christian Science, upon which, however, the New Thought people look down as a new philosophical system, a conspicuous feature of it is "mental healing," so called by its professors. The theory of this healing, as expounded in Mind, the magazine of the order, seems to be that health and disease are rather attitudes of mind than positive conditions. Accordingly, the New Thought teaches that people should "think of themselves as they would like to be," and not as they are or seem to be. "If they are weak, they must think of themselves as being strong, not simply strong in themselves, but strong because of a power that works within them to will and to do." Instead of thinking and talking about their own troubles and diseases or listening to talk about those of other people, they are admonished to look on the hopeful side of life only—"picture in their minds everything about life as they would like it to be"; "think only of things that will leave a good impression."

This is good advice. If it is followed the "healer," regular physician, Christian Scientist or New Thought disciple receives powerful assistance from his patient. It is also good philosophy, for it conduces to tranquillity of spirit. The dictum of the New Thought is sound enough—that when a man has acquired "a mental poise where the little things of life will not disturb him," he will be "able to cope in a far greater way with the great trials of life."

About all this there is nothing entitling it to be called "New Thought," though the systematic use of the philosophy as a practical means of cure may be new. At any rate, it has affected happily many people, probably women more than men. It tends to cure them of brooding over real or imaginary ills.

Around about Boston we hear of a good deal of "New Thought," and it seems to have a strong foothold in Chicago and in further Western towns. Here in New York it is overshadowed by the extraordinary spread of Christian Science. The people affected by it are usually of more than the average intelligence and social cultivation.

This is sensible enough advice from Mind, though not in any way original:

"When a patient retires at night he should try and relax the whole body and be peacefully and restfully quiet, even if he does not go to sleep at once. The mental effort he often makes to go to sleep defeats the end because it makes the mind too active, and when the mind is active sleep does not come. Drawing up the arms or legs or getting any part of the body in a contracted position shows mental tension which is always detrimental to restful sleep. Turning or tossing about on the bed uses up the vital energy faster than one can get it. When the patient is restful, even if he does not go to sleep for hours, he is adding to his store of energy, suggestion that is going to find lodgment in the subconscious."

The New Thought.

It is wise before going to bed to make the mind active on any subject, whether through reading or discussion, or otherwise."

Further sound maxims are to take physical exercise "without too much mental or physical tension"; to "be temperate in all things, mentally and physically"; to "avoid anything in the nature of anger or excitement"; "the grumbler, the fault finder, the envious, the malicious, the narrow-minded," are slow to get well.

A quotation from Browning in this Mind article seems to express the New Thought idea, so far as we can understand it:

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But there are many subjects that should be incorporated in the New Thought, for instance the cause which led to the following:

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"He is entirely innocent of any criminal intentions in this matter, your honor," said Phillips. "The old man does not yet realize the nature of the offense charged against him. Whatever I did was committed when I was in a condition in which I was not responsible for my actions. But this poor, ignorant old man was simply led along. He did what he was told, and had no idea that he was violating the law."

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To say that Jesus was divine is not to say that he was any different in his divinity from Bacchus, Hercules or Adonis. To-day men are no longer deified. We know that every god made by Greece and Rome was either a myth or a man. We have commenced to undress the ancient divinities and under their clothes they are found to be only mortals.

We have only the natural out of which to construct the supernatural, that is, every god has been an exaggerated man. Wherein is the so-called "divinity" of Jesus superior to that of Hercules? He performed no greater wonders, and his miracles or miraculous deeds and works are what constitute his divine character. A god is a man with miraculous power. Take away this power which no human being ever possessed and you strip Jesus of his divinity. Cut out of the gospels the mythical and the supernatural, and no one would ever suspect that he was reading of a god. The story of Jesus is the story of an unnatural, and hence of an unreal, person. Jesus was divine only by human deification.—The Boston Investigator.

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Afterwards he was seen by the reporter for the Playmate.

"I do not know positively what I shall do in answer to the challenge," he said. "I shall do two things, however; I shall pray about it and shall consult with my brethren in the ministry. I am with them, and I owe them that much. The only time when I am not engaged in these services is Saturday evening, and I suppose that is the time that such a debate would take place. I personally would just as soon preach Jesus Christ before an audience of Christians. Still, I will take the challenge home with me, and will decide later just what I shall do."

Mr. Lyons, of the Spiritualists' Association, had something to say:

"I think that when a man says that the Spiritualists has known are fakes and lays down the positive proposition that spirits have not, nor ever can, return from beyond the grave, he is getting upon ground which is very debatable from that standpoint, to say the least. If the statement was carelessly made, let it be retracted, but the repetition of the same statement in an interview would not indicate that it was carelessly made. If it was made with due consideration, then both sides should be given a chance to defend themselves. We believe that we have a right to expect a favorable answer from Dr. Coburn, as we have asked him

to choose his own time. We have made arrangements for the rental of Odd Fellows' Hall for the debate in case the challenge is accepted.—New Orleans Playmate.

SOUTHERN CASSADAGA.

On Lake Colby, Near Lake Helen Post-office, Florida.

After the phenomenal success of this healthy southern home and growing meeting, which has gladdened the hearts of hundreds of northern people, the friends of our movement may wish to read of the present outlook and promise for the coming year.

It is now only ten years since this project was started. On land once a part of the farm of Geo. P. Colby, one of our veteran mediums and speakers of excellent ability, has been located a thrifty young southern home.

Some one has written the following rhymes, descriptive of this charming spot:

Lake Colby.
O! Colby Lake, O! scene of beauty rare,
I love your brilliant sky, your fragrant air;

Your waving moss, your woods of pines,
Where summer sun in winter shines.
What beauty in your starlit night,
What bliss as the wind comes soft and light,
What brilliant track the water reflects,
When full-orbed moon the sky bedecked,
The hours sit by 'mid charming scenes,
As witching as a fairy's dreams.

At morning dawn, at evening hour,
The mocking-bird from jasmine bower;
From water-oak—magnolia tree,
Kills vibrant air with melody.

Mr. Colby, under the direction of his spirit guide, Seneca, for a quarter of a century has held this land, being constantly told that it would yet be the center of a great spiritual school or encampment. Our rhymester has thus depicted his vision.

Long time ago, when naught but singing pines
This land adorned, with hummocks and
A sickly path from chilly northern climes,
By spirit-led, beside this pretty lake,
Was shown the spot his healthy home
To make.

He, cabin reared on fragrant needle pines,
When toll is o'er, at quiet night re-
lives.
The land held, by guidance from above,
For future years—when here should
sometime be
A school for spirit lore, when man
should see
A modern Eden, ruled by wisdom, blest
by love.

This campground off at dead of night,
To keep from home and hostile blight
Of darkened souls from this sphere,
This lonely man his vigils kept, for
years.

Our Colby Lake, at last, derives its
name
From him who well deserves his fame.
A channel rare, for spirits' wiser
speech;

When German, soul reforms and deigns
to teach;
And wreaths of beauty plucked from
nature's tree,
His guardian Indian brings to you and
me.

In its early years this camp was the scene of the labors of Mr. Colby, Emma Huff, Marian Skidmore, Abbie Pettin-
gill and others, whose names are not
now recalled.

Of late years, under the able financial management of the present board of trustees, headed by E. W. Bond, the monetary success has been very gratifying, and the spiritual influence quite effective.

The association owns an excellent property in land (35 acres, the gift of Mr. Colby), an auditorium, dancing pavilion, apartment house, street lamps, library, large dining-room and kitchen, and water plant. The cottages and public buildings are

Mother's Treasures.

(The following poem was inspired by the picture of an elderly lady resting her arm upon the top of a bureau and her head upon her arm, pulling from a drawer little stockings, dresses, etc., a very sad and tender expression on her dear old face.)

Nicely nestled in this drawer lie some treasures to me dear;
Precious jewels of a happy, unforgetten, bygone year.
Little dresses, little stockings and a bonnet, all in place;
Ah! how plainly and how sweetly with each comes a little face.

As I touch these little treasures of my spirit I can see
Those dear faces of my babies, as they all return to me,
And I live the sweetest moments of my life so sadly o'er,
For my mother heart is lonely since I have my babes no more.

And this little golden ringlet calls again my baby boy,
With his dimples and his cooling, and I sense the old-time joy,
But that awful wave of sorrow, when I pressed him to me,
Dead,
Comes again in sobs of anguish, with this ringlet from his head;
Yet I linger near and fondle, and I ponder long and deep,
And I oft lie down to slumber and just sob myself to sleep;
Then my spirit flies to dreamland where I find my little in the touching of these treasures, is a wave of the Divine dears.

And my precious spirit babies kiss away the burning tears.
How I love these little garments that my babies used to wear;
How my mother soul unburies when I touch this lock of hair.
All the memories seem so hidden by the veil of passing time
Till I touch these little treasures, then I feel again sublime
In the presence of my babies, once more floating on the stream
Of a life as calm and placid as a mother's sweetest dream,
And I love to press my babies to my bosom in my mind,
While my lonely heart is sobbing and my eyes with tears are blind.

There is sweetness oft in sadness, and as oft relief in tears
When a mother mourns each darling that in memory appears,
At the touching of the garments and the ringlets laid away
There is pleasure 'neath her sorrow that cold words cannot portray,
For she knows she is the mother of their spirits evermore,
And shall meet them when she passes to their bright celestial shore;
Thus her sadness and her pleasure that commingle and combine
In the touching of these treasures, is a wave of the Divine.

DR. T. WILKINS.

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SATURDAY, MAY 14, 1904.

HUDSON TUTTLE.

Editor-at-Large for the National Spiritualist Association.

Mr. Tuttle has been engaged to answer all attacks in the secular or religious press on Spiritualism. Send him clippings when an attack is made, giving date and name of paper. Address him at Berlin Heights, Ohio.

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Biographical Sketch—Number Two.

Jean Hardouin, whose name has become so prominent in the last few years, because of his alleged discovery of Christian origin and growth, was born in Brittany, in the northwest of France, in 1646. He died in Paris in 1727, twenty-three years before the death of Conyers Middleton, of whom in our last. The Encyclopedia Britannica says of Hardouin: "He was a classical scholar of the 17th century, at once singularly learned and learnedly singular." This side thrust was written by a clergyman who could not controvert the scholar's facts.

Hardouin's father kept a book-shop, where the son acquired a great love of literature. He was educated in the schools of the Jesuits, and at the age of 20 became an active member of that secret order. In 1683 he became Librarian of the College of Louis le Grand, in which office he had full leisure to pursue his classical studies, in which he took great delight. Dupin, himself, one of the ablest of French scholars, says of Hardouin: "He is among the very first scholars of his learned brotherhood." His life of laborious authorship is a wonder of the age in which he lived, and, until within a very few years, it is probable no one was so well posted in the Christian beginnings as he.

After completing various works which are now recognized among the classics, the last of which was the editing of the Natural History of Pliny, on which he was engaged five years, he turned his attention to numismatics, as auxiliary to his editorial labors.

The ecclesiastical authorities, of which Hardouin was a member, appointed him to supervise the publication of a collection of their works, embracing twelve volumes. He started the Christian world by announcing that in his researches he found, with the exception of the works of Homer, Herodotus, Cicero, the Natural History of Pliny, the Georgics of Virgil, and the Satires and Epistles of Horace, all the ancient classics of Greece and Rome were spurious, having been fabricated by the monks of the 13th century for

the purpose of reconstructing ancient history. He rejected as spurious all the reputed remains of ancient art, together with the inscriptions and coins which are attributed to classical times. He extended the same skepticism to the Septuagint version of the Old Testament, and to the Greek text of the New, alleging the latter was originally written in Latin, and that the so-called "original Greek," was but an imperfect rendering of the Latin original.

Such views, so variant from the teachings of his sect and his religious brotherhood, aroused them into bitter and active hostility. Like Galileo and other reformers who told unpalatable truths, he was violently assailed from all quarters. Secretaries who had no knowledge of the classics, nor of ancient or even of medieval history, who were incompetent of reading the inscriptions on coins or interpret their symbols, employed all the invective they knew to crush the scholar, who had the honesty and bravery to reveal what he knew, though to the prejudice of his own religious faith. The doctors of Sorbonne arrested the sale of the work, and caused several leaves to be cancelled. The French Parliament, instigated by these doctors, by official action, suppressed the book in which his discoveries were related. To escape threatened violence in 1708 Hardouin was compelled to recant his opinions. But he reproduced the same facts in subsequent works, and the whole book was afterwards surreptitiously reprinted.

To destroy the force of Hardouin's revelations the habit has been taken of the same connection. Why were the great libraries of the world; the Alexandrian; that of St. Sophia at Constantinople; that of Algiers; and those of the Moors in Spain, destroyed by the church, unless to suppress facts the destroyers wished to conceal? Why the Index Expurgatorius, denying to laymen the privilege of certain books which expose the origin of the Christian religion? Why the Inquisition, with its vast sacrifice of human life, the ablest thinkers of the age in which they lived, murdered, assassinated? An expressed doubt of the truthfulness of the church's record, then the auto de fe, the stake and fagot!

But it does not stop here. The victim of doubt, as well as of knowledge, was tempted to believe by the promise of unending bliss in another life, for simply believing; and with the horrors of eternal damnation for rejecting what the priests proclaimed from their pulpits!

Hardouin's Prolegomena, the principal work in which the false character of ecclesiastical history was revealed, is still only accessible in the original Latin in which it was written. Our esteemed correspondent, Wm H. Burr, Esq., of Washington, made an English rendering of the most salient points in the book some twenty years ago; and the late Prof. Edwin Johnson made a complete translation, to which he added notes and a biographical sketch of the author; but neither is yet accessible to merely English readers. There is one copy in Latin, in the Congressional Library, and it is probable this is the only one in America.

Bluff as Evidence.

To even up matters, and not be left behind, as a California man offers \$1,000 for evidence of materialization, there comes another from Wisconsin, offering \$1,000 for evidence of the Christian faith. Here is his challenge: \$1,000 is offered for positive proof that there is or ever was a Holy Ghost, a personal God, a personal devil, a literal heaven or a literal hell, as described in the Bible. Why doesn't some preacher come after this offer?

A. G. DESCENT.

Is there one of the 100,000 preachers in this country who dares accept this offer? They claim that this very matter is made so plain and clear in the Bible, that if a man does not believe, it shows a natural perversity and wickedness of heart.
Who is this strenuous atheist? His name is Descent, and all that is known of him is that he sent a dollar to a Free Thought paper, and the editor in a burst of gratitude called him "the grand old man of Wisconsin." It is possible he has not a red cent in pocket to make good his game of bluff, and as no preacher will "call," probably it will never be known how small a capital this Descent, mocked the leaders of the Christian world. A thousand dollars is a large sum for impetuous ministers, who, if they had it, could do better work in the master's vineyard. By earning it, the successful preacher would do what no other man has done, and win immortal fame, aside from converting the world. For this proven, infidelity would not have a foot of ground to stand on.

Old-Fashioned Bibliography.

A decided flurry, not to say a veritable cyclone, is just now raging in church circles, and the storm center seems to be located in New York City. It is all on account of the "higher criticism," which is spreading among the ministers of Protestant denominations.

Some of the old dyed-in-the-wool orthodox have formed a league to work in defense of the Bible after the old pattern of its defenders in former days, when the higher criticism was unknown.

As stated by the daily press, under date of May 4, the members of the Bible League convention were urged to "fight the so-called treason to the church and to maintain the Word of God as given to the fathers."

One speaker said if the doctrine of holy writ is whittled away by ministers within the Protestant denominations the only refuge of the "always faithful" would be in the Roman Catholic Church.

"Look at Andover. What honest man can look at that institution and not be ashamed?" said the Rev. Robert Russell Booth, moderator of the Presbyterian general assembly and pastor emeritus of Rutgers Presbyterian Church. He was participating in the discussion on "The Practical Consequences of the Attack on the Bible."

"For nineteen centuries the Christian church has been persecuted by the church militant," declared the speaker. "Now we must fight treason in our midst. Men are using their positions in our pulpits and chairs of learning to disseminate treason. Church collections, salaries, and endowments are being used to support those who talk higher criticisms and spread heresies."

"A minister in this city as prominent as there is in the land reads his apostle's creed: 'Jesus Christ, who they say, was born of the Virgin Mary,' and 'Jesus Christ, who they say, was raised after the third day.'"

"No wonder men find excuse for easy virtue when ministers ordained of God insert they say in the apostles' creed. We are living in a time of financial morality appealing to old-fashioned men. And there has come a change over our ministers which makes the people suspicious of their honesty."

"If this continues, if the word of God given our fathers is whittled away by ministers of our Protestant denominations, the time must come when to those always faithful to God there will be but one refuge and that will be the Roman Catholic Church, which, whatever it has added to the word of God, has taken nothing from it."

We of this league expect Archbishop Farley and Bishop Potter will join this movement, if not by enrollment, in heart and spirit."

Thousands Had No Water and No Food.

Los Angeles, Cal.—Three thousand Methodists were stranded in the Grand Canyon of the Colorado without food and water from 3 o'clock Sunday until late Monday. More than 800 were forced to remain until the next morning. Their trains were delayed by a wreck.

Dr. S. W. Thomas, editor of the Philadelphia Methodist, arrived from the canyon yesterday. He said: "Fortunately I was not right in the wreck. About 2:30 o'clock Sunday afternoon seven sections of the delegate specials landed in the canyon. Every car was dangerously loaded when the train began the ascent from Williams Junction. The strain was too severe. Several of the engines went dead, and the roadbed gave way, causing a general wreck."

"Away from food and water, without necessary provisions with them, the conference delegates, 3,000 strong, poured down upon the canyon hotel. The manager had expected about 800. He made provision for 1,000 and the consequence was everyone suffered both for food and drink. Such a calamity is unprecedented, I believe, in the history of conferences."

"All Sunday afternoon trainmen, hotel hands, ranchers and Methodists helped to construct a new railroad. It was literally a Methodist rail. On its completion depended the lives of the 3,000."

"Sunday night the work was continued. Monday morning found every able-bodied man at the pick and shovel, and so it continued until nearly sundown Monday afternoon. The new rail was built around the wreck, and the first load of worn-out Methodists pulled out for Los Angeles about 4 o'clock, satisfied to leave the 'air diet' to others in the future."

Religious Liars Scored.

That was very sharp and saucy, as well as truthfully said with which the Rev. Dr. Bruce Brown recently regaled his hearers, in a sermon on the subject of "Religious Liars." In part his remarks were as follows:

"Of course the world is better than it ever has been before and there are more good people than ever before, but no one who has his wits about him can doubt that our modern civilization is hounded by falsehood. How is the young man to succeed in business and strictly adhere to the truth when his competitors draw business by lying? He fares no better in the political field. 'I have no words with which to express my estimation of the duplicity and twisting and misrepresentation that an honest man meets whenever he is haled into court for any cause. And the saddest thing about all this is that many who lie most fervently, fluently and efficiently are apparently very religious.'"

"I want to be very charitable and judge as I may expect to be judged. But I am compelled to say that if this same young man turns his attention to the church, finds there riches and phantasms of bygone theology which no one believes, but which everyone who joins must solemnly swear before God that he does believe. Every creed written by uninspired men is soon outgrown. As soon as this comes to pass it helps to populate the church with religious liars."

"David said in his haste, 'All men are liars.' If he had lived in Chicago he might have said it at his leisure. Let's repeat of our sins, quit our lying and try to show the sincerity of Christ before men."

The Church Does Not Want Blood Money.

It would be well for the church if all pastors were as conscientious as Rev. Johnson, of Boston, Mass. In a recent sermon he scored right and left the Christians who have been and are taking "blood money." He said the churches were tainted with "grat," and the coat fits, as no one dares to deny. He is a Baptist and the Baptists have not been as fortunate in getting donations from the "captains of industry" as some others. Either this or conscience, and we will give him the benefit of the doubt. He says:

"Shall we accept blood money, the money wet with the tears of widows and children and heaped in the blood of suicides? It has been ground out of the people and should, if possible, be restored to the people from whom it was taken. But it never should be placed in the same class with the poor widow's mite."

If a man does wrong and commits a sin of any sort, if he makes the price of oil so that a poor girl in Boston freezes her hands, his them amputated and suffers from poverty, though he gives millions to Baptist colleges and schools there will be left a scar on his soul."

This is sound, practical common sense and Christianity. But alas, it is only a theory. The saloon-keeper who gives liberally is in no fear that his money will be refused, and the millionaire brewer or distiller will be given the most conspicuous seat in church.

Somewhat Delayed.

To all who have ordered copies of "The Bible," by John Ramsburg, we wish to say that we have received word from the publisher, that Mr. Ramsburg is revising the book, and a new edition will be published as soon as this is completed. "Self Contradictions of the Bible" will be ready for sale in about a week. We regret the annoyance to our customers caused by the delay in not getting these two books when promised.

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HOW TO BE HAPPY.

Are you most-disgusted with life, little man? I'll tell you a wonderful trick. That will bring you contentment, if anything can.

Do something for somebody, quick! Are you awfully fed up with play, little girl? I'll tell you the kindest game in the world.

Do something for somebody, quick! Though it rains like the rain of the flood, little man—

And the clouds are forbidding and thick, You can make the sun shine in your soul, little man—

Do something for somebody, quick! Though stars are like brass overhead, little girl—

And the walks are like a well-heated brick, And our earthly affairs in a terrible whirl—

Do something for somebody, quick! —Exchange.

A crank is somebody who insists on trying to convince me, instead of letting me convince him.—Anon.

It is not until we have passed through the furnace that we are made to know how much more there is in our composition.—Cotton.

The Spread of Evolutionary Thought.

To one who was early interested in evolution, as a world conception, as I was in the fifties, it is gratifying to see how widely the doctrine is now accepted by thinkers. Fifty, forty or even thirty years ago, one rarely met a person who had any belief in the theory. The mass of people, as well as their teachers, were satisfied with the a priori hypothesis of special creation. When evolution, or as it was then called, "the development theory," was mentioned, people generally thought of it as a fantastic notion that man came from the monkey and laughed at it and treated it with ridicule. For a long time it was feared, for there was nothing apparently to indicate that it would ever commend itself to any considerable number of persons. Later, as the theory gained adherents, it excited opposition, as was to be expected, and this was very often bitter; even the high character and eminent services of Charles Darwin were, as Huxley says, "no safeguard against attack instigated with malignity and spiced with shameless impertinence."

Free thinkers, especially Spiritualists, accepted evolution in a general way much earlier, but for some time after the publication of the "Vestiges of Creation" by Robert Chambers, the theory had no standing among recognized teachers of Science. Professor Huxley, who did not declare in favor of evolution till after 1858, says: "Within the ranks of the biologists at that time (1851-3) I met nobody except Dr. Grant of University College, who had a word to say for evolution, and his advocacy was not calculated to advance the cause. Outside these ranks, the only person known to me whose knowledge and capacity compelled respect and who was at the same time a thorough-going evolutionist was Mr. Herbert Spencer, whose acquaintance I made, I think, in 1852, and then entered into the bonds of a friendship which I am happy to think has known no interruption."

Emerson, who was acquainted with the writings of Lamarck, gave expression to evolutionary thought in some of his works sixty years ago but literature in general ignored the theory. The secular press, when the subject came to its notice, made fun of it, of course, reflecting the popular feeling in this respect. The clergy denounced it as atheistic. Herbert Spencer half a century ago advocated evolution, but in writings which reached but comparatively few readers, and not many of these probably fully grasped Spencer's ideas, they were so much in advance of the times. Afterwards Darwin's "Origin of Species" appeared, and supported by Hooker, Huxley and Wallace and other strong men of science, it soon gave to evolutionary thought an impulse as remarkable as any in the history of human thought. From that time evolution has gained ground steadily and rapidly. It has revolutionized zoology, compelled the revision of theological creeds, permeated literature, and so completely established itself among thinkers in every province of thought, that its influence is felt in all intellectual circles and in all departments of learning.

There is no doubt that the works of Andrew Jackson Davis, Tuttle, and of many of the early advocates of Spiritualism helped to advance evolutionary thought. One rarely meets now a well-informed man who was not intellectually rigid before modern scientific thought had made any considerable progress among common readers, in whose mind the conception of evolution has not replaced that of special creation. Although the former view is held by many with qualifications, salting it to their religious beliefs, the essential thought that not creative flats but continually and growth, not miracle but law has prevailed in the production of species has come to be a strong conviction with thinkers generally.

Among the orthodox clergy the word "evolution" is indeed no longer an offensive word. The sermons preached and the books written by these representatives of the faith to-day show that evolution has modified their interpretations of Nature as well as of the scriptures, and indicate their liberal attitude in relation to other religions than their own. The revision of creeds is but one of the superficial indications of the work of evolution in the church.

Such radical changes in so short a space of time are remarkable. They would not have been possible in any previous period owing to the absence of the mental conditions, themselves products of evolution, which have been among the factors which have brought about the results. The conception of evolution has itself been slowly evolved through centuries, though it did not become definite and susceptible of scientific proof until the middle of the last century. As a speculative idea it was held by ancient Greek philosophers and as something more than a speculation it was maintained before Herbert Spencer and Charles Darwin wrote, by Goethe, Erasmus Darwin, Geoffroy St. Hilaire, Lamarck and others who made valuable contributions to the system of thought, now expanded and established upon an impressive scientific basis.

B. F. UNDERWOOD.

The Teaching of the Bible.

Striking Facts and Figures Presented by a School Inspector of New York.

To the Editor of the New York Sun—Sir:—In your editorial of this morning on the coming convention of the American Bible League you say that "destructive criticism" has entered into theological seminaries to a very great extent and is influencing the sentiment and modifying the points of view in pulpits of even the most nominally orthodox churches.

So true is this that the members of the League, feeling that the Bible has little weight in our colleges and universities, are now trying to compel its study in the elementary schools of our city. No one can defend a cause whose merits he is ignorant of. The pupils of the Sunday schools ought to be as numerous as the pupils of the lay schools.

There are some good citizens who are desirous of introducing the Bible into our public schools on the ground that it is a "masterpiece of English literature." There are others who frankly assert that its introduction into the schools would be a gain to morality—which, of course, means religion. The cry of "literature" will not blind any one to the fact that the teaching of religion in the schools is the real object of these good citizens.

However, a more pertinent question is: Why is not the Bible taught in our churches? Why have we not as many Sunday schools as public schools? The proper place to teach the Bible is in the church or in the Sunday school.

The assertion is made that our young men and women are ignorant of the Bible—that high school and college pupils do not know the origin of Biblical aphorisms—do not recognize them when they see them. If the assertion is true, whose fault is it? There is good reason for believing that the persons responsible for this alleged ignorance of the Bible are the church people. According to the spirit of our Constitution the public schools are for the purpose of affording instruction in the arts and sciences—which cover all mundane knowledge. According to common sense the churches are for the purpose of affording instruction in religion, and the Bible is the foundation of the Christian religion. Are we to understand from recent assertions that all the children in New York have been neglected by the churches and the Sunday schools?

If the churches are not doing their duty in this respect why are they exempt from taxation? Let us put together a few facts and figures in order to find out if it is a good policy to transfer the duty of the churches to the public school teachers.

First, it is a well-known fact that the public school curriculum is overburdened with studies and that the utility of some is a matter of dispute. Introduce the Bible and what follows? Complaints from thousands of parents who do not agree upon the interpretation of the Scriptures. The religious census of 1903 (according to Federation, a good authority) gives us the following for Greater New York:

Leading denominations.....	43
Add subdivisions of Lutheranism and Reformed Presbyterianism.....	11
Total denominations.....	54
Communicants.....	883,800
Roman Catholic.....	331,754
Protestants.....	1,315,554
Percentage of Protestant communicants.....	8.68
Percentage of Roman Catholics.....	25.74
Total.....	34.42

Convention of the Morris Pratt Institute Association.

The second annual convention of the Morris Pratt Institute Association will be held in Whitewater, Wis., in the Institute Building, Saturday June 4, 1904, at 2 o'clock p. m.

This convention will mark an epoch in the history of the school. Important business will come before the members, two new directors are to be elected, to take the places of Mr. Thompson, and Mr. Stevens, who retire on account of inability to serve, and other matters of vital importance will have to be considered. It is hoped everyone who can will be present.

This convention belongs to the Spiritualists who are either members of this association or desire to become such. The school is yours, Spiritualists, will you take an interest in it, and control its management and further its success?

Remember if you are a member of the association you have as much voice in the management of the school as any one in the world, if you will be present at its conventions and lend your efforts and influence in its behalf.

Membership fee is five dollars, with

Next let us compare the public schools and the churches in Greater New York:

Public schools.....	500
Protestant churches.....	956
Roman Catholic churches.....	236
Total Christian churches.....	1,192
Synagogues.....	76
Excess of Christian churches over public schools.....	692
Parochial Schools.....	14
Protestant.....	125
Roman Catholic.....	4

The next question is how much, if anything of the Bible is being taught in these 139 parochial schools of the Christians? But there are 1,192 Christian churches in the city. Then there ought to be 1,192 Sunday schools in the city teaching the Bible to the young. The children attend the public schools only five days in the week. If the Bible is so essential, why do not the churches use Sunday and Saturday in teaching the Bible to the children? The public are heavily taxed for the support of the schools—the last school budget was about \$23,000,000. The state exempts the churches from taxation. Here is the value of the exemptions:

Roman Catholic.....	\$51,915,270
Protestant Episcopal.....	50,367,500
Presbyterian.....	14,836,400
Jewish.....	11,998,750
Methodist Episcopal.....	8,330,750
Reformed Dutch.....	6,287,375
Baptist.....	5,671,400
Union Protestant.....	5,477,300
Lutheran.....	3,381,280
Congregational.....	2,157,000
Y. M. C. A.....	2,007,000
Children's Aid Society.....	1,404,100
Unitarian.....	1,174,500
Christian Scientist.....	651,000

Including all the religious and religio-philanthropic bodies, the exemptions amount to \$211,265,675.

The above are the official figures of the City Record cited by Federation. Is it not pertinent to ask what are the churches doing in consideration of this gift from the state of more than \$211,000,000? In addition, do they not receive immense sums from their members? Surely, they ought to be able to teach the Bible more thoroughly to the children. And what about the Salvation Army and the Volunteers of America?

The American Sunday School Union says it has distributed more than \$9,000,000 worth of religious literature and has organized 1,300 Sunday schools annually. Is the Bible as a whole neglected for partial doctrinal instruction—that is for catechism work only? Are not two days enough to give children Biblical instruction? In the Roman Catholic parochial schools the Bible is taught every day. The number of the pupils is about 50,000. In the fourteen Protestant parochial schools there is also Biblical instruction. It is a fair conclusion, from the demand upon the public schools, that the churches are either unable or unwilling to teach the Bible to the children of the city.

In the course of my duties as school inspector I have found that the strongest advocates of the Bible in the schools have never devoted an hour to the teaching of the Scriptures in their own church schools.

JAMES CLANCY.

Ohio Spiritualists, Attention!

The sixth annual convention of the Ohio State Association of Spiritualists will be held in the city of Columbus, May 27, 28, and 29, in the Board of Trade Auditorium. Three sessions will be held daily during the entire convention. All societies are earnestly requested to send their full quota of delegates, and individual members are urged to be present in person. Business of importance is to come before the convention, in which every Ohio Spiritualist is interested.

Local societies and members desiring to offer amendments to the constitution must file the same with the secretary prior to April 25, 1904, as none can be legally acted upon, received after that date.

By George W. Lewis, A. M.,
San Francisco, Cal.

and furnishes on the Christian New rescattered and furnishing a key for unlocking many of the sacred mysteries, besides comprising the History of Sixteen Oriental Crucified Gods. This wonderful and exhaustive volume will, we are certain, take high rank as a book of reference in the field which the author has chosen for himself. Printed on white paper, 280 pages. New edition revised and corrected, with portrait of author. Price \$1.50. Postage, 10 cents.

GENERAL SURVEY.

THE SPIRITUALISTIC FIELD—ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposite to his belief, yet that is no reason why they should be suppressed; yet we wish to distinctly understand that our space is inadequate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR articles.

WRITE PLAINLY.—We would like to improve upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, be written in plain, simple, and to the point, and that all copy be written in ink on white paper, or with a typewriter, and only on one side of the paper.

ITEMS.—Bear in mind that items for the General Survey will in all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require.

TAKE DUE NOTICE, that all items for this page must be accompanied by the full name and address of the writer. It will not do to say that Secretary or Correspondent writes so and so, without giving the full name and address of the writer. The items of those who do not comply with this request will be cast into the waste basket.

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

ANNOUNCEMENT.—Harrison D. Barrett is located in Syracuse, N. Y., for the months of April and May. He will be pleased to receive all communications with easy distance of Syracuse upon reasonable terms. Address him at once for dates and rates. Send all letters to Harrison D. Barrett, P. O. Box 462, Syracuse, N. Y.

Mrs. Carrie Firth Curran, the efficient president of the Ohio State Spiritualist Association, writes: "The cause of Spiritualism is progressing, the missionaries have all done a very good work. I rejoice to note the article of our good Sister Harlow. We need more such brave women as men to represent our cause, and The Progressive Thinker, which is fearless and always ready to help the good work along, ever ready to defend the truth."

London press dispatches tell of a terrible storm arising among churches by the recent words of Canon Henson of Westminster about the future of the Bible. He did not hesitate to characterize the indiscriminate reading of the Bible in public as an "extremely perilous proceeding." He explained that while educated men had some means of escape from perplexities created by the "incredible, incredible or demoralizing narratives" of the Old Testament the untutored mind readily recoiled from the idea of a sacred volume until it became a "pack of lies too gross for toleration."

The veteran lecturer, Will C. Hodge, writes from San Diego, Cal.: "Our meetings are sustained splendidly, both as regards quality and numbers. My work among the friends in San Diego has been a pleasant one, and while regretting that such ties must for a time be sundered, I hope to again renew these pleasant associations during the fall and winter campaign. Mrs. Florence K. White will occupy the rostrum during the month of May."

Lyman C. Howe is now located at 81 South Division street, Grand Rapids, Mich., for May. He will answer calls for week evenings during the month in Michigan.

Oscar A. Edgerly writes from 239 Main street, East Hamilton, Ontario: "While en route from Lynn, Mass., to my present place of engagement (Hamilton, Ont.), I stopped over for two days at the beautiful city of Pittsfield, Mass. I found that while the city was not a Spiritualist in the city who acknowledge themselves as such, still there are a few noble souls who are earnestly laboring to plant the seeds of our divine philosophy where they will do the greatest good. On Thursday evening, April 22, we held a parlor meeting at the home of Mr. Henry Kingman, and I am sure that all who were present enjoyed a spiritual feast. My guides gave a short address, after which the meeting was taken in charge by the resident medium and speaker, Mrs. Eliza Douglas, and I can truly say that I never listened to a purer or more exalted inspiration than that which was given by her guide, Sunshine. She is, indeed, sunshine by name and sunshine by nature. Mrs. Douglas holds parlor meetings at her father's home (Mr. T. Rhodes) every Sunday night, and judging from her beautiful mediumship I feel sure that some time her name will be known as a medium of the highest order."

L. H. Kingsbury writes: "The Rising Sun Spiritual Mission held its regular services in Star Lodge Hall, Sunday, May 1. Mrs. Ada Blair Za Zelle gave a large number of psychometric readings which were very satisfying to those, the seekers of spiritual truth, who received them. A very good crowd attended the afternoon meeting and a number stayed to hear the evening discourse, which was delivered by the pastor, Mrs. Nora E. Hill. The attendance in the evening was larger than in the afternoon. The service was gradually increasing in size, and in short time will be one of the strongest in the city. Sunday, May 8, in the afternoon, Mrs. A. Saxsmith will give tests. For the evening, Dr. L. H. Freedman will deliver a lecture and also demonstrate the power of healing the sick by magnetic treatment. We invite especially the sick and afflicted on this occasion, as Dr. Freedman is desirous of giving a practical demonstration of his power. The Rising Sun Spiritual Mission holds its meetings every Sunday at 2:30 and 7:45. Sunday school at 1:30. All welcome. Star Lodge Hall, 378 S. Western avenue."

H. F. Coates writes: "Moses Hall will lecture both afternoon and evening, May 13 and 22, for the Church of the Spirit Communion, Kenwood Hall, 4308 Cottage Grove avenue. We have a special musical programme in addition to the lecture. Come to both meetings, and come early in order to secure a seat."

Take due notice that items for this page in order to insure insertion must contain the full name and address of the writer. Otherwise they may be cast into the waste basket.

E. W. Sprague and wife, N. S. A. missionaries, are making engagements in Indiana, Ohio and Pennsylvania and are on their route to their home at Jamestown, N. Y., where they will spend their vacation during June. Address them at Rochester, Indiana.

Port Huron, Mich.—As a result of uncanon noises, spirit rappings and spirit forms, Mrs. Edward Glover of St. Clair street, has become a nervous and physical wreck. The Glover moved from the Broadway street to St. Clair street several weeks ago, and their first night in the St. Clair street home they were awakened by queer noises. A little niece visiting them came down stairs crying and begging her aunt to chase away the man that was haunting her. Mrs. Glover went upstairs and was confronted by an alleged spirit. The light that covers the stove hole had been removed and went rattling around the room. Last night the entire household, terrified, packed up and moved out. There is no explanation of the strange manifestations.—Grand Rapids Press.

St. Oliver Lodge, the famous scientist, in the current number of the Hibbert Journal declares it to be generally recognized among intelligent Christians of to-day that the "mysterious and violent death of Christ were the natural consequences of his birth so far in advance of his age," and although the pity and horror of the event have a "purifying, sacramental influence" yet there is nothing of the nature of punishment to it. No one believes that it appeared in that way, on that account, would more likely treat the sins of men other than they always had been treated by a constant and steadfast persevering universe. In fact, Sir Oliver regards the doctrine of the atonement in its concrete form as a survival of barbarous times, but believes that the doctrine of a higher stage wherein man reaches that he is a part of nature and so a part of God, and that all men are moving toward some great end. He insists that we are no aliens in a strange universe governed by an outside God, and that science will some day tell us how this sense of unity with divinity is the inner meaning of the redemption of man.

Jennie Selbrede writes from Billings, Mont.: "The Billings people were favored not long ago by having that grand old Spiritualist and missionary, Dr. J. M. Peabody in our city for a short time. He gave two of his soul-inspiring lectures which were much appreciated. Dr. Peabody was accompanied by Dr. Tibbitt, who talked beautifully in a trance."

G. W. Kates and wife of Philadelphia, Pa., noted speakers for Spiritualism, held meetings Sunday in the academy on Park street. Mrs. Kates gave an earnest address at the morning service, in which she said that men may come and men may go, but spirit goes on forever. We are not, however, only little atoms in the great scheme of things, but the whole, but are finally merged into the great creative forces and will continue to evolve potential power. I am a reincarnationist, but cannot accept the idea of re-embodiment over and over again in this world. Mr. Kates addressed a large meeting in the evening upon "The Reformation of Spiritualism." Mr. Kates spoke of the progress of his work among the friends in San Diego, who have been in spite of ecclesiastical opposition, which sought in the middle ages especially to circumscribe everything according to priestly dictum. Church and state, blended together, was not conducive of human progress—have insured the freedom of human genius, as well as of conscience. Human genius was pictured by the speaker and the needs of civilization were dwelt upon. He claimed that the Spiritualists had forced more progress in the last half century than had other lands during nineteen hundred years. The nineteenth century was the greatest century for progress since the Christian era, and our United States, freed from priestly domination, had made it possible for religious reform, which always follows human development.—Norwich (Ct.) Bulletin.

Dr. Beverly writes: "At our last meeting at Lakeside Hall, Mrs. Bliss gave an address and during the address, all were delighted with the results. Our grand opening day at Arlington hall was a great success. Over twenty mediums were present and all made a short talk beside giving tests, wishing us all the success the angel open every Sunday from 2 to 10 p. m. for readings by different psychic mediums at the same time. We have plenty of room and invite you all to our next party and house warming, Saturday evening June 4."

Amada Coffman, of Grand Rapids, Mich., writes: "I have just finished a month's work for the Grand Rapids Spiritual Association and the results, and meetings well attended. I will be at home until camp time. I still have July open for engagement. I will answer calls for funerals a reasonable distance from home. Address No. 419 Grand Rapids, Mich."

Mrs. Grace Carroll Midgah writes (sending \$2) from Rochester, N. Y.: "Where can you match that amount of reading matter, of best quality, for two small dollars? It can't be done! I keep the last premium offer to The Progressive Thinker handy by to show people who make to me the excuse of 'expense,' and 'can't afford it,' and find it effective every time."

T. J. Aundray writes: "The Spiritual Research Society of Watseka, Ill., had on April 19, 20 and 21, those untiring co-workers in Spiritualism, Bro. Sprague and wife, whose inspiring words and readings must be heard to be appreciated. Their labor by the angels is blessing John A. McGregor writes from Watseka, N. Y.: "The First Progressive Spiritualist Society of Watseka, N. Y., has been holding meetings during the month of April. We have had Mrs. J. A. Murchison with us through April. She has done a grand work for our society. We had large audiences at all the meetings. She has convinced many of the spirit return and made many friends. She has been engaged for the month of June. Something we have never done before is to hold meetings in the evening. She is a grand medium. She will be with us for two months. The fall we will have Mrs. C. E. T. Wing and Mr. Emerson for three Sundays."

When writing for this paper use a pen or typewriter.

We go to press early Monday morning, hence communications intended for that current issue should reach this office not later than the previous Saturday morning. Bear this in mind.

Arzella C. Clay writes: "We were not able to attend the Spiritualists meeting in Grand Rapids last Sunday, but but friends gave a pleasant report of the day. Lecture by Morton Harpender and correct messages given by different mediums. A good collection was taken for the mediums' home."

According to the Record-Herald of this city, C. O. Webster had his life foretold in a dream. He was in a few days assaulted at Grand Rapids, Mich., from the effects of which he died. A prediction of impending harm came to him in a dream only a few days ago. He had been in the East with his wife, and while returning with her last Thursday dreamed that he was in danger of his life. Mr. and Mrs. Webster parted at Fort Wayne, Ind., Mr. Webster going on to Grand Rapids, and his wife continuing on to Chicago. As they said goodbye, Mr. Webster spoke of the dream and said he was unable to shake off the feeling that trouble was in store. Mrs. Webster laughed away her husband's fears, and thought nothing more of the dream till yesterday afternoon, when she received a message telling of the sudden death. Then she became hysterical, and it was not until last night that friends were able to quiet her. She left on the night train for Grand Rapids, accompanied by friends from the Windermere and two of Mr. Webster's business associates.

H. W. Bracken writes from San Francisco, Cal.: "I read the Great Psychologist, Evans, and like Davis, Peabody, 'Little Richard' and others could pick out the wheat and chaff. I was out for the last year I attended the brotherhood in the house of Dr. Phelon. Nine days ago he was stricken down to a point of death. It's a question whether it was apoplexy or paralysis. The Doctor thought he was gone, but he is recovering slowly. We hope for the best."

A. C. Lantz writes from Denison, Texas: "Denison is a flourishing town, situated in the Northeastern portion of the state. It is surrounded by a most fertile and productive country. Several railroads run in and out of this place. The population of this town number about 15,000. So far all the Spiritualist lecturers have passed us by, but at least kind Providence, Mrs. Laura B. Payne, now of San Antonio, Texas, who is traveling under the supervision of the State Association of Spiritualists, visited our city and gave us two as good lectures on the subject of Spiritualism as I ever heard. On the night of the 2nd inst., her lecture was the Spiritual World—Where is It? and on the night of the 3rd her topic was 'Why I Am a Spiritualist.' As her first lecture was a most scientific presentation of the principles underlying the subject. Her second lecture also was a most scientific presentation of the subject, and both discourses were well received and both discourses gained for her the approval and endorsement, not only of Spiritualists, but also of her orthodox hearers. She is eloquent and logical and it certainly is a treat to hear her on any subject. Since she left here I have heard nothing but praise for her, not only from Spiritualists, but even those who differed from her in their religious views."

A social and entertainment will be held Tuesday, May 18, at 8 o'clock, 504 Wells street, corner North avenue, for the benefit of William Fitch Ruffie. An attractive programme will be presented, consisting of vocal and instrumental music, recitations, palmistry, psychometric readings, clairvoyant readings, and last but not least, dancing for the young folks. Tickets, including refreshments, 25 cents. Can be had at the door or from Mrs. Marie Jacobsen, 134 East Thirty-fifth street, who will also be pleased to receive assistance towards the expenses of hall, refreshments, etc."

Mrs. C. T. Lyons writes: "The Progressive Spiritual Association of Waverly, N. Y., have enjoyed a most week a feast of reason and a flow of soul. We have had Brother Harrison D. Barrett for two lectures. To those who have heard him, I have said enough, for you know his superior talent as a speaker. To those who have not heard him I would say, do not fail to avail yourself of this opportunity. His manner and eloquent language could not fail to convince anyone who heard him of the truth he presented on the subject of the Universal Brotherhood of Man. The best wishes of all go with him that he may have a bright and happy future and enter the kingdom of the good and true. He may be company of a warm welcome with the people of Waverly whenever he will favor us with his presence."

Frank T. Ripley will accept engagements to lecture and give tests within a few days of Findlay, Ohio, on week evenings. Address him at 1111 East Findlay, Ohio, General Delivery. He serves the Findlay, Ohio society for May and June. Then he is engaged for Chesterfield (Ind.) Spiritualist camp-meeting for the whole time.

Mrs. Elizabeth Schauss, missionary for the Ohio State Spiritualist Association, writes: "The following which clearly shows how little dependence is placed on the verdict of courts. Justice must be blind when a judge in identical similar cases gives directly opposite decisions: 'I received this morning two clippings from Cleveland Press, relating to the acquittal in Circuit Court of Mrs. Lena Wolf. Mrs. Wolf is a medium and clairvoyant, and she made against mediums in that city. She more than a year ago, a detective went to her for a reading and paid her 50 cents for it, then promptly arrested her for telling fortunes. Mrs. Wolf was fined \$25 in the police court. The Common Pleas Court sustained the Circuit Court. The case went to Circuit Court and there Mrs. Wolf was vindicated and set at liberty. Two days after this a Madame Osborne was arrested on a similar charge. The same police judge who fined Mrs. Wolf, had decided that though the Madame had technically violated the law, she had not broken it, and she was set at liberty. A lesson from the circuit court to the police judge, and a positive wrong would be done in punishing her, and so discharged her. He is evidently learning a lesson from the circuit court."

Mattie McBurnett writes from Holmdel, Texas: "Mrs. Laura B. Payne, vice-president of the Spiritualist Association of Texas, has shortly since completed a course of lectures on progress, attracted great deal of attention and enthusiasm. She related many instances of spirit return and many of her own compositions, which were said and taught. She is a fine orator and a learned woman, not only in her speciality, Spiritualism, but in all the branches of knowledge. Thus making her lecture a most attractive and conditions more favorable."

ALWAYS GIVE YOUR FULL NAME AND ADDRESS WHEN SENDING NOTICES AND COMMUNICATIONS FOR PUBLICATION. OTHERWISE THEY WILL FIND THEIR WAY TO THE WASTE BASKET.

Brother H. D. Shims, of Cambridgeport, Mass., sends a club of ten subscribers. Many thanks!

Mrs. Eliza B. Brown has changed her location to No. 2155 Illinois avenue. Hattie Gillette Webster writes: "The Ohio Spiritualist Association will meet in convention at Columbus, Ohio, May 27, 28 and 29. Officers and delegates desiring to attend, by corresponding with the writer can learn about entertainment, etc. All Spiritualists of the state and adjoining states are cordially invited to meet with us, and help make the convention a grand success, spiritually and financially. Free meetings in the Board of Trade auditorium, on East Broad street. Three sessions daily. Come out and defend our cause. The faces of the anti who have been trying to down the cause of Spiritualism are building up. But truth must prevail. Come one and all to our convention, May 27, 28 and 29."

N. N. Richardson, secretary Delphic Camp, Kansas, would like to correspond with speakers and mediums relative to camp engagements. Unless you mean business do not write.

L. Chevalier writes: "Twenty years ago one evening in the month of August, my wife and I took a walk. My dog, a large one, went with us. Going back home we took a path between field of standing wheat and a field of grass. The moon was shining. At once two little blonde children, three or four years of age came out from the wheat field, and lay in front of us, looking at us. We were, but after, perhaps five seconds the children disappeared. They were barefooted and bareheaded."

Hattie G. Webster writes from Columbus, Ohio: "The West Side Church, C. B. Carr, the popular editor of Medical Record, lectured to large and enthusiastic audience April 17 and 24. He spoke in defense of Spiritualism, as the anti-Spiritualists under the leadership of Rev. Caylor, of Columbus, and Prof. Hagaman, of Toledo, have been holding meetings for the purpose of exposing Spiritualism. Dr. Carr is a general practitioner in Columbus among the thinking public, a philanthropist and humanitarian, visiting our places of detention and giving kind words as well as material aid wherever he can. He is largely assisted in his work by his amiable wife. President Borerster lectured in our church, Sunday evening, May 1, taking 'Christianity for his subject. The house was crowded, and judging that the anti who are acting as a stimulus to the anti-Spiritualists, our glorious truth. Brother Borerster was assisted by J. F. Grove, our worthy vice-president; Mrs. E. DeLong, who spoke earnestly for True Spiritualism, and Mrs. Edith McGroffon, who accepted the anti-Spiritualist's challenge of \$1,000 for any medium who could do anything that they could not do in a trance. Carrie Beck, the child medium, who gives under trance conditions, and the writer, Spiritualists have nothing to fear from such work as the anti are doing. We keep right along in the even tenor of our way, and the angels are with us, paving the way for spiritual growth."

Emil E. Philip writes: "Since Harry J. Moore was charged as lecturer of the Englewood Spiritual Union, which holds meetings at Hopkins Hall, 528 West 63rd street, large and appreciative audiences have greeted him every Sunday evening. Mr. Moore's ability to draw and hold the undivided attention of an intelligent audience proves him to be an extraordinary man. Through his recent illness, he has managed to attend his day services. Some of the best soloists in the city sing from time to time for our society. We contemplate a Spiritualist christening service on Sunday, May 15. Mr. Moore will lecture on 'The Spiritualist's Catholic Church.' We are a Spiritualist society, and messages from mediums will follow each lecture."

Catherine McFarlin writes: "As my mother has regained her health again I shall be at liberty to leave home the first of June. I would, therefore, like to correspond with societies in need of a speaker, and also like to engage with camp-meeting associations as speaker and soloist. I will also hold readings for interested parties who are seeking light along these lines, and can be engaged for liver funeral services. Best of references can be furnished. Address me at Plainville, Minnesota."

Dr. McDonald writes from Gothen, Ind.: "We are now permanently located in our beautiful city. Though Mrs. Thiers has but recently come in our midst she is doing some very good spiritual work here, and deserves the aid of all truth seekers and progressive thinkers in general. Mrs. Thiers has within a few days announced herself in a public manner, yet she has attracted many excellent people to her home and meetings. She receives success in her spiritual work, and we believe that she will attain it here in the city of Gothen where it is so little understood, but now many intelligent persons are becoming interested."

J. M. White writes: "On May 2, at the request of several friends near Gardner, Kansas, I delivered a lecture in Grange Hall, Gardner, on 'The Life of Jesus from the Occult Standpoint.' A very attentive audience was present. I issued a challenge that any person, which I will make good at any place, time, to meet me on the platform and take subjects of any selection, and compose poems under the inspiration of God. I will take their subjects and compose poem by the aid of spirits. As high as they could, I will stop a few days at Springfield, Kansas, for engagements in the north."

Geo. E. Corpe writes from Oregon: "Through the columns of your paper I desire to ask a favor of some correspondent living in Washington, D. C., which, if granted, will be interesting. First, I will explain in the Magazine of Mysteries there is an article telling about the unidentified picture of Christ, which an artist living at Springfield, Mass., had begun, and before it was finished he had decided to go to his studio one night, when his surprise he found that he could see the painting in the dark, and that Christ appeared to be walking in the moonlight, while above and behind could be seen a cross, which he had not painted. The painting was purchased by a physician of Washington, D. C. The paper does not tell his name. The article says this picture puzzles scientists as well as others. Anyone can see the picture in the dark, and the eyes become accustomed to the darkness, they can also see the cross in the dark, but no cross can be seen. Now, if some correspondent living in Washington would see this picture and tell your readers about it, it surely would be interesting."

Mrs. Henry writes: "On April 29, The Ladies' Auxiliary connected with the Universal Occult Society held its sixth session at the residence of the president, Mrs. Davenport. The league meeting happened to fall on our regular social night, so we held our regular social evening. Owing to the change we did not have as many as usual, but those present had a very pleasant evening. Tests were given by Mrs. Hansen and Madame Za Zelle. Our next social will be held on Saturday evening, May 14, at Mrs. Davenport's, 313 Rhodes avenue. A cordial invitation to all."

Moses Hall speaks for the Church of the Spirit Communion, in Kenwood Hall, 4308 Cottage Grove avenue, Chicago, on Sundays May 15 and 22, at 8 p. m. His subjects on the 15th are 'The World's Blues and How to Use Them,' and 'Spiritualism and the World's Only Hope.' On the 22nd his subjects will be 'The Resurrection of Jesus in the Light of Modern Spiritualism,' and 'Biblical and Modern Spiritualism Compared.' Lou E. Johnson, secretary, writes: "The Grand Rapids (Mich.) Spiritual Society has closed its sessions for the summer. It will open again in the fall. Mrs. Amanda Coffman filled the room during the month of April, lecturing to good audiences, leaving many in the treasury. The Ladies' Aid Society will continue its meetings during the summer. The fair it held during the winter netted over a hundred dollars, and with the proceeds, they have had, it has left over \$300 in the treasury."

Mrs. Isa A. Cross writes: "The Hyde Park Occult Society held its 6th G. M. Maury to lecture on May 15, Sunday evening, at 7:45, in its new hall at 319 E. 55th street. Come and give him a good full house as a welcome. There will also be a progressive euchre party on hand early evening, May 13. Please be on hand early. Spiritualists will be invited commencing at 8 o'clock. The party will be held in our own hall, 319 E. 55th street. There will be fine hand-painted china given away as usual. Score cards will be 25 cents."

Geo. H. Brooke writes: "My wife and I want a middle-aged lady to make her home with us to attend to the general housework. Spiritualists desired; some one who can come and spend the summer. I wish, out of my many friends, some one of them would see this notice and write. Please address me at my home, 114 President street, Westchester, Ill."

Mrs. Lily Leslie writes: "The celebration of the twentieth anniversary of the Band of Harmony, took place at the home of the president, Mrs. C. L. V. Richmond, 3802 Ridge avenue, Rogers Park, Ill., Thursday afternoon and evening, May 5. Needless to say that their spacious house was crowded. Our programme was varied and interesting. The loving testimony was expressed by several of the original workers present. Mrs. Helen Stone read a paper giving particulars of the work of the Band of Harmony during the twenty years. The annual election of officers took place: Mrs. Richmond, president; Mrs. H. C. Goodrich, vice-president; Mrs. Amelia Goodrich, secretary; Mrs. S. G. Ashlin, treasurer; Mrs. L. Leslie, corresponding secretary. This meeting closes the regular sessions until our president returns in September next. Mrs. Goodrich invited the friends present to her home the last Thursday of the month, to a package party, the ladies bringing refreshments; tea and coffee served. This meeting is the first of the summer socials to be held for the benefit of the Band of Harmony. All friends of the cause are welcome."

Don't miss the grand May Hop and Leap Year Party, given under the auspices of the Ladies' Auxiliary of the Rising Sun Spiritualist Mission, Saturday evening, May 21, 1904, at Star Lodge Hall, 378 S. Western avenue. Music by Bramhall's Orchestra. Special feature, crowning of a May Queen. Tickets 25 cents.

Dr. Geo. W. Carey is on the Onset Bay Association programme this season, and his address will be 204 Dartmouth street, Boston, Mass., until October.

Mrs. L. E. Zimmerman writes from Elmira, N. Y.: "The interest here still continues, and the work has been well attended, but owing to the opening of the summer attractions, which take place this month, calling the people in other directions, it was deemed best to close the church at the close of the engagement of Mrs. Kate R. Stiles, who has been with us for five weeks, leaving to fill other engagements. Arrangements are being made to hold weekly meetings during vacation at home, developing mediums will take active part. Sunday, May 1, Mrs. Kate R. Stiles of Boston, Mass., closed a very instructive and successful engagement with us, leaving a very good impression on all our hearts. Those who know and have met her need not be told of the spirit of love which dominates and emanates from her 'Temple of the Living God,' and the messages of knowledge and comfort given forth from her storehouse to seekers and sleepers alike. During her stay we have enjoyed the volleys from her storehouse, like the mediumship of some, like the many-hued fragrant flowers of earth, has left a lasting fragrance and memory in their wake."

Venus writes from Dana, Ill.: "On April 26, under the auspices of the Dana Spiritual Society those indefatigable and enthusiastic workers in the cause of Modern Spiritualism began a series of six lectures, which were well attended and highly appreciated. Sunday evening was given entirely to psychic reading, each giving about twenty readings of all which were good, the majority being pronounced correct. The most remarkable was given by Mr. Sprague. Holding the photo of a young man before him, he told to anyone in the audience except myself, he gave a complete description of the young man, stating that he was of a poetic nature; that he possessed extraordinary literary ability, and that if nothing happened to prevent he would make his mark. Here he was halted and seemed to be seized with some terrible force, his features assuming a look of terror and dismay, when by a great effort he assumed self-control and explained, 'This young man is in spirit life and he met with a tragic death.' The photo was of the young art critic of the Chicago Evening Journal, Newton S. Grimwood, who with his wife, Edna, lost his life in a balloon disaster over Lake Michigan, thirty years ago."

R. M. Pritchett writes from Dana, Ill.: "Mr. and Mrs. Sprague lectured and gave tests to large audiences in the opera house, commencing on Tuesday evening, and closing Sunday afternoon. Mr. Sprague is an orator of much force, and his lectures were not only received by all, even those who are not in sympathy with the cause for which he labors. Sunday evening was spent giving tests to a large audience in the society's hall, which was very satisfactory to all present. The society organized here last fall are well pleased with the progress made and are doing a very good work. Those interested in Spiritualism should not hesitate to call these earnest advocates thereof to address their people in behalf of truth and right."

Mrs. Henry writes: "On April 29, The Ladies' Auxiliary connected with the Universal Occult Society held its sixth session at the residence of the president, Mrs. Davenport. The league meeting happened to fall on our regular social night, so we held our regular social evening. Owing to the change we did not have as many as usual, but those present had a very pleasant evening. Tests were given by Mrs. Hansen and Madame Za Zelle. Our next social will be held on Saturday evening, May 14, at Mrs. Davenport's, 313 Rhodes avenue. A cordial invitation to all."

Moses Hall speaks for the Church of the Spirit Communion, in Kenwood Hall, 4308 Cottage Grove avenue, Chicago, on Sundays May 15 and 22, at 8 p. m. His subjects on the 15th are 'The World's Blues and How to Use Them,' and 'Spiritualism and the World's Only Hope.' On the 22nd his subjects will be 'The Resurrection of Jesus in the Light of Modern Spiritualism,' and 'Biblical and Modern Spiritualism Compared.' Lou E. Johnson, secretary, writes: "The Grand Rapids (Mich.) Spiritual Society has closed its sessions for the summer. It will open again in the fall. Mrs. Amanda Coffman filled the room during the month of April, lecturing to good audiences, leaving many in the treasury. The Ladies' Aid Society will continue its meetings during the summer. The fair it held during the winter netted over a hundred dollars, and with the proceeds, they have had, it has left over \$300 in the treasury."

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Mr. and Mrs. Geo. Mullins open their home Thursday, May 19, afternoon and evening, for a social to be given for the benefit of the Church of the Soul. Program will be similar to that of the Band of Harmony. Exercises will begin at 3:30 and 8 o'clock. Ladies will please bring lunch for themselves and friends. Coffee will be served as usual at 6 o'clock. Everyone is most cordially invited. No. 2157 Monroe street, near 42nd avenue.

Robert Ewing writes: "The Grand Lodge, Mich., Camp Association have arranged their programs to open the camp the 31st of July and remain in session until Aug. 28. The talent secured is Mr. Oscar A. Edgerly, Mr. and Mrs. Kates, Mr. R. F. Austin, Marlan Carpenter and Bell Herrick. The above are the platform speakers. We are in correspondence with mediums for private work and some have been secured. Mrs. A. E. Sheets' health is very much improved and she expects to be present a portion of the time during camp but will not take an active part in platform work this year. Mrs. N. M. Russell will be located on the grounds again this year as usual for private work. For full programme address J. W. Ewing, Grand Lodge, Mich."

Ira Wilson Kayner writes from Flatonia, Texas: "Since I wrote you last I have been in various places, this being the last, Flatonia. The work here has been appreciated so that outsiders and church people are inquiring who you are coming again? My work (private) than I could attend to. I leave here Saturday for Smithville, and from there probably to LaGrange, or perhaps straight home to Chicago."

Julius Wagner gave two lectures at Allegheny, Pa.; one, "Does Spiritualism Conflict With Natural Law?" and the other, "The Fear of Death." Both were well received.

Carrie Svenson writes: "The Progressive Spiritualist Society held its fourth anniversary and May party at Heuser's hall, Larabee and Wisconsin streets, Saturday evening, May 7. This was also a reception for Mrs. Laura G. Flaxen, the exiled pastor, after her return from Australia. Bloom, the most enjoyable numbers on the program were a speech by Mrs. Flaxen. She told us of the hearty welcome and great kindness with which she was received everywhere on these groups in the Pacific. After this speech, which was listened to with greatest interest, Mrs. Ella Johnson, Bloom, the secretary of the Illinois State Association, in well-chosen words, presented Mrs. Flaxen with a beautiful bouquet. Several mediums, Mrs. Elmo, Mrs. Johnson Bloom and Mr. Ray, delivered messages from the unseen world. After the program a supper was served by the ladies of the society, who deserve praise in their endeavor to make this evening so enjoyable to all present."

L. C. B. Gault writes from Skagway, Alaska: "Seeing in your valuable paper of April 16 a letter from W. E. Erwood, secretary W. S. S. A., to the effect that he is contemplating a western trip, I would be glad to tell to all Spiritualist societies or individuals who want a line speaker, an honest man and grand test medium and psychometrist, all in one, you cannot afford to let this opportunity pass. I have heard him many times, at both Milwaukee and Waukegan, and have arranged many meetings at our O. A. R. Hall at the latter place, his home city, and he has more than filled the bill each and every time. Mr. Erwood has been our state secretary of Wisconsin for several years, and at the camps held there the past two summers, disclosed to his friends an amount of executive ability, earnest purpose, and ever increasing spiritual unfoldment that hold rare promises in one so young, for coming years of usefulness in the work so dear to all our hearts. I hope you may all avail yourselves of this present opportunity of becoming personally acquainted with him and his work."

SEVENTH ANNUAL CONVENTION OF THE NEW YORK STATE ASSOCIATION OF SPIRITUALISTS.

This convention and mass meeting which is called to be held at Empire Hall, in the city of Syracuse, June 3, 4 and 5, will be a gathering of special interest to all Spiritualists in the state of New York.

The morning and afternoon sessions of Friday and Saturday will be the business sessions, closing Saturday afternoon with the election of officers for the ensuing year. The evening sessions of Friday and Saturday, and the morning, afternoon and evening sessions of Sunday will be devoted to lectures and spirit messages.

Among the prominent speakers and mediums who are expected to be present are Harrison D. Barrett, president of the National Spiritualist Association; F. Collins, Dr. E. B. Austin, of Geneva; Mrs. Carrie E. B. Austin, of Tullie; W. H. Reynolds, of Hoien Temple; Brigman, Miss Victoria Moore, the eloquent; W. H. Bach, of the Sunflower; that veteran worker and Spiritualist of Syracuse, N. Y., Dr. Butterfield, and others.

Business of vital interest to all Spiritualists of the state will come before this convention and a rare array of spirit messages will be spread before those who come to enjoy the sessions devoted to lectures, mediumship, etc.

We urge that every Spiritualist in the state be represented at this convention either in person or by delegate.

A most cordial invitation is extended to the Spiritualists and Liberalists from other states as well as from our own, to be with us.

H. W. RICHARDSON, President State Association.

Mr. and Mrs. Geo. Mullins open their home Thursday, May 19, afternoon and evening, for a social to be given for the benefit of the Church of the Soul. Program will be similar to that of the Band of Harmony. Exercises will begin at 3:30 and 8 o'clock. Ladies will please bring lunch for themselves and friends. Coffee will be served as usual at 6 o'clock. Everyone is most cordially invited. No. 2157 Monroe street, near 42nd avenue.

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