

# The Progressive Thinker.

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

VOL. 36

CHICAGO, ILL., JUNE 8, 1907

NO. 915

## MATERIALIZATION.

Trenchant Consideration Thereof by Mrs. Straub.

Numerous and wonderful are the phenomena through which modern Spiritualism demonstrates the august truth of spirit life and spirit communion; yet the most astounding phenomena, the most convincing fact, demonstrated long ago by some of this world's best known and most respected scientists—the phenomena of materialization—remains to this very day a bone of contention within and without the ranks of Spiritualism—and the reason? Laziness, nothing more, and laziness combined with conceit.

We readily endorse the phenomena, more or less easy of access—the phenomena that comes to ourselves or our friends and neighbors, but we reject more difficult phases, because they require much patient preparation, carefully arranged conditions, and last—not least—some sacrifice of time and money.

It is almost impossible to establish the required conditions at the average seance, let the medium be true or false. But if we have said it is true, there is another truth as potent in the solution of our knowledge of things: matter does not exist alone. With matter, in whatever form it may be presented, there is ever present a force which is eternally persistent.

All the evidence which establishes the existence of matter is equally applicable in establishing the presence of force. It is impossible to sever the connection of these two factors which account for all things that are brought within the range of human knowledge. They are the positive and negative factors which make up the substance of all that can ever come into the range of human consciousness.

No human thought can be expressed without force in connection with matter. There is no matter without force, or force without matter. It is impossible to dissociate them.

Life, itself, is but a form of force by which the immortal spirit itself animates the body.

There is no vacuum in space, for matter exists throughout the universe, binding the satellites to their primary planets, and planets to their primary suns. Suns communicate with suns throughout the starry universe, which constitutes the sidereal system.

Communicate, did I say? Yes; inasmuch as the rays of light travel on the waves of this impalpable ether, from satellite to planet, from planet to sun, and from sun to sun, there are millions of suns in the sidereal system.

There is no place where matter is not. To the vibration of ether we are indebted for the light of the remotest star, which has taken more than a thousand years to reach the earth. But for the vibration of ether we would be deaf and blind. By the means of the vibration of ether we are conscious of light, heat, sound and electricity. It is both impalpable and imponderable. We can neither see, feel, hear, taste nor smell it, in fact its existence is a matter of assumption, yet by this assumption we are enabled to account intelligently for light, sound, heat and electricity.

Science adds us by mechanical appliances to discern other forms of matter, and with our senses unaided the person who comes to our knowledge and complete our capacity of knowing things.

Now as to spirit. There is no reason to doubt in this case. It is matter. We could not know it unless it were matter, as it is only by matter that we can know matter.

Whatever spirit may be said to be, it must stand as a speaking illustration of the fact that man, by skill and knowledge, is able to shorten the processes of Nature and to produce often within the shortest time what nature millions of years in Nature.

Taking this standard, what is there miraculous in materialization? Those who are sure of life and progress after self-declared death, must know that for chemistry in particular there is no limit of possibilities in this space.

Yes, dear friends, our numberless demonstrations of spirit return and communication are glorious facts, but a voice within me, not to be silenced, exclaims: "Materialization is the most stupendous fact of all—the very crown of phenomena. It is the one phenomenon especially destined to revolutionize the world."

Indeed! Let the truth of materialization be established as firmly as Galileo's truth of the sun being the center of our moving planetary system, and the burning social and moral questions to-day will shrink into nothing, inch by inch, as the truth will spread and permeate the family of mankind; for it is doubt about a future life that makes the average weak and selfish man yield to the temptations of the moment.

Therefore, all you dear brothers and sisters who draw the line on materialization, let me beseech you, especially you who are leaders in the ranks, to drop your positiveness for the sake of those who must see a dead man alive—for nothing else will convince them. Let me beseech you to gather into congenial groups, and to hard for materialization and our friends across the river will truly assist you; and should our means allow to aid science in establishing a solid base for this grand truth, let us help with all our might, until a glorious temple for all humanity will rise upon that base. A temple whose walls will be forever in touch and harmony with the arisen hosts of our brothers and sisters in worlds beyond.

H. STRAUB.

How oft the sight of means to do ill deeds make ill deeds done.—King Lear. He who is afraid of asking is ashamed of learning.—From the Danish.

In the court of his own conscience no guilty man is acquitted.—Juvenal. Give up to science entirely, for science is but one.—Seneca. The will of man is by his reason swayed.—Shakespeare.

Who plays for more than he can lose with pleasure stakes his heart.—Herbert. Honest error is to be pitied, not ridiculed.—Chesterfield. Genius always gives its best first; prudence at last.—Lavater. Correction does much, but encouragement does more.—Goethe.

## SOME REFLECTIONS

In Regard to Various Matters Connected with Spiritualism.

Spiritualism must stand on the truth of materialization. If there is no materialization, there is no Spiritualism, and the whole edifice which is the imagination of the superstitious followers of those who depend on faith alone.

There is none of all the various phases of mediumship, but what depends on materialization. There can be no conception of a thing that is not material, if it is not matter, it has no existence, it is nothing. What could you produce to prove any truth of spirit return that did not involve the existence of a material substance? Every sense of the body depends on the material substance out of which the body is composed.

We feel we have a taste and smell material substance. We cannot convey an idea that does not involve the existence of matter. It would be impossible for a medium to sense the presence of a spirit unless it were composed of material substance.

Yet, what I have said is true, there is another truth as potent in the solution of our knowledge of things: matter does not exist alone. With matter, in whatever form it may be presented, there is ever present a force which is eternally persistent.

All the evidence which establishes the existence of matter is equally applicable in establishing the presence of force. It is impossible to sever the connection of these two factors which account for all things that are brought within the range of human knowledge.

They are the positive and negative factors which make up the substance of all that can ever come into the range of human consciousness.

No human thought can be expressed without force in connection with matter. There is no matter without force, or force without matter. It is impossible to dissociate them.

Life, itself, is but a form of force by which the immortal spirit itself animates the body.

There is no vacuum in space, for matter exists throughout the universe, binding the satellites to their primary planets, and planets to their primary suns. Suns communicate with suns throughout the starry universe, which constitutes the sidereal system.

Communicate, did I say? Yes; inasmuch as the rays of light travel on the waves of this impalpable ether, from satellite to planet, from planet to sun, and from sun to sun, there are millions of suns in the sidereal system.

There is no place where matter is not. To the vibration of ether we are indebted for the light of the remotest star, which has taken more than a thousand years to reach the earth. But for the vibration of ether we would be deaf and blind. By the means of the vibration of ether we are conscious of light, heat, sound and electricity. It is both impalpable and imponderable. We can neither see, feel, hear, taste nor smell it, in fact its existence is a matter of assumption, yet by this assumption we are enabled to account intelligently for light, sound, heat and electricity.

Science adds us by mechanical appliances to discern other forms of matter, and with our senses unaided the person who comes to our knowledge and complete our capacity of knowing things.

Now as to spirit. There is no reason to doubt in this case. It is matter. We could not know it unless it were matter, as it is only by matter that we can know matter.

Whatever spirit may be said to be, it must stand as a speaking illustration of the fact that man, by skill and knowledge, is able to shorten the processes of Nature and to produce often within the shortest time what nature millions of years in Nature.

Taking this standard, what is there miraculous in materialization? Those who are sure of life and progress after self-declared death, must know that for chemistry in particular there is no limit of possibilities in this space.

Yes, dear friends, our numberless demonstrations of spirit return and communication are glorious facts, but a voice within me, not to be silenced, exclaims: "Materialization is the most stupendous fact of all—the very crown of phenomena. It is the one phenomenon especially destined to revolutionize the world."

Indeed! Let the truth of materialization be established as firmly as Galileo's truth of the sun being the center of our moving planetary system, and the burning social and moral questions to-day will shrink into nothing, inch by inch, as the truth will spread and permeate the family of mankind; for it is doubt about a future life that makes the average weak and selfish man yield to the temptations of the moment.

Therefore, all you dear brothers and sisters who draw the line on materialization, let me beseech you, especially you who are leaders in the ranks, to drop your positiveness for the sake of those who must see a dead man alive—for nothing else will convince them. Let me beseech you to gather into congenial groups, and to hard for materialization and our friends across the river will truly assist you; and should our means allow to aid science in establishing a solid base for this grand truth, let us help with all our might, until a glorious temple for all humanity will rise upon that base. A temple whose walls will be forever in touch and harmony with the arisen hosts of our brothers and sisters in worlds beyond.

H. STRAUB.

## Creedal Beliefs and Teachings

They Are Compared with the Facts, Philosophy and Phenomena of Spiritualism, Which Gives the Greatest Proof of Human Progress and Continuity of Life.

The judgment relative to the above query will very likely be somewhat varied in expression in accord with each individual's experience along these lines. All do not have exactly the same tenor of thought and experience; hence look upon these ideas from different points of view.

There are many creeds and beliefs, and no doubt each one holding his own creed or articles of faith, is honest in the acceptance of it, as per their knowledge of the comprehension of the ideas and teachings which have been inculcated into their minds through early education and training. Each one of these individuals has change views upon those lines they have been led to believe had to do with the soul's condition of joy, peace, happiness and heaven, or the reverse of misery, pain or torture in some place of existence after what is termed death, because of the teachings of each one so educated, has been led to understand, would be the terminal point, according to the acceptance or rejection of those ideas.

They have been taught in holy writ that unless they repent and believe that someone else could or would pay the penalty they would be eternally lost; hence, many times through religious excitement of so-called revivalists, many have been led to believe in the creeds or dogmas of what is termed religion, and that they could not believe or understand the eternal life of holiness to some personification called God, whereas perhaps their nearest kin, who had not accepted these creed or dogmatic teachings, would be writhing in the pangs of eternal torture because of their lack of belief or unbelief. Such teachings they severed the very cords of the tie of love which binds a mother to her offspring.

Could such an existence be a heaven to a mother, father, brother, sister, wife or friend? Nay, nay!

Many, many times has it been the case that the weaver of creedal belief have rolled over the mentality of human beings caused by the excitement of so-called religious revivals, leading mortals to accept what they supposed to be a full and free salvation, they only waking up to the true realization of their condition, when the soul of the sinner left the physical casing, through transition to another existence wherein they could see more clearly the true situation of things and the fallacy of the creeds and teachings they had been led to accept, through the hypnosis of revivalist or priestly teachings wherein they repented and believed in the salvation of atoning blood and cast all their sins upon someone else, they would be eternally lost in hades. The opportunity will be presented to everyone, sooner or later, to see the fallacy of such teachings, either in this sphere of existence or in spirit. Then he can come into the true recognition of the possibilities of eternal progress; but each one must have a spark of desire within his own soul to progress. That desire may arise either through some investigation on their part or through the teaching of spirit, be it in the mortal body or in the spirit body after transition, for there are what are termed ministering spirits, both in the mortal and spiritual body, whose mission it is to present these truths, hence in some way and at some time they will be made aware of the living entity or spirit; but it is for the spirit to first recognize a need of progression into a better condition. There will be those who are true spiritual advisors who will help lead them into channels of thought wherein the knowledge desired, can be attained.

Have not the creeds and theological teachings done much to pervert the interest of true progress? I say that they have because they have filled the minds of mortals with fear of eternal punishment and misery, who have been taught that such would be the final rest unless there was a full acceptance of the dogmatic teachings of salvation through atoning sacrifice, that someone else paid it all. I know somewhat from experience the fallacies of such creeds and teachings, because we were reared and have lived under those ideas, which shake the soul and spirit in bondage of fear; but thanks to the spirit of eternal love, through the ministering spirit of a brother who passed to the borderland and entered into the eternal light, life and liberty of the soul, the truth of spirit life and the possibilities of eternal progress were plainly made known to me, and my soul and spirit came into the true recognition of life's existence and its realities, both as regards this mundane and the future spheres of life.

What proof of an eternal existence, either for happiness or misery, does the creedal belief or teachings furnish humanity, or gives satisfactory evidence of life beyond this vale of tears, trials and struggles for existence? None; but the simple faith, which has been inculcated into mortal minds by and through the fallacies of dogmatic teachings, has led to the salvation as taught by those who termed themselves gospel teachers or students who teach and preach that there is no possibility of the soul's development or progress after the change of so-called death, and these priestly teachings deny the facts of eternal progress as proven and demonstrated through Spiritualism and its philosophy or phenomena.

It is not all summed up in one creed, for there are many, each one claiming that their special system is the only right one and each working the supremacy of their own particular method of salvation.

Spiritualism does not rely upon creedal beliefs or theological and dogmatic teachings, but can and does prove its teachings, by both physical and mental phenomena as demonstrated through their sensitivities or psychics. To one who has been an observer along the lines of theological

teachings, they seem very meager in the point of comfort as to a possible chance of eternal happiness or progress for the majority of humanity, because when one takes into consideration the countless millions of human beings that are in existence, there are but a few, as compared with the whole, who have a chance of attaining the full and free salvation that is advocated by the revivalist or priest who goes about, as the old saying is, "Like a lion seeking whom he may devour," and if you accept their way of thinking (instead of thinking for yourself) that you are good and glorious saint, fit for the kingdom of heaven; but if you do not think and believe thus and so, then they relegate you to the pit of eternal punishment, prepared, as they say, for all unbelievers. Especially do they condemn such noble souls as Robert G. Ingersoll, who demonstrated in his home life and associations with humanity, the truths of love and domestic affection. Those who knew him best testified to the true character of his daily life in home or abroad.

Always in his public demonstrations of his large heart and liberal thought, and that each human being had a birthright to live and think out from his or her own standpoint those principles which would embody into each mortal mind the right idea of true manhood or womanhood. If these sanctimonious priests would carry such noble souls to eternal perdition, and no doubt in my mind but some of these very teachers of creedal beliefs and religious dogmas are oftentimes far behind in their own lives and actions, as far as a true aid to the soul is concerned, as they would carry such noble souls to eternal perdition, and no doubt in my mind but some of these very teachers of creedal beliefs and religious dogmas are oftentimes far behind in their own lives and actions, as far as a true aid to the soul is concerned, as they would carry such noble souls to eternal perdition, and no doubt in my mind but some of these very teachers of creedal beliefs and religious dogmas are oftentimes far behind in their own lives and actions, as far as a true aid to the soul is concerned, as they would carry such noble souls to eternal perdition, and no doubt in my mind but some of these very teachers of creedal beliefs and religious dogmas are oftentimes far behind in their own lives and actions, as far as a true aid to the soul is concerned, as they would carry such noble souls to eternal perdition, and no doubt in my mind but some of these very teachers of creedal beliefs and religious dogmas are oftentimes far behind in their own lives and actions, as far as a true aid to the soul is concerned, as they would carry such noble souls to eternal perdition, and no doubt in my mind but some of these very teachers of creedal beliefs and religious dogmas are oftentimes far behind in their own lives and actions, as far as a true aid to the soul is concerned, as they would carry such noble souls to eternal perdition, and no doubt in my mind but some of these very teachers of creedal beliefs and religious dogmas are oftentimes far behind in their own lives and actions, as far as a true aid to the soul is concerned, as they would carry such noble souls to eternal perdition, and no doubt in my mind but some of these very teachers of creedal beliefs and religious dogmas are oftentimes far behind in their own lives and actions, as far as a true aid to the soul is concerned, as they would carry such noble souls to eternal perdition, and no doubt in my mind but some of these very teachers of creedal beliefs and religious dogmas are oftentimes far behind in their own lives and actions, as far as a true aid to the soul is concerned, as they would carry such noble souls to eternal perdition, and no doubt in my mind but some of these very teachers of creedal beliefs and religious dogmas are oftentimes far behind in their own lives and actions, as far as a true aid to the soul is concerned, as they would carry such noble souls to eternal perdition, and no doubt in my mind but some of these very teachers of creedal beliefs and religious dogmas are oftentimes far behind in their own lives and actions, as far as a true aid to the soul is concerned, as they would carry such noble souls to eternal perdition, and no doubt in my mind but some of these very teachers of creedal beliefs and religious dogmas are oftentimes far behind in their own lives and actions, as far as a true aid to the soul is concerned, as they would carry such noble souls to eternal perdition, and no doubt in my mind but some of these very teachers of creedal beliefs and religious dogmas are oftentimes far behind in their own lives and actions, as far as a true aid to the soul is concerned, as they would carry such noble souls to eternal perdition, and no doubt in my mind but some of these very teachers of creedal beliefs and religious dogmas are oftentimes far behind in their own lives and actions, as far as a true aid to the soul is concerned, as they would carry such noble souls to eternal perdition, and no doubt in my mind but some of these very teachers of creedal beliefs and religious dogmas are oftentimes far behind in their own lives and actions, as far as a true aid to the soul is concerned, as they would carry such noble souls to eternal perdition, and no doubt in my mind but some of these very teachers of creedal beliefs and religious dogmas are oftentimes far behind in their own lives and actions, as far as a true aid to the soul is concerned, as they would carry such noble souls to eternal perdition, and no doubt in my mind but some of these very teachers of creedal beliefs and religious dogmas are oftentimes far behind in their own lives and actions, as far as a true aid to the soul is concerned, as they would carry such noble souls to eternal perdition, and no doubt in my mind but some of these very teachers of creedal beliefs and religious dogmas are oftentimes far behind in their own lives and actions, as far as a true aid to the soul is concerned, as they would carry such noble souls to eternal perdition, and no doubt in my mind but some of these very teachers of creedal beliefs and religious dogmas are oftentimes far behind in their own lives and actions, as far as a true aid to the soul is concerned, as they would carry such noble souls to eternal perdition, and no doubt in my mind but some of these very teachers of creedal beliefs and religious dogmas are oftentimes far behind in their own lives and actions, as far as a true aid to the soul is concerned, as they would carry such noble souls to eternal perdition, and no doubt in my mind but some of these very teachers of creedal beliefs and religious dogmas are oftentimes far behind in their own lives and actions, as far as a true aid to the soul is concerned, as they would carry such noble souls to eternal perdition, and no doubt in my mind but some of these very teachers of creedal beliefs and religious dogmas are oftentimes far behind in their own lives and actions, as far as a true aid to the soul is concerned, as they would carry such noble souls to eternal perdition, and no doubt in my mind but some of these very teachers of creedal beliefs and religious dogmas are oftentimes far behind in their own lives and actions, as far as a true aid to the soul is concerned, as they would carry such noble souls to eternal perdition, and no doubt in my mind but some of these very teachers of creedal beliefs and religious dogmas are oftentimes far behind in their own lives and actions, as far as a true aid to the soul is concerned, as they would carry such noble souls to eternal perdition, and no doubt in my mind but some of these very teachers of creedal beliefs and religious dogmas are oftentimes far behind in their own lives and actions, as far as a true aid to the soul is concerned, as they would carry such noble souls to eternal perdition, and no doubt in my mind but some of these very teachers of creedal beliefs and religious dogmas are oftentimes far behind in their own lives and actions, as far as a true aid to the soul is concerned, as they would carry such noble souls to eternal perdition, and no doubt in my mind but some of these very teachers of creedal beliefs and religious dogmas are oftentimes far behind in their own lives and actions, as far as a true aid to the soul is concerned, as they would carry such noble souls to eternal perdition, and no doubt in my mind but some of these very teachers of creedal beliefs and religious dogmas are oftentimes far behind in their own lives and actions, as far as a true aid to the soul is concerned, as they would carry such noble souls to eternal perdition, and no doubt in my mind but some of these very teachers of creedal beliefs and religious dogmas are oftentimes far behind in their own lives and actions, as far as a true aid to the soul is concerned, as they would carry such noble souls to eternal perdition, and no doubt in my mind but some of these very teachers of creedal beliefs and religious dogmas are oftentimes far behind in their own lives and actions, as far as a true aid to the soul is concerned, as they would carry such noble souls to eternal perdition, and no doubt in my mind but some of these very teachers of creedal beliefs and religious dogmas are oftentimes far behind in their own lives and actions, as far as a true aid to the soul is concerned, as they would carry such noble souls to eternal perdition, and no doubt in my mind but some of these very teachers of creedal beliefs and religious dogmas are oftentimes far behind in their own lives and actions, as far as a true aid to the soul is concerned, as they would carry such noble souls to eternal perdition, and no doubt in my mind but some of these very teachers of creedal beliefs and religious dogmas are oftentimes far behind in their own lives and actions, as far as a true aid to the soul is concerned, as they would carry such noble souls to eternal perdition, and no doubt in my mind but some of these very teachers of creedal beliefs and religious dogmas are oftentimes far behind in their own lives and actions, as far as a true aid to the soul is concerned, as they would carry such noble souls to eternal perdition, and no doubt in my mind but some of these very teachers of creedal beliefs and religious dogmas are oftentimes far behind in their own lives and actions, as far as a true aid to the soul is concerned, as they would carry such noble souls to eternal perdition, and no doubt in my mind but some of these very teachers of creedal beliefs and religious dogmas are oftentimes far behind in their own lives and actions, as far as a true aid to the soul is concerned, as they would carry such noble souls to eternal perdition, and no doubt in my mind but some of these very teachers of creedal beliefs and religious dogmas are oftentimes far behind in their own lives and actions, as far as a true aid to the soul is concerned, as they would carry such noble souls to eternal perdition, and no doubt in my mind but some of these very teachers of creedal beliefs and religious dogmas are oftentimes far behind in their own lives and actions, as far as a true aid to the soul is concerned, as they would carry such noble souls to eternal perdition, and no doubt in my mind but some of these very teachers of creedal beliefs and religious dogmas are oftentimes far behind in their own lives and actions, as far as a true aid to the soul is concerned, as they would carry such noble souls to eternal perdition, and no doubt in my mind but some of these very teachers of creedal beliefs and religious dogmas are oftentimes far behind in their own lives and actions, as far as a true aid to the soul is concerned, as they would carry such noble souls to eternal perdition, and no doubt in my mind but some of these very teachers of creedal beliefs and religious dogmas are oftentimes far behind in their own lives and actions, as far as a true aid to the soul is concerned, as they would carry such noble souls to eternal perdition, and no doubt in my mind but some of these very teachers of creedal beliefs and religious dogmas are oftentimes far behind in their own lives and actions, as far as a true aid to the soul is concerned, as they would carry such noble souls to eternal perdition, and no doubt in my mind but some of these very teachers of creedal beliefs and religious dogmas are oftentimes far behind in their own lives and actions, as far as a true aid to the soul is concerned, as they would carry such noble souls to eternal perdition, and no doubt in my mind but some of these very teachers of creedal beliefs and religious dogmas are oftentimes far behind in their own lives and actions, as far as a true aid to the soul is concerned, as they would carry such noble souls to eternal perdition, and no doubt in my mind but some of these very teachers of creedal beliefs and religious dogmas are oftentimes far behind in their own lives and actions, as far as a true aid to the soul is concerned, as they would carry such noble souls to eternal perdition, and no doubt in my mind but some of these very teachers of creedal beliefs and religious dogmas are oftentimes far behind in their own lives and actions, as far as a true aid to the soul is concerned, as they would carry such noble souls to eternal perdition, and no doubt in my mind but some of these very teachers of creedal beliefs and religious dogmas are oftentimes far behind in their own lives and actions, as far as a true aid to the soul is concerned, as they would carry such noble souls to eternal perdition, and no doubt in my mind but some of these very teachers of creedal beliefs and religious dogmas are oftentimes far behind in their own lives and actions, as far as a true aid to the soul is concerned, as they would carry such noble souls to eternal perdition, and no doubt in my mind but some of these very teachers of creedal beliefs and religious dogmas are oftentimes far behind in their own lives and actions, as far as a true aid to the soul is concerned, as they would carry such noble souls to eternal perdition, and no doubt in my mind but some of these very teachers of creedal beliefs and religious dogmas are oftentimes far behind in their own lives and actions, as far as a true aid to the soul is concerned, as they would carry such noble souls to eternal perdition, and no doubt in my mind but some of these very teachers of creedal beliefs and religious dogmas are oftentimes far behind in their own lives and actions, as far as a true aid to the soul is concerned, as they would carry such noble souls to eternal perdition, and no doubt in my mind but some of these very teachers of creedal beliefs and religious dogmas are oftentimes far behind in their own lives and actions, as far as a true aid to the soul is concerned, as they would carry such noble souls to eternal perdition, and no doubt in my mind but some of these very teachers of creedal beliefs and religious dogmas are oftentimes far behind in their own lives and actions, as far as a true aid to the soul is concerned, as they would carry such noble souls to eternal perdition, and no doubt in my mind but some of these very teachers of creedal beliefs and religious dogmas are oftentimes far behind in their own lives and actions, as far as a true aid to the soul is concerned, as they would carry such noble souls to eternal perdition, and no doubt in my mind but some of these very teachers of creedal beliefs and religious dogmas are oftentimes far behind in their own lives and actions, as far as a true aid to the soul is concerned, as they would carry such noble souls to eternal perdition, and no doubt in my mind but some of these very teachers of creedal beliefs and religious dogmas are oftentimes far behind in their own lives and actions, as far as a true aid to the soul is concerned, as they would carry such noble souls to eternal perdition, and no doubt in my mind but some of these very teachers of creedal beliefs and religious dogmas are oftentimes far behind in their own lives and actions, as far as a true aid to the soul is concerned, as they would carry such noble souls to eternal perdition, and no doubt in my mind but some of these very teachers of creedal beliefs and religious dogmas are oftentimes far behind in their own lives and actions, as far as a true aid to the soul is concerned, as they would carry such noble souls to eternal perdition, and no doubt in my mind but some of these very teachers of creedal beliefs and religious dogmas are oftentimes far behind in their own lives and actions, as far as a true aid to the soul is concerned, as they would carry such noble souls to eternal perdition, and no doubt in my mind but some of these very teachers of creedal beliefs and religious dogmas are oftentimes far behind in their own lives and actions, as far as a true aid to the soul is concerned, as they would carry such noble souls to eternal perdition, and no doubt in my mind but some of these very teachers of creedal beliefs and religious dogmas are oftentimes far behind in their own lives and actions, as far as a true aid to the soul is concerned, as they would carry such noble souls to eternal perdition, and no doubt in my mind but some of these very teachers of creedal beliefs and religious dogmas are oftentimes far behind in their own lives and actions, as far as a true aid to the soul is concerned, as they would carry such noble souls to eternal perdition, and no doubt in my mind but some of these very teachers of creedal beliefs and religious dogmas are oftentimes far behind in their own lives and actions, as far as a true aid to the soul is concerned, as they would carry such noble souls to eternal perdition, and no doubt in my mind but some of these very teachers of creedal beliefs and religious dogmas are oftentimes far behind in their own lives and actions, as far as a true aid to the soul is concerned, as they would carry such noble souls to eternal perdition, and no doubt in my mind but some of these very teachers of creedal beliefs and religious dogmas are oftentimes far behind in their own lives and actions, as far as a true aid to the soul is concerned, as they would carry such noble souls to eternal perdition, and no doubt in my mind but some of these very teachers of creedal beliefs and religious dogmas are oftentimes far behind in their own lives and actions, as far as a true aid to the soul is concerned, as they would carry such noble souls to eternal perdition, and no doubt in my mind but some of these very teachers of creedal beliefs and religious dogmas are oftentimes far behind in their own lives and actions, as far as a true aid to the soul is concerned, as they would carry such noble souls to eternal perdition, and no doubt in my mind but some of these very teachers of creedal beliefs and religious dogmas are oftentimes far behind in their own lives and actions, as far as a true aid to the soul is concerned, as they would carry such noble souls to eternal perdition, and no doubt in my mind but some of these very teachers of creedal beliefs and religious dogmas are oftentimes far behind in their own lives and actions, as far as a true aid to the soul is concerned, as they would carry such noble souls to eternal perdition, and no doubt in my mind but some of these very teachers of creedal beliefs and religious dogmas are oftentimes far behind in their own lives and actions, as far as a true aid to the soul is concerned, as they would carry such noble souls to eternal perdition, and no doubt in my mind but some of these very teachers of creedal beliefs and religious dogmas are oftentimes far behind in their own lives and actions, as far as a true aid to the soul is concerned, as they would carry such noble souls to eternal perdition, and no doubt in my mind but some of these very teachers of creedal beliefs and religious dogmas are oftentimes far behind in their own lives and actions, as far as a true aid to the soul is concerned, as they would carry such noble souls to eternal perdition, and no doubt in my mind but some of these very teachers of creedal beliefs and religious dogmas are oftentimes far behind in their own lives and actions, as far as a true aid to the soul is concerned, as they would carry such noble souls to eternal perdition, and no doubt in my mind but some of these very teachers of creedal beliefs and religious dogmas are oftentimes far behind in their own lives and actions, as far as a true aid to the soul is concerned, as they would carry such noble souls to eternal perdition, and no doubt in my mind but some of these very teachers of creedal beliefs and religious dogmas are oftentimes far behind in their own lives and actions, as far as a true aid to the soul is concerned, as they would carry such noble souls to eternal perdition, and no doubt in my mind but some of these very teachers of creedal beliefs and religious dogmas are oftentimes far behind in their own lives and actions, as far as a true aid to the soul is concerned, as they would carry such noble souls to eternal perdition, and no doubt in my mind but some of these very teachers of creedal beliefs and religious dogmas are oftentimes far behind in their own lives and actions, as far as a true aid to the soul is concerned, as they would carry such noble souls to eternal perdition, and no doubt in my mind but some of these very teachers of creedal beliefs and religious dogmas are oftentimes far behind in their own lives and actions, as far as a true aid to the soul is concerned, as they would carry such noble souls to eternal perdition, and no doubt in my mind but some of these very teachers of creedal beliefs and religious dogmas are oftentimes far behind in their own lives and actions, as far as a true aid to the soul is concerned, as they would carry such noble souls to eternal perdition, and no doubt in my mind but some of these very teachers of creedal beliefs and religious dogmas are oftentimes far behind in their own lives and actions, as far as a true aid to the soul is concerned, as they would carry such noble souls to eternal perdition, and no doubt in my mind but some of these very teachers of creedal beliefs and religious dogmas are oftentimes far behind in their own lives and actions, as far as a true aid to the soul is concerned, as they would carry such noble souls to eternal perdition, and no doubt in my mind but some of these very teachers of creedal beliefs and religious dogmas are oftentimes far behind in their own lives and actions, as far as a true aid to the soul is concerned, as they would carry such noble souls to eternal perdition, and no doubt in my mind but some of these very teachers of creedal beliefs and religious dogmas are oftentimes far behind in their own lives and actions, as far as a true aid to the soul is concerned, as they would carry such noble souls to eternal perdition, and no doubt in my mind but some of these very teachers of creedal beliefs and religious dogmas are oftentimes far behind in their own lives and actions, as far as a true aid to the soul is concerned, as they would carry such noble souls to eternal perdition, and no doubt in my mind but some of these very teachers of creedal beliefs and religious dogmas are oftentimes far behind in their own lives and actions, as far as a true aid to the soul is concerned, as they would carry such noble souls to eternal perdition, and no doubt in my mind but some of these very teachers of creedal beliefs and religious dogmas are oftentimes far behind in their own lives and actions, as far as a true aid to the soul is concerned, as they would carry such noble souls to eternal perdition, and no doubt in my mind but some of these very teachers of creedal beliefs and religious dogmas are oftentimes far behind in their own lives and actions, as far as a true aid to the soul is concerned, as they would carry such noble souls to eternal perdition, and no doubt in my mind but some of these very teachers of creedal beliefs and religious dogmas are oftentimes far behind in their own lives and actions, as far as a true aid to the soul is concerned, as they would carry such noble souls to eternal perdition, and no doubt in my mind but some of these very teachers of creedal beliefs and religious dogmas are oftentimes far behind in their own lives and actions, as far as a true aid to the soul is concerned, as they would carry such noble souls to eternal perdition, and no doubt in my mind but some of these very teachers of creedal beliefs and religious dogmas are oftentimes far behind in their own lives and actions, as far as a true aid to the soul is concerned, as they would carry such noble souls to eternal perdition, and no doubt in my mind but some of these very teachers of creedal beliefs and religious dogmas are oftentimes far behind in their own lives and actions, as far as a true aid to the soul is concerned, as they would carry such noble souls to eternal perdition, and no doubt in my mind but some of these very teachers of creedal beliefs and religious dogmas are oftentimes far behind in their own lives and actions, as far as a true aid to the soul is concerned, as they would carry such noble souls to eternal perdition, and no doubt in my mind but some of these very teachers of creedal beliefs and religious dogmas are oftentimes far behind in their own lives and actions, as far as a true aid to the soul is concerned, as they would carry such noble souls to eternal perdition, and no doubt in my mind but some of these very teachers of creedal beliefs and religious dogmas are oftentimes far behind in their own lives and actions, as far as a true aid to the soul is concerned, as they would carry such noble souls to eternal perdition, and no doubt in my mind but some of these very teachers of creedal beliefs and religious dogmas are oftentimes far behind in their own lives and actions, as far as a true aid to the soul is concerned, as they would carry such noble souls to eternal perdition, and no doubt in my mind but some of these very teachers of creedal beliefs and religious dogmas are oftentimes far behind in their own lives and actions, as far as a true aid to the soul is concerned, as they would carry such noble souls to eternal perdition, and no doubt in my mind but some of these very teachers of creedal beliefs and religious dogmas are oftentimes far behind in their own lives and actions, as far as a true aid to the soul is concerned, as they would carry such noble souls to eternal perdition, and no doubt in my mind but some of these very teachers of creedal beliefs and religious dogmas are oftentimes far behind in their own lives and actions, as far as a true aid to the soul is concerned, as they would carry such noble souls to eternal perdition, and no doubt in my mind but some of these very teachers of creedal beliefs and religious dogmas are oftentimes far behind in their own lives and actions, as far as a true aid to the soul is concerned, as they would carry such noble souls to eternal perdition, and no doubt in my mind but some of these very teachers of creedal beliefs and religious dogmas are oftentimes far behind in their own lives and actions, as far as a true aid to the soul is concerned, as they would carry such noble souls to eternal perdition, and no doubt in my mind but some of these very teachers of creedal beliefs and religious dogmas are oftentimes far behind in their own lives and actions, as far as a true aid to the soul is concerned, as they would carry such noble souls to eternal perdition, and no doubt in my mind but some of these very teachers of creedal beliefs and religious dogmas are oftentimes far behind in their own lives and actions, as far as a true aid to the soul is concerned, as they would carry such noble souls to eternal perdition, and no doubt in my mind but some of these very teachers of creedal beliefs and religious dogmas are oftentimes far behind in their own lives and actions, as far as a true aid to the soul is concerned, as they would carry such noble souls to eternal perdition, and no doubt in my mind but some of these very teachers of creedal beliefs and religious dogmas are oftentimes far behind in their own lives and actions, as far as a true aid to the soul is concerned, as they would carry such noble souls to eternal perdition, and no doubt in my mind but some of these very teachers of creedal beliefs and religious dogmas are oftentimes far behind in their own lives and actions, as far as a true aid to the soul is concerned, as they would carry such noble souls to eternal perdition, and no doubt in my mind but some of these very teachers of creedal beliefs and religious dogmas are oftentimes far behind in their own lives and actions, as far as a true aid to the soul is concerned, as they would carry such noble souls to eternal perdition, and no doubt in my mind but some of these very teachers of creedal beliefs and religious dogmas are oftentimes far behind in their own lives and actions, as far as a true aid to the soul is concerned, as they would carry such noble souls to eternal perdition, and no doubt in my mind but some of these very teachers of creedal beliefs and religious dogmas are oftentimes far behind in their own lives and actions, as far as a true aid to the soul is concerned, as they would carry such noble souls to eternal perdition, and no doubt in my mind but some of these very teachers of creedal beliefs and religious dogmas are oftentimes far behind in their own lives and actions, as far as a true aid to the soul is concerned, as they would carry such noble souls to eternal perdition, and no doubt in my mind but some of these very teachers of creedal beliefs and religious dogmas are oftentimes far behind in their own lives and actions, as far as a true aid to the soul is concerned, as they would carry such noble souls to eternal perdition, and no doubt in my mind but some of these very teachers of creedal beliefs and religious dogmas are oftentimes far behind in their own lives and actions, as far as a true aid to the soul is concerned, as they would carry such noble souls to eternal perdition, and no doubt in my mind but some of these very teachers of creedal beliefs and religious dogmas are oftentimes far behind in their own lives and actions, as far as a true aid to the soul is concerned, as they would carry such noble souls to eternal perdition, and no doubt in my mind but some of these very teachers of creedal beliefs and religious dogmas are oftentimes far behind in their own lives and actions, as far as a true aid to the soul is concerned, as they would carry such noble souls to eternal perdition, and no doubt in my mind but some of these very teachers of creedal beliefs and religious dogmas are oftentimes far behind in their own lives and actions, as far as a true aid to the soul is concerned, as they would carry such noble souls to eternal perdition, and no doubt in my mind but some of these very teachers of creedal beliefs and religious dogmas are oftentimes far behind in their own lives and actions, as far as a true aid to the soul is concerned, as they would carry such noble souls to eternal perdition, and no doubt in my mind but some of these very teachers of creedal beliefs and religious dogmas are oftentimes far behind in their own lives and actions, as far as a true aid to the soul is concerned, as they would carry such noble souls to eternal perdition, and no doubt in my mind but some of these very teachers of creedal beliefs and religious dogmas are oftentimes far behind in their own lives and actions, as far as a true aid to the soul is concerned, as they would carry such noble souls to eternal perdition, and no doubt in my mind but some of these very teachers of creedal beliefs and religious dogmas are oftentimes far behind in their own lives and actions, as far as a true aid to the soul is concerned, as they would carry such noble souls to eternal perdition, and no doubt in my mind but some of these very teachers of creedal beliefs and religious dogmas are oftentimes far behind in their own lives and actions, as far as a true aid to the soul is concerned, as they would carry such noble souls to eternal perdition



# The Secular Press.

It is highly interesting to witness the Secular Press swinging into line, and devoting a great deal of attention to subjects connected with spirit return. The following from the New York World furnishes a very interesting summary of various experiences.

## Ghostly Comforter Came to Her.

On the night of November 24, I visited my parents, leaving my little boy, almost three years of age, playing. When I returned home, I found him in bed with a high fever. We sent in different directions for a doctor, but owing to a severe snowstorm which set in that night, up to 3 o'clock in the morning, none had arrived.

I was desperate. Just then our servant girl called me and said: "A gentleman wishes to see you." I left the room, quickly going toward the gentleman, exclaiming: "Oh, doctor, help my child!" He grasped my hand and said: "Emma, I am no doctor! Take comfort, don't cry. Whatever trouble the Lord sends us we must bear. It is well with the child. Place a black veil on his face."

I told him I did not possess one. He then said: "Then take a piece of black silk." It was then I stared at him, and was startled at his ghostly appearance. Before I could realize all this he suddenly disappeared, although the door was locked.

After opening the same no trace of the man was seen. I hastened to my child and found him in convulsions. I placed a black veil over his face. In a short time the convulsions became less violent, and in less than an hour my little darling was dead. This happened when we lived in East Tenth street.

EMMA DEKHEIMER.  
No. 206 Eighth-fourth street, near Third avenue.

## Visited by Dead Mother.

On August 6, 1883, I was employed as a low-boy by the Coney Island Railroad, and the next day, August 7, I was run over by one of their cars, which caused me to have my right leg cut off in the Long Island Hospital.

On the same day my mother, after being informed of my accident, was taken sick in a car while on her way to see me, and while I was in my way in the ambulance to the hospital she was being removed to St. Peter's Hospital in another ambulance. She died on the 9th of August.

Now the death of my mother was without my knowing anything about it. On account of my being so low at the time the doctors and my friends hid it from me. But whenever I asked about her they told me she was very sick and could not get out to see me.

About five weeks after her death I was lying in my bed wide awake, talking to the patient in the next bed to me, when my mother suddenly appeared to me and told me that she was dead, and that I would meet with some trouble, but not to mind it, as everything would turn out all right in time.

This was the first knowledge I had of her death until seven weeks after, when I was about to leave the hospital, when my uncle, her brother, told me of it.

This I swear is the truth.  
HUGH McDEVITT.  
No. 51 16th street, Brooklyn.

## Ghostly Warning of Death.

On the morning of January 20, 1904, about 8 o'clock, I went to the store. When I was coming home I met my brother and him and his wife, as it was getting late for a little boy to be out. He came with me.

As we were passing the front stoop of our house I glanced at the door, and to my surprise I saw the door open all the way back to the wall, which was very unusual. I told my brother to wait till I went up and closed the door. He waited at the bottom of the steps.

I went up, and when I was on the top step I saw a white figure coming around the bend of the winding stairs. The figure was a frightful thing to look at. It had one hand upon the wall and the other rested on the banister; it had a long, flowing white gown, and was very thin and eyes sunken in its head.

I stood still for a moment. Then I saw it coming nearer and nearer. I was afraid and ran down the stairs, leaving the door open. When I got to the bottom of the stairs my brother said: "What was that? It frightened me."

I said: "It looked like a spirit." I went into the house and told our parents, and father laughed and said, "Nonsense." Then they went into the hall and lit the gas, but there was no sign of anybody, and the door was closed. My mother said: "That is a warning of some kind."

A few days later the man up stairs took sick with heart trouble and died soon afterward.

KATHRINE RUPPERT.  
No. 13 Baldwin St., Newark, N. J.

## Ghost Made of Many Little Lights.

On the first Sunday in August in the year 1881, I was visiting friends at a cottage in Oyster Bay, L. I. I was sitting in my room reading when I was disturbed by a rustle in the hall outside my door. I looked up and saw the form of a woman about to enter my room.

I had started to speak, when, on getting a near view, I discovered she was not a living person. The impression I received was that I was looking at a corpse just risen from the grave. In life she must have been smaller than the ordinary woman, quite slender, with straight, black hair. She was black dressed considerably out of fashion at the time and held something in her hand which closely resembled a white carnation.

The deathly pallor of her face was awful to look at. She stood in the doorway a few minutes, then slowly turned away and disappeared before my very eyes. As she turned away she seemed to be a mass of tiny lights that blazed and seemed to consume her. This happened at 7:30 o'clock.  
ELIZABETH JACKSON.  
Garrison, N. Y.

## Dead Nun Walked Before Her.

I was a nurse at St. Mary's Hospital, conducted by the Sisters of Mercy in San Francisco, Cal., and was attending the male patients on the first floor. Sister Imelda, whom I liked very well, was attending to the female

## patients on the third floor.

When a patient died the body was carried out of a back door down on the main floor, to a small outhouse, known as the "dead house." One evening after Sister Imelda's death I was going out of this door on my way to the Old Ladies' home, a separate building from the hospital, when I saw a sister walking ahead of me toward the "dead house."

I thought it a very unusual thing for a sister to go especially alone, and I hastened after her to offer my assistance. Just as I reached her she ascended the one step leading to the "dead house," and put her hand on the door knob to open it, and then turned and faced me. It was the face of Sister Imelda, but of an expressionless, shadowy form. Then the apparition instantly disappeared.

Fear of ridicule prevented me from speaking to anyone about this event.  
LOUISE RAYNOR.  
No. 165 W 21st St., N. Y. City.

## Tricked Vainly to Trap the Ghost.

In the fall of 1888 I lived with my parents in the old Barker homestead, three miles from Rahway, N. J. The old house was two and a half stories high with about sixteen rooms, with large, wide hall running from the front to the back of the house.

The stairs on one side of the house leading to the second floor and attic, were used by our family. I was a young woman of nineteen, not easily frightened, and not superstitious. One evening, after looking through some magazines, I thought I would go up to the attic and get a book. As I did not want to disturb the household, I went up by way of the front stairs, reaching the attic.

I sat down in front of the old bookcase and set my lamp beside me. I was looking over some books when all of a sudden my light went out, and having no match I groped my way to the hall, guiding myself by the banisters.

I reached the broad landing at the head of the stairs leading to the big hall below where I was started by hearing footsteps coming up the stairs. I crouched in the corner, scarcely daring to breathe until they seemed to have passed me.

I ran down the stairs, through the dining room and up the back stairs to my room. On reaching the clock, I saw it was 12:15. I went to bed, but could not sleep, and when daylight dawned went to the attic to see if there were any windows open.

But every window was closed. While my mother and Mrs. Dayton (who lived with us) and I were in the sitting-room during the afternoon of the following day I related my experience of the night before. The old lady held up her hands and exclaimed: "That was Barker's Ghost!"

Mrs. Dayton said: "Tell her the story, as she is old and daring enough not to be afraid of anything." Mrs. Dayton then said that one of the Barker's years ago, came out to the old homestead to have the home aired and put in order for the family, and as he did so return after a rest, he was of length of time one of the family came down to see what was keeping him so long. Going through the house they found him on the landing of the front stairs in a pool of blood, murdered. Ever after that his ghost was supposed to walk up those stairs at midnight.

I had read of haunted houses. But here I had been living all these years in one and had not known it. With a laugh I left the room and went up stairs to the landing, tore up the carpet, and, sure enough, there were bones spilt there. I related the story to my older brother and asked him to help me catch the ghost!

That night we stood by the double doors in the dining-room that opened into the big hall. When the ghost came, we were to hold a revolver in our hands, and the point of laughing, when suddenly I heard the footsteps coming along the hall.

Seizing the lamp my brother and I ran into the hall, but we could see nothing. The next day a city cousin came to stay a couple of weeks. One day I related the story to her, and asked if she would sleep with me in the spare room down stairs.

She agreed. After getting my brother's revolver we decided to lie down on the bed which nearly mid-way there were two windows in the room that opened on the porch. It was a beautiful moonlight night. My cousin said: "Turn down the light, I love to lie in bed and look at the moon."

The shutters were open and the shades were up full height. I was startled by my cousin grasping my arm. Looking over toward the window I saw the form of a man clearly defined against the moon. He was with eyes, with arms uplifted. He disappeared suddenly as he came.

I shall never forget my cousin's piercing screams as she ran from the room. I was too frightened to move. When I came to my senses I ran to my cousin in hysterics.

If not a ghost, what was it?  
MRS. IDA M. GORMAN.  
29 1/2 Arkansas Ave., Atlantic City, N. J.

## Lived Long in a Haunted House.

My lovely home down in the sunny South is haunted, so the negroes say. The home was built by myself and husband when we were much attached to it. During the ten years we lived there we were called upon to pass through many sad, as well as strange experiences. Steps were constantly heard, and my husband never retired without his pistol under his head, for so often we were awakened by the sound as though someone were entering the house, though we never could see anyone.

Six children were born—four of whom were called away in early infancy. Many were the strange sounds heard by the negro servants living in the little cabin a short distance from the house. Almost every morning I would be greeted by:

## "Good morning, Miss Josie, did you hear de ghosts last night?"

Finally, my husband, in the early thirties, passed away, and a short while before he died I had thrown myself on a bed in an agony of despair in a room adjoining, when suddenly I felt the presence of a figure at my hand; tenderly and caressingly it patted my cheek and a voice said: "Don't grieve so, daughter, it is best your little one should go now, for she will be with me in heaven."

I vanished, and the impression it gave me was a fulling, that it was the spirit of my husband's father who had passed out years before I was born.

A few years after my husband's death I was driving out of the grounds with my two little children in the carriage, who were going away, and I was compelled to glance back toward my bedroom window. I saw plainly the form of my husband peering through the lace curtains, looking longingly and intently at us as we left the long vista of flowers and shrubbery bordering the drive.

Again, several months afterward I heard my name called in a whisper as I crossed the hall alone. Many times footsteps would be heard in the silent night as though someone were hastily coming up the garden walk, then up the steps to the doorbell, and when it would ring someone would go hastily to the door—and find no one there!

The house has been rented to three different families, and all have many stories to relate. A deep sigh has often been heard in the guest chamber, and by different persons.  
MRS. JOSEPHINE PEOPLES.  
Narragansett Hotel, 93rd St., & Broadway, New York City.

## Spirit Appeared as He Was Killed.

In the spring of 1901, I think it was in May, I was a Pullman porter running to Albany, leaving New York at 4 p. m., and getting in about 7:30. The company provided two old Wagner cars for the boys to sleep in at night, which lay down in the yard. Some nights there would be quite a few of us, so the Pullman porter, who was the night porter, would be a little bit of a puzzle most of the night. There was one porter named Smith, who, would never play, but would sit and look on.

One night quite late one of the boys asked him if he would get a pint of beer. We gave him the can and he went out of the car. He had been gone about 15 minutes when he came back and walked through the car. He never said a word to anyone, but went right through the car and out of the other door. Of course, that caused lots of comment and laughter, and he thought he was playing a trick on us.

But just at that moment the door was thrown wide open and a brakeman asked us, did we send a man out? We said, "Yes."

"Well," he said, "he is lying out here cut half—run over by a freight train."

We went out and looked, and sure enough there was poor Smith dead, and that was he that came through the car, or his spirit.

We all remembered when he came into the car he went through both doors without opening either, and he had no legs.  
W. S. BAKER.  
N. 417 W. 62nd st., New York.

## A Ghostly Letter Seeker.

It was in the year 1882, when I was employed as a boy to drive a pony and carriage at Dutton Manor, Lancashire, England, that I saw my first ghost. Dutton Manor was owned by James Denton, Esq., his wife, three sons and three daughters.

It was the gamekeeper whom I had heard tell the story of why the left wing with its tower was seldom used, and why the old manor had been closed for so many years. The story ran that a young man had just returned to the manor with his bride, many years before, when he saw her one morning receive a packet of letters from the postman. The bridegroom demanded an explanation, she refused to explain and fled to her room, and thence to the tower, which was reached by a stone stairway on the outside. Having secreted the letters in the tower, she attempted to return, but in some manner fell off the stairway and lost her life just as her husband arrived on the spot. The story ran that a young man had just returned to the manor with his bride, many years before, when he saw her one morning receive a packet of letters from the postman.

The bridegroom demanded an explanation, she refused to explain and fled to her room, and thence to the tower, which was reached by a stone stairway on the outside. Having secreted the letters in the tower, she attempted to return, but in some manner fell off the stairway and lost her life just as her husband arrived on the spot. The story ran that a young man had just returned to the manor with his bride, many years before, when he saw her one morning receive a packet of letters from the postman.

The bridegroom demanded an explanation, she refused to explain and fled to her room, and thence to the tower, which was reached by a stone stairway on the outside. Having secreted the letters in the tower, she attempted to return, but in some manner fell off the stairway and lost her life just as her husband arrived on the spot. The story ran that a young man had just returned to the manor with his bride, many years before, when he saw her one morning receive a packet of letters from the postman.

The bridegroom demanded an explanation, she refused to explain and fled to her room, and thence to the tower, which was reached by a stone stairway on the outside. Having secreted the letters in the tower, she attempted to return, but in some manner fell off the stairway and lost her life just as her husband arrived on the spot. The story ran that a young man had just returned to the manor with his bride, many years before, when he saw her one morning receive a packet of letters from the postman.

The bridegroom demanded an explanation, she refused to explain and fled to her room, and thence to the tower, which was reached by a stone stairway on the outside. Having secreted the letters in the tower, she attempted to return, but in some manner fell off the stairway and lost her life just as her husband arrived on the spot. The story ran that a young man had just returned to the manor with his bride, many years before, when he saw her one morning receive a packet of letters from the postman.

The bridegroom demanded an explanation, she refused to explain and fled to her room, and thence to the tower, which was reached by a stone stairway on the outside. Having secreted the letters in the tower, she attempted to return, but in some manner fell off the stairway and lost her life just as her husband arrived on the spot. The story ran that a young man had just returned to the manor with his bride, many years before, when he saw her one morning receive a packet of letters from the postman.

The bridegroom demanded an explanation, she refused to explain and fled to her room, and thence to the tower, which was reached by a stone stairway on the outside. Having secreted the letters in the tower, she attempted to return, but in some manner fell off the stairway and lost her life just as her husband arrived on the spot. The story ran that a young man had just returned to the manor with his bride, many years before, when he saw her one morning receive a packet of letters from the postman.

The bridegroom demanded an explanation, she refused to explain and fled to her room, and thence to the tower, which was reached by a stone stairway on the outside. Having secreted the letters in the tower, she attempted to return, but in some manner fell off the stairway and lost her life just as her husband arrived on the spot. The story ran that a young man had just returned to the manor with his bride, many years before, when he saw her one morning receive a packet of letters from the postman.

The bridegroom demanded an explanation, she refused to explain and fled to her room, and thence to the tower, which was reached by a stone stairway on the outside. Having secreted the letters in the tower, she attempted to return, but in some manner fell off the stairway and lost her life just as her husband arrived on the spot. The story ran that a young man had just returned to the manor with his bride, many years before, when he saw her one morning receive a packet of letters from the postman.

The bridegroom demanded an explanation, she refused to explain and fled to her room, and thence to the tower, which was reached by a stone stairway on the outside. Having secreted the letters in the tower, she attempted to return, but in some manner fell off the stairway and lost her life just as her husband arrived on the spot. The story ran that a young man had just returned to the manor with his bride, many years before, when he saw her one morning receive a packet of letters from the postman.

## THE ORDER OF NATURE.

Our Epoch and How It Comes to Be.

The air is full of questions. Thinkers are seeking solutions of problems as old as time. We are making an epoch. We have reached a period of evolution, fully ripe to enable us to take the next step in the meaning of ourselves. The world of intelligence is rapidly becoming scientific; it is seeking bed-rock in all matters social, political, intellectual and religious. Those who dig deepest find the richest ore.

And all this is not wonderful; it is simply in the order of Nature. All planets evolve by the same processes. There are no other sets of principles at work on the other planets than obtain on this. Primordial methods are the same in essentials at all times. The laws of evolution are the same, space from their respective parentage, the suns, so has ours. Such facts as these simplify our labors, those in hand now and those which engage our attention as we travel on through the eternities. We can begin to arrange our lives in accordance with the mathematics by familiarizing ourselves with fundamentals.

In former papers we have dwelt upon the three primordial principles by which activities all things come to be. Creation, as it is understood to-day by the best informed minds presupposes the fact of self existence in all that is; that every atom always did exist and always will. Out of this atomic, sentient allness every form has come. Ethers have the power to hold all atoms apart—in solution. Matter alone and by itself cannot use have not all been embodied in form; the Universe still holds in primal condition atoms of all grades, all degrees of fineness, so we need have no anxiety concerning an end of things.

The Universe constitutes God; just as we are, in fact, know, not by his heart, not by his head, not by his form, separately, and entirely, but by the whole manifestation, the allness of him. So, the sentient Universe is God. This gives us a clear apprehension and comprehension of the so long vexed question of God. God is not a being, but a process. Distinctly, definitely co-ordinated through and by which it carries on its works of construction and change. These are three in number. Love is first to operate. It expresses in desire, attraction, selection, adhesion, cohesion, and the intellect. Along the ing-who faculty; third, Will—the power to put into execution. The first has its seat in the heart; the second, in the head; the third, in the muscular formation. The true dictates are from the heart; the head should never lead.

The above statements are academic; they are by authority and the authority is intelligences, from a planet of a sun system, the third older than ours, and these are in communication with people of two sun systems older than theirs. The conclusions given are the basis of Cosmic Science, as their researches and experience have proven, and the teachings so based should by us be deemed authentic.

The intelligences communicating these points are of those who witnessed the birth of our planet from the chaos of matter, and took in charge to assist in its growth and development.

They have watched its progress, have magnetized it, and from time to time have visited it to note its evolutionary steps, assisting as need required, according to the attractions of the planet. Along the way, they have scattered their wisdom in unnumbered ways and in inspirations since it was a peopled planet with accompanying spiritual spheres.

Time and again have the message been sent out to teach the races, they could, yet were often dismayed by the crude elements forbade from time to time the propagation of the seeds of Truth as they were sown. It is that the races in part have outgrown the rack, the cross, the fagot, the rope and the thumbscrew, that hence to the future, a new era is made to open the doors between the two states of being and later to declare themselves as Teachers and Aids still in the progress of the planet.

In giving to the readers of the Progressive Thinker these statements I am acting under a close guard and am commissioned to say that I have a backing in spirit realms which will manifest itself and by indubitable proofs show that this which has been given is authentic.

By the processes of evolving spiritual forces strong and clear influences are to be made and we wish our workers to hold themselves responsive to the highest within them so that the teachers and helpers may be able to come very near with their methods for the opening wide of the avenues of spiritual influx for the good of all.

Not long since the highly intelligent planet Mars turned its magnetic streams upon the Earth so that we are in currents of rare inflow of intellectual power, and when this has continued up to a certain point we shall be in line for a polarizing of the grandly spiritualizing streams that will flow to us from the planet Jupiter. Then, indeed, shall we hear the footsteps of angels; we shall see the white-robed throngs and shall in its entirety know the meaning of the message that heralded the birth of one who shall come among us as a Teacher, Brother, Friend.

The millennial days will come to us as they have come to other worlds; we shall see of the travail of our souls and be satisfied.  
MRS. M. A. CONGDON.  
Hood River, Oregon.

## CURING DRUNKARDS.

Suggestions as to the Proper Course to Follow.

I see many remedies advertised for the cure of drunkards and other bad habits, but I regret to say that I have not heard of any of them. Can any of your readers testify to the efficiency of any of these cures? Mr. W. T. Stead of London some time ago gave a prominent notice of one of these cures, and seemed to think well of it.

Now I have this suggestion to make to the temperance societies, and am rather surprised that it has not been long since tried.

I suggest that they should arrange a law requiring the medical officers of jails to administer one or other of these remedies to all criminals who have been addicted to drink and drugs, also to tobacco chewers.

In this way a great deal may be done toward curing drunkenness, before it reaches the police courts, and all habitual drunkards locked up for a two or three weeks' treatment in place of a fine. F. A. BINNEY.  
San Diego, Cal.

# The Spiritual Philosophy.

We Are Compassed About Continuously by a Great Cloud of Witnesses.

The elucidation of the Spiritual Philosophy as bearing on human destiny is a subject worthy the serious consideration of all intelligent beings. There is a lamentable amount of ignorance concerning what it involves, not only among people in general, but even among Spiritualists themselves. Many never spend any time in its investigation, seeming to treat the subject as of no special importance. They know, through the phenomena, that man lives after so-called death, for they have received confirmation of this fact through the channels of mediumship. But how and where are they to live, what do, and what become; what are their relationships, and what their possibilities? Of these things they know little or nothing, nor do they seem to care or take the trouble to investigate. These treasures of wisdom and knowledge do not lie around on the surface. They are hidden treasures coiled in the mint of spiritual consciousness. They are hidden from all those who live on the sensual plane of human existence.

People on this plane lay the flattering unction to themselves that what they do in secret can never be known. That they can lead a reckless life of self-indulgence and no one be the wiser. But they are terribly deceived. There is absolutely nothing done in secret. Nothing is hidden that shall not be made manifest. We are "compassed about continually by a great cloud of witnesses." In view of this fact the Apostle Paul admonished the Hebrews, to whom he wrote his famous epistle, that they should lay aside every weight and the sin that did so easily beset them.

"All things are naked and open to the eyes of him with whom we have to do." Our very thoughts and imaginations are matters of record. Our words and actions are stamped upon the scroll of destiny—ineffaceable forever, except by repentance and a long course of righteous living.

The judgment is set. Spiritualism reads out our human record, and that tremendous fact stands revealed. It discloses a hell for evil doers that is no myth. It reveals a heaven attained only through right living, and the unfoldment of the spiritual nature. The spiritual consciousness is awakened, and all motives and acts are seen in their true nature and bearings. 'Till then the record is a sealed book. No exterior power can break the seal or open the book. Your destiny is hidden till you wake up in the spirit world and in amazement discover your record. The book of fate is opened, and each man faces the consequences of his earth life. Disrobed of the mortal garb, he stands for just what he is, with no veil to hide his deformity. No robe of imputed righteousness, woven in the pomp of another's sacrifice, to hide his nakedness, and to make him appear in the mortal, adding sin to sin. He can make darkness his pavilion, and hide himself in the most secret haunts and flatter himself that no one can see or know of his deeds done in the darkness; but let him know and understand that he has been all the while held in full survey by myriads of spiritual beings, and among them, his own kindred, who grieve bitterly over the course he is pursuing. Let him also know that a time of resurrection is coming, when, like spectators damned, his evil deeds—even the long since forgotten—rise upon him like a mighty army of accusers, and every turn, while conscience, awake at last, tortures his wretched soul with remorse and a sense of conscious guilt.

There is absolutely no escape from the consequences of wrongdoing. There are many claiming to be Spiritualists who seem to know that they live hereafter, and that they are not to be sent to hell when they die. But the relation of the life that now is, to that which is to come, and the effect of good or evil deeds upon our future destiny, are seldom thought of, much less investigated, by those living under the sway of carnal appetites. Sin and suffering are inseparable. Even God, Himself, cannot abrogate the law governing cause and effect.

When professing Christians sin, or do that which is evil, no atonement of Christ can absolve them from the consequences of their transgressions. Like all others, they must reap what they sow. The suffering will be proportionate to the wrongdoing while the physical body. They make a terrible mistake when they think they can sin that grace may abound. Like wise Spiritualists who give loose reins to their carnal appetites while they sing of a "sweet bye and bye," are doomed to a terrible disappointment. Such must work out their own salvation by ceasing to do evil and learning to do well. The loving ministrations of angels may assist in the work of repentance and restitution, but they can do nothing more.

While hatred, or malice, or revenge, or covetousness, or lust, hold empire in the soul, no progress can be made. These passions, when repeated, are the manacles that bind men and women in the prison cells of sensuality and earthliness. The lower planes of existence are more thickly populated by far than the angelic spheres. By many portions of the world of spirits pandemonium reigns, while dense darkness covers the unhappy victims of a seemingly merciless fate.

Had the philosophy of Spiritualism been understood by these denizens of darkness, and had their lives been regulated accordingly, they would have escaped the fearful dilemma in which they find themselves. Their deplorable condition is the direct result of the mistaken idea that one can lead a life of sin and yet escape the consequences. The sooner people awake to a realizing sense that they themselves are responsible for the sorrow that may await them in the after life, the better it will be for them and for all concerned.

The experiences related above are not an infliction of the judgment of God, but are a direct result of the life on earth under the dominion of the lusts of the flesh. They always war against the soul.

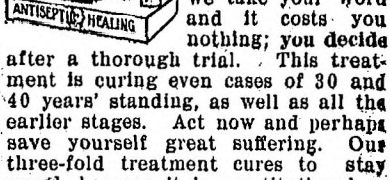
Men become hardened through the deceitfulness of sin. In proof of this we have only to glance at the present state of things. We behold the worship of mammon, the insatiable greed for material riches, the adulteration of nearly everything people eat or drink, the conscienceless trusts that rob the poor, the starvation wages paid to the employees, the damnable avarice that constructs many of the tenement houses in the large cities, and builds the sweat

# PILELS

Wonderful New 3-Fold Remedy Curing Thousands—Anyone May Try It Without Cost.

Send Your Address To-day and Get a \$1 Package to Try—FREE

We want every sufferer from piles who sees this advertisement to send us his or her address at once. Return mail will bring—Free to Try—our complete new three-fold absorption cure for Piles, Hemorrhoids, Prostate, Tumors, Constipation and all rectal troubles. If you are fully satisfied with the benefit received, send us One Dollar. If not, we will refund your money and it costs you nothing; you decide after a thorough trial. This treatment is curing even cases of 30 and 40 years' standing, as well as all the earlier stages. Act now and perhaps have yourself cured suffering. Our three-fold treatment does not stay cured, because it is constitutional as well as local, and we want you to try it at our expense. Our valuable new Pile-Book (in colors) comes free with the approval treatment, all in plain package. Send no money—but write to-day to Dr. Van Vliet, P.O. Box 23, Majestic Building, Jackson, Mich.



It will write in full sight—yes, in full sight and it will write more, write better, write easier and keep on doing so longer than any other typewriter.

THE MONARCH TYPEWRITER CO., 300 and 203 Wabash Ave., Chicago, Ill.



Reduced Prices.

1. What Is Spiritualism and Who Are These Spiritualists? A book of 131 pages, elegantly bound in paper. Price 40 cents; postage 5 cents.

2. Spiritualism vs. Materialism. This volume, cloth-bound, contains a series of essays and arguments against materialism from the point of Spiritualism. Price 50 cents; postage 8 cents.

3. A New Biography of Dr. Peebles, by Prof. E. Whipple. A book of 60 pages, bound in cloth, and giving a full history of the Doctor's eventful life and travels, now 85 years of age. Price \$1; postage 18 cents.

4. Vaccination a Curse and a Menace to Personal Liberty. This, an illustrated volume, treats exhaustively of all forms of vaccination, "optical" vaccination or compulsory. Price \$1; postage 12 cents.

5. Demonism of the Ages and Spiritual Obsessions. A large volume of almost 400 pages. Treats of the angels, demons, obsessions, and evil spirits through all the historic ages. Price \$1; postage 15 cents.

6. Spiritualism Commanded of God. A reply to Seventh-day Adventists' claims. Price 10 cents; postage 2 cents.

7. Proofs of Immortality, the London "Rejected" address. 49 pages. Price 15 cents; postage 3 cents.

8. The Fro and Con of Spiritualism. 24 pages. Price 10 cents; postage 2 cents.

9. Spiritualism in All Lands. 31 pages. Price 10 cents; postage 2 cents.


The Proofs of Life After Death

A Twentieth Century Symposium.

An assembly and collation of letters and expressions from eminent scientists and thinkers of the world, giving the strongest and best reasons known to the world today, as substantiated by the evidence of the continued existence of the soul after death. Arranged under the several heads of Science, Psychology, Philosophy, Spiritualism. With a special contribution on immortality from New Standpoint.

Compiled and edited by Robert J. Thompson, Late Special Envoy of the United States to the President of the French Republic.





**MINNESTOLA,**  
**H. D. C. MILLS.**  
 Opposite St. Joseph Sanitarium and Bath House. Nt. Clemmens, Mich.



# THE PROGRESSIVE THINKER

Published Every Saturday at 40 Loomis Street.

J. R. FRANCIS, Editor and Proprietor

Entered at the Chicago Postoffice as Second-Class Matter

TERMS OF SUBSCRIPTION:  
The PROGRESSIVE THINKER will be furnished  
until further notice at the following terms, in-  
variably in advance:  
One Year.....\$1.00  
Six Months......50  
Three Months......25  
Single Copies.....10

REMITTANCES:  
Remit by Postoffice Money order, Registered  
Letter or Draft on Chicago or New York. It  
costs from 10 to 20 cents to get checks cashed on  
local banks, so do not send them unless you  
wish that amount deducted from the amount  
sent. Address all letters to J. R. FRANCIS, 40  
Loomis Street, Chicago, Ill.

TO FOREIGN COUNTRIES:  
The price of The Progressive Thinker  
per year to foreign countries is \$2.

SATURDAY, JUNE 8, 1907.

## WORDS OF CAUTION.

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

## TAKE NOTICE.

All books advertised in The Pro-  
gressive Thinker can be obtained at  
this office. Express charges or postage  
prepaid at the price named unless other-  
wise stated.

## THE N. S. A. CONVENTION.

Full reports of the proceedings of  
the late N. S. A. convention in Chicago  
can be obtained by addressing Mrs.  
Mary T. Longley, 600 Pennsylvania  
avenue S. E., Washington, D. C.

## The Observing Boy.

A youthful American traveling with  
his parents in China, writing to his  
home paper, says:—

"The Chinese are certainly a curi-  
ous people, and are about three thou-  
sand years behind time. They haven't  
any railroads, except one dinky little  
branch, and the end of the Siberian  
road, and no street cars. The reason  
for all this is their religious belief.  
They worship their ancestors and  
think they must do everything their  
ancestors did; so, because their great,  
great grandfathers lived before the  
railroads were invented, they think  
they must do without them also."

The kid, had he taken a correct  
view of affairs in the land of his  
nativity, would have found a some-  
what parallel condition in a lesser  
degree with us. The clergy and their  
dupees are, and have been for cen-  
turies, laboring to retard progress, and  
bind us back to ancient modes of  
thought and action—customs in vogue  
from two thousand to five thousand  
years ago. Science has been every-  
where obstructed at the whim of these  
Christian people, and it has gained  
its present proud eminence in spite  
of their determination to the con-  
trary.

Astronomy and geology were special  
objects of Christian hate. The  
former, with its telescope, found no  
place just above the clouds for its  
heaven and throne of God. And the  
latter determined matter was eternal,  
and that the hell in the interior of  
the earth was a priestly fiction.

It was only a few centuries ago the  
Pope issued his bull commanding a  
comet, seemingly descending on the  
earth, to reverse its direction. In  
consequence the heavenly intruder  
changed its course, and this world of  
ours was saved from being smashed  
into smithereens.

Western civilization has little to  
boast of over the Orient when we  
remember it was but a comparatively  
short time ago we were burning heret-  
ics, hanging witches, whipping Quak-  
ers, and banishing Baptists.

"Ancestor Worship!" It was, and  
is, ancestors' habits, thought and  
crimes the church wants to continue.  
Their worship is an old-time book,  
and a day in no sense different from  
all other days.

## A Mistaken Proposition.

A Roman Catholic paper, deploring  
the infidelity of the age, tells its  
readers that "the destruction of religion  
will result in self-destruction of the  
individual."

Then it says: "In a few years we  
shall see the public schools, emanci-  
pated from religion, engaged in rear-  
ing a race of suicides."

This writer has lived a long life,  
and it has been his fortune to serve  
as a jurymen in many post mortem  
investigations of suicides. To date  
he cannot recall a single victim that  
has in any way come under his obser-  
vation, who was not a member or  
believer in the dominant religion. He  
has heard many say, who were Spir-  
itualists: "Life has ceased with me  
to be worth living, but I firmly be-  
lieve my future in the immortal state  
will be greatly impaired by a hasty  
exit from this, so I shall brave it  
through to the end."

It is the despairing Christian, with  
his mind dwelling on the miseries of  
the damned—as preached in church  
pulpits—who becomes unbalanced,  
and terminates his earth existence.  
So common are cases of this kind it  
has become the conviction of many  
that all victims of this class are tem-  
porarily insane when they murder  
themselves.

The infidel is content to "bear the  
ills he has, rather than fly to those  
he knows not of."

## Well-Meant Advice Not Accepted.

A Kansas City correspondent of  
The Progressive Thinker, in a recent  
issue, suggested that "Spiritualists  
accept the teachings of Christ as their  
 creed, and be known as The Christian  
 Spiritualist Church." He told us,  
 "Then they will hold fast in the bonds  
 of love and Christian fellowship."

Are there not already Christian  
 churches enough to satisfy the ambi-  
 tion of our friend? There is a very  
 large range to choose from, embrac-  
 ing every variety of faith, and claim-  
 ing Christ as their head. The Mor-  
 mon church, even while practicing  
 polygamy, an institution existing in  
 the time of Christ, which he never  
 condemned, is a Christian church,  
 and this "Christ" is its savior. Back  
 through all the ages, according to  
 ecclesiastical history, we have remains  
 of defunct Christian churches, which  
 accepted Christ as their elder brother,  
 teacher, prophet, and God. There was  
 Capocartes, who, says Mosheim,

"Not only allowed his disciples full  
 liberty to sin, but recommended to  
 them a vicious course of life, as a  
 matter both of obligation and neces-  
 sity; asserting that eternal salvation  
 was only attainable by those who had  
 committed all sorts of crimes, and had  
 daringly filled up the measure of in-  
 iquity."

Concludes Mosheim: "It is almost  
 incredible that one who maintained  
 the existence of a Supreme Being,  
 who acknowledged Christ as the Sav-  
 ior of mankind, could entertain such  
 monstrous opinions as these." Our  
 Christ-needing brother may go back  
 and resurrect some of these despic-  
 able Christian sects, if he will; but we  
 beg him to leave us Spiritualism,  
 pure and simple, as the spirit, world  
 teaches it.

They who need a Redeemer to save  
 their souls from a God-bulldozed  
 hell, have a right to organize a Chris-  
 tian church, if they cannot find satis-  
 factory dead ones enough to resurrect.  
 And they can make the positive teach-  
 ing of their Jesus Christ, as taught  
 by him, their corner stone. Hear him:

"If any man come to me and HATE  
 not his father, and mother, and wife,  
 and children, and brethren, and sis-  
 ters, yea, and HIS OWN LIFE also,  
 he cannot be my disciple." Luke  
 14:26.

There is the base of the Christian  
 creed! The Christian church struc-  
 ture was reared on that base, and the  
 powers of hell can't find a more un-  
 worthy one. It has practiced HATE  
 as its corner stone against all who  
 would not accept its terrible teach-  
 ings, burning its victims alive until  
 civilization had gained sufficient force  
 to stay its murderous hand. Wherein  
 have they departed from their hate-  
 ful policy they have not followed the  
 teachings of the master, with his  
 declaration: "Those mine enemies  
 which would not that I should reign  
 over them, bring hither, and slay  
 them before me."

No one should talk or write in  
 favor of a Christian church, based on  
 the teachings of Jesus, until he has  
 sold all he has and given it to the  
 poor—in fact, has become a tramp,  
 without scrip or staff, taking no  
 thought of the morrow, and has prac-  
 ticed hate on all the dear ones of  
 the instincts of nature have taught him  
 to love.

Genuine Spiritualists are so ear-  
 nestly the opposite of the "hate teach-  
 ings," they love father and mother,  
 wife and children, brothers and sis-  
 ters, and expect to spend all the  
 years of eternity in cherishing that love,  
 and jointly sharing with them in love  
 for the All-Father.

## AN IMPORTANT NOTICE.

The Director of the Census, Hon.  
 S. D. North, is desirous of giving Spir-  
 itualism and its followers their just  
 dues in his forthcoming report. To  
 that end he has invoked the aid of  
 the National Spiritualists' Association,  
 whose position is, or should be, such  
 as to bring its officers into touch with  
 all societies in the United States. The  
 President of the National body has  
 been appointed Special agent of the  
 Census Bureau to collect reliable sta-  
 tistics for Director North's report.

The officers of all local societies,  
 State associations and camp meetings  
 should make a special effort to report  
 their several organizations to head-  
 quarters. Official blanks have been  
 sent out and have been received by  
 these officers as very few of them have  
 been returned. If the Spiritualists  
 do not receive their just dues in this  
 report it will be their own fault, for  
 Director North has made every effort  
 to have them properly represented  
 among other religious bodies.

All Spiritualists who are interest-  
 ed in having Spiritualism properly re-  
 presented to the world are requested to  
 see that correct information is at once  
 forwarded to the proper officers. It  
 is to be regretted that some of the  
 officials of State Associations and ex-  
 members of the N. S. A. Board of  
 Trustees not only refuse to forward  
 statistics, but also decline to answer  
 courteously worded letters of inquiry.

If less than 45,000 Spiritualists are  
 reported in the next Census it will  
 not be through fault of the govern-  
 ment, but will be due to indifference  
 and personal pique of individual Spir-  
 itualists.

## WANTED! WANTED!

The address of every worker for  
 Spiritualism in the State of Illinois.  
 About ten in every hundred are un-  
 selfish workers. Many will donate lib-  
 erally when asked. Some want to take  
 the lead on State occasions. Some are  
 generous with advice, and nothing  
 else; others see nothing but failure in  
 every undertaking, but all do the best  
 that is in them. What we want in or-  
 der to start our Fraternal Camp As-  
 sociation, are the workers. If you are  
 not one send the address of those you  
 know who are, and at the same time  
 state what you wish, to be a charter  
 member at \$5 for the first year, or \$1  
 annually. Let us hear from all.

ALEX. CAIRD, M. D.,  
 598 W. Monroe St., Chicago, Ill.

## A Subject For Thought.

Photographic pictures, taken by  
 the camera, aided by the microscope,  
 revealed, it is estimated, one hundred  
 millions of suns where only five mil-  
 lions were the previous estimate. Our  
 sun is one of the smallest—only one-  
 sixth in magnitude, compared to the  
 whole universe of suns.

Each sun is evidently the center  
 of a great solar system of its own,  
 and it is believed all are revolving  
 around a common center.

Our solar system is rushing onward  
 at the rate of millions of miles a day  
 toward Vega, in the constellation of  
 Lyra. It is asserted by astronomers  
 that Vega is many hundreds of times  
 larger than our sun.

All this wilderness of worlds, ac-  
 cording to the Bible and popular re-  
 ligious faith, were created by God  
 out of nothing in six days.

And now the marvel of all time,  
 as we gain it from the Bible, and  
 from the orthodox creed: The first  
 great sin: our adored mother Eve  
 was seduced by a serpent, and because  
 of it she exposed all her posterity to  
 the vile vibration of the pulse of time,  
 to endless damnation. There was no  
 escape from this torture of body and  
 soul other than in believing a son of  
 God, by a Jewish maiden, 4,004 years  
 later, was truly an only son, and he  
 must be accepted as the redeemer,  
 otherwise eternal misery is the un-  
 believer's doom.

It is but reasonable to presume all  
 the other planets of our own solar  
 system, as the innumerable planets of  
 all the other millions of suns, are  
 inhabited by beings similar to man.  
 Were the inhabitants of all that ret-  
 nue of worlds affected by the sin of  
 our first parents? And did they, too,  
 need a savior to redeem them from  
 the awful consequences of that sin?

We are lost in the mazes of a ter-  
 rible labyrinth as we think of ques-  
 tions involved in this Son of God busi-  
 ness, and we would gladly welcome  
 intelligence from headquarters. If the  
 priestly teaching has any foundation.  
 Until such kindly information is given  
 from the highest sources, the reader  
 will allow us to believe this whole  
 story of the fall of man, total deprav-  
 ity, an angry God, and a half human  
 son, is a priestly invention devised in  
 the interest of the tricksters for their  
 exclusive benefit.

Knowledge of an infinity of suns  
 and planets was unknown to human-  
 ity at the time the Bible was written.  
 This explains why the priestly writers  
 supposed the earth was the principal  
 factor in creation, while sun, moon  
 and stars were made merely for pur-  
 poses of illumination. Had Jesus  
 been a God, as the church maintains,  
 it seems strange he never hinted at  
 the insignificance of earth and man  
 compared to the universal whole.

Does not this omission suggest that  
 possibly, after all, Jesus had no better  
 knowledge of the majestic universe  
 than the uneducated masses in the  
 age he is reputed to have lived; hence  
 he could not have been a God with  
 infinite wisdom.

Reader, think of it.

## Pointed Paragraphs.

He who carries the light of truth  
 along the highways of life may expect  
 to be persecuted.—Mrs. Russegee.

No person can read the works of  
 Thomas Paine without thinking upon  
 broader lines, and without living  
 more righteously than ever before.  
—Ibidem.

I deplore the tendency to make of  
 Spiritualism another religious denom-  
 ination, with the forms, ceremonials  
 and superstitious beliefs of the church  
 that I had fondly hoped we had out-  
 grown.—Mrs. Dr. Severance.

The Ethiopian can change his skin  
 and the leopard his spots as easily  
 as a king or pope or priest can be-  
 come a lover of freedom and human-  
 ity.—Dr. J. T. Bowles.

If abuses are destroyed, man must  
 destroy them. If new truths are dis-  
 covered, man must discover them.  
 If the naked are clothed; if the hun-  
 gry are fed; if justice is done; if labor  
 is rewarded; if superstition is driven  
 from the mind; if the defenseless are  
 protected, and if right finally tri-  
 umphs—all must be the work of man.  
 The grand victories of the future  
 must be won by man, and by man  
 alone.—Ingersoll.

## Brave Words.

"And then my heart was filled with  
 gratitude, with thankfulness, and it  
 went out in love to the heroes, the  
 thinkers who gave their lives for the  
 liberty of hand and brain—for the  
 freedom of labor and thought, and  
 to those by fire consumed—to all the  
 wise, the good, the brave of every  
 land, whose thoughts and deeds have  
 given freedom to the sons of men.  
 Then I vowed to grasp the torch they  
 had held and hold it high, that light  
 might conquer darkness still."

Thus Col. Ingersoll told why he  
 was arrayed against the church, and  
 proclaimed the great truths that made  
 his name immortal.

## AN ENTIRELY NEW DEAL.

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

## ANOTHER EXPOSURE.

Brother Hale of Los Angeles, Cal.,  
 sends us a telegram notifying us that  
 the "Rev. Dr." Hugh Moore's methods  
 have been exposed again. Full par-  
 ticulars next week.

## CATHOLICISM AND SPIRIT RETURN.

Priest Preaches Belief in Spirits—No  
 Question of Their Existence, Says  
 Father Searle, from His Pulpit—  
 Devils of Lost Souls—Former Not  
 Confined to Hell in Their Opera-  
 tions, He Asserts, but May Be  
 Seenced—Biblical Command Against  
 Them and Efforts to Reach Spirits  
 are Wasteful, and Dangerous.

In his morning yesterday morning  
 the Rev. Dr. George M. Searle, rector  
 of the Catholic Church of St. Paul  
 the Apostle, at Fifty-ninth Street and  
 Columbus Avenue, expressed his belief  
 in spiritualism, and explained to his  
 congregation the attitude of the  
 church toward the spirits which, he  
 said, he believed existed in the world  
 and could be communicated with  
 through mediums.

Father Searle is a member of the  
 Society of Spiritual Research, and a  
 student of the Rev. Dr. Searle Thomp-  
 son, "Spiritualism" before the Catholic  
 Club in this city last week. He  
 summed up his views in these para-  
 graphs, which he asked his parish-  
 ioners to be sure to remember:—

"First—The reality of the existence  
 and operation of spirits in modern  
 spiritualism is no longer an open ques-  
 tion, even among scientific men who  
 have examined the subject. Anyone  
 who considers the manifestation of  
 them as mere humbug, trickery or  
 delusion, is simply not up to date.

"Either Devils or Lost Souls."  
 "Second—Although it cannot be  
 demonstrated conclusively that in  
 them a genuine communication is  
 ever made from deceased human be-  
 ings, the strong—we may say over-  
 whelming—probability is that, as a  
 rule at any rate, the spirits com-  
 municating are either devils or lost  
 human souls, subject to devilish in-  
 fluence, and not confined in their op-  
 erations to a local hell. Such may  
 be the case after general judgment,  
 but not now.

"Third—It follows that endeavors  
 to ascertain the truth about the de-  
 parted by means of seances is not  
 only a waste of time, but also an  
 extremely dangerous—a foolhardy  
 attempt of God and absolutely pro-  
 hibited by the very nature of the  
 case, as well as by positive Divine  
 command.

"Fourth—I say it is prohibited by  
 Divine command for this factor of  
 spiritualism is not really modern, al-  
 though it has had a great revival  
 lately. It has been from the begin-  
 ning in one form or another. We find  
 it in the law of the Old Testament  
 still binding on us in such matters.  
 Let there not be found among you  
 any one that consulteth pythone spir-  
 its, or that seeketh the truth from  
 the dead, for the Lord abhorreth all  
 these things." And the warning of  
 St. Paul, should be enough to prevent  
 us from giving heed to the teachings  
 of spiritualism, of spirits of error and  
 delusion.

In the early part of his sermon  
 Father Searle said only ignorant per-  
 sons denied the existence of spirits  
 and the possibility of human commu-  
 nication with them.

Investigations by Scientists.  
 "Many scientific men, and men, too,  
 of great eminence, like Sir William  
 Crookes, Sir Oliver Lodge, Professor  
 Richet, and Lombroso, and others of  
 Italy," he continued, "have, in spite  
 of previous prejudices, determined to  
 investigate the matter—not supersti-  
 cially, but thoroughly, and not only  
 they, but all others who have made  
 such investigation, have, we may say,  
 become absolutely convinced that we  
 have in the phenomena of spiritualism  
 a real certainty, not only of the pres-  
 ence of forces unknown to science as  
 hitherto understood, but also—and  
 this is the most important—of intelli-  
 gences similar to but distinct from our  
 own, exerting and directing these  
 forces."

"The only serious question or sub-  
 ject for investigation has come to be:  
 What are these intelligences? Are  
 they what they claim to be: the spirits  
 of departed human beings, or are they  
 some others, of whose science has  
 little account? To the certainty of these conclusions and  
 the scientific state of the case, as it  
 now stands, I will simply ask you to  
 take my word. It is established that  
 even materialization, as it is called—  
 that is to say, the moulding and shap-  
 ing of some unknown and ordinary  
 invisible substance into the likeness  
 of a human form, not only visible,  
 but tangible—is a well established  
 fact. Sir William Crookes, one of  
 the greatest scientists of our present  
 time, vouches for this from his own  
 experiments, and many other equally  
 innumerable other good and unim-  
 peachable witnesses—testify to it.

Evidence in Slate Writing.  
 "And you will find that new slates,  
 enclosed in a package fresh from the  
 shop, can be written over with an-  
 swers to questions on paper not seen  
 by the medium, but still remaining  
 in his visitor's pocket. You will find  
 also that tables and other objects, or  
 even persons themselves, can be and  
 are raised from the ground absolutely  
 without what we consider support.  
 Many other real marvels are worked,  
 and their number is increasing daily."

Father Searle referred to facts per-  
 formed by professional mediums, and  
 said these were known to be  
 tricks worked in conditions especially  
 arranged. But, he asserted, genuine  
 mediums worked with no such con-  
 ditions or preparations. He said he  
 believed the spirits materialized by  
 mediums to be of a higher order of  
 intelligence than human beings, and  
 that they could not be relied upon for  
 guidance in matters of morals or faith.

He believed they almost always tried  
 to conform to the wishes and beliefs  
 of the persons with whom they com-  
 munication. He even thought, he  
 said, that the spirits impersonated the  
 dead, and were thus often caught in  
 error.

Referring to the attitude of the  
 Catholic Church toward the subject,  
 he said:—

"We Catholics are, or should be,  
 well convinced that there are non-  
 human spirits—which have never had  
 a body, and in fact undoubtedly of  
 faith that this is the case, it being  
 so stated frequently and unmis-  
 takably, in Holy Scripture, that the  
 act of official possession occasioned  
 actually occurring through all history  
 and continuing up to the present day  
 is perfectly plain and undeniable to  
 those who will take the trouble to  
 examine the evidence. We know,  
 therefore, that disembodied spirits  
 exist, not human and not divine, and  
 the fact that some of them are devils  
 is simply unquestionable to those who  
 have studied the subject, even without  
 the light of faith."

—New York Herald, May 27.

## APPRECIATION.

Ringling Words of Praise and Thank-  
 fulness That Are to the Point

It is noble, mainly and womanly to  
 give due expression of appreciation  
 for favors, kindnesses, sacrifices, and  
 the State Spiritualists' Association,  
 through the recent well-known act of  
 President Warne and his associate,  
 Dr. Burgess, an active member of the  
 Association, has shown itself worthy  
 of a shower of appreciation from the  
 independent societies, auxiliaries and  
 individual mediums throughout the  
 entire state, for the effort put forth  
 in their behalf at the State Capital,  
 in the defeat of that obnoxious bill.

How dare any sane medium ask,  
 "What has the State done for me?"  
 It can only be asked by those  
 utterly dumb to the beautiful  
 feeling of gratitude, thankfulness or  
 deep appreciation.

The Fraternal Order has shown its  
 appreciation in a tangible and sub-  
 stantial manner. Mr. Searle Thomp-  
 son has shown her appreciation in an  
 appreciable way, as has Mr. and  
 Mrs. Kirchner. Brother J. R. Francis  
 comes forward with kindly marks of  
 interest in the protection of true me-  
 diums from an obnoxious law. Oth-  
 ers not yet reported except from hear-  
 say, have raised amounts for the re-  
 imbursement of the Association for  
 expenses incurred in the recent fight.

Now let the good work go on all  
 over the State, and we will soon have  
 the Association on a thoroughly solid  
 financial basis, and raise our stand-  
 ing to the Banner State Association.

But, please do not forget the fact  
 that this is not a "one man institu-  
 tion." It is yours and mine, if we are  
 true to our convictions; it is only an  
 organized body, composed of a live  
 board, with a live head.

The esteem in which Dr. Geo. B.  
 Warne is held to-day by Spiritualists  
 of the advanced class may be some-  
 what measured by the fact of his hav-  
 ing been chosen Vice-President of the  
 N. S. A., President of the Morris Pratt  
 Institute Association, and President  
 of the Illinois State Spiritualists' As-  
 sociation. It is only a just recogni-  
 tion of his fitness, earnestness and  
 conscientious warfare for true Spir-  
 itualism as against fraud; for genuine  
 mediums are again in jeopardy.

I make this statement of my own  
 free will and accord, not as Secretary  
 of the State Association, but as a man  
 and brother, as a Spiritualist; as an  
 unselfish mark of friendliness and ap-  
 preciation of my brother, without  
 flattery or undue praise for the grand  
 work he has done and is doing for the  
 cause. It is only a mark of soulful  
 gratitude to one who is trying to  
 raise the standard of the whole Spir-  
 itualism, and I throw off my epaulets  
 long enough to voice the sentiments  
 of all the true and unselfish Spir-  
 itualists, and Spiritualists. If  
 we do not stand together in a band  
 of brotherhood, in "true fraternity,"  
 if we do not give a brother the warm,  
 glad hand for his services for our  
 Cause we profess to love, we love it  
 not truly; neither do we love our  
 brother.

Let us have real spiritual Spir-  
 itualists for awhile among us and see  
 what the change will bring forth.

What are you doing for the State  
 Association? What are you doing for  
 Spiritualism? If you are in earnest for  
 the whole Cause, stop your overvaluing  
 "knocking" on the State and National  
 Associations! Stop your "knocking"  
 any of the enthusiastic workers, and  
 get down to work or join some ortho-  
 dox church, where you belong.

It is easier to contend with an  
 open foe than a friendly traitor.  
 The Illinois State Association, HAS  
 done something for you, if you are a  
 true Spiritualist or a true medium.  
 Give it your support.

DR. T. WILKINS.

## To the Friends of Moses and Mattie Hull.

To the Editor:—I wish to call the  
 attention of the friends of Moses and  
 Mattie Hull, in behalf of Mattie. You  
 all know they gave their all to the  
 benefit of the Morris Pratt School,  
 drawing no salary for their work.  
 But an unlooked-for event has come  
 upon Mattie. Moses was called from  
 his work at a time when he was  
 sending everything to the school.  
 This left Mattie poorly prepared to  
 meet his funeral expenses. If they  
 had been keeping out their salaries  
 from their collections, she would not  
 have been embarrassed. She is now  
 tied down to a debt which is much  
 larger than it would have been, if  
 she is not solely her battle, nor  
 was it Moses' battle. It was also  
 yours. He fell on the field while  
 laboring for you and in your cause.  
 He was your servant. Is it right, is  
 it just, then, that Mattie should be  
 left all the expense of his funeral, just  
 because she was his wife? It seems  
 to me that we all have a duty in  
 this matter, and that it will be a  
 privilege to all, or the most of us, to  
 contribute our offering, large or small,  
 in memory of him whom we loved, to  
 his faithful companion.

I hope all will feel a duty in this  
 respect. Some cannot contribute  
 much, but every little will count  
 something, and we who have abun-  
 dantly will contribute accordingly.  
 Contributions may be sent to her at  
 Whitewater, Wis.

DANIEL W. HULL.

## COURT PUTS BAN ON MEDIUMS.

Reverses Probate of Will Made Under  
 Spiritualistic Influence.

Indianapolis, May 29.—In revers-  
 ing a judgment which permitted the  
 will of Mrs. Albertmeyer to be pro-  
 vided, the Supreme Court to-day held  
 that Spiritualism should not be per-  
 mitted to control the practical affairs of  
 life.

Mrs. Albertmeyer left a considera-  
 ble estate, but cut off her orphan  
 grandchildren with \$1 each, it being  
 alleged that her husband appeared to  
 her at a seance and told her that the  
 children were going to make trouble.  
 The court to-day declared that it  
 is right for the wife to consult her  
 husband's wishes, and that it is a  
 well-known fact that many of the  
 brightest and clearest intellects have  
 been deceived in spiritualism and  
 other vagaries, and that it cannot be  
 said as a matter of law that such be-  
 lief is evidence of unsoundness of  
 mind.

"But," declared the court, "when  
 such pretended counsel comes through  
 the medium channel of a medium as  
 an oracle from one possessing knowl-  
 edge of the hereafter, under the solem-  
 nity of the oath, the influence of the  
 influence on a credulous mind can  
 hardly be measured. The indulgence  
 of such belief and practices may be  
 so long continued and of such char-  
 acter as to affect the mental status."  
—Chicago Record-Herald.

# A "Real" Ghost Story.

It is so designated by the writer, L. E. Hol-  
 laday, who sends the account to the News, of  
 Chattanooga, Tenn.—The names, dates, and place  
 are given with an apparent frankness that is  
 highly commendable. We give it simply as a  
 "story," to illustrate how the secular press is try-  
 ing to interest its readers in occult subjects.  
 There is enough absolute truth in connection  
 therewith without resorting to the improbable  
 or fictitious, and we would advise Mr. Holladay  
 to draw from the same in his next article to the  
 News.

Dresden, Tenn., May 28.—With his  
 hair turned from jet black to the gray  
 of age in a single night as tangible  
 evidence of his awful experience,  
 there is related by a young man of  
 this county a story that would cause  
 the stoutest heart to shiver with fear  
 to hear it. And as he relates what  
 has befallen him, and his listeners  
 with anxious ear stand motionless to  
 catch every word as he tells of his  
 lips, the relator himself, still over-  
 awed by recollection of that terrible  
 night, even in the presence of his  
 friends, looks both to the right and  
 left as he speaks, to ascertain appar-  
 ently whether or not he is still pur-  
 sued by ghostly visitors from another  
 world.

It appears that Mrs. Mary Dupree  
 moved into the Hatler's camp ground  
 west of here, about fifteen years ago,  
 from Alabama. She has one son,  
 Jamie Dupree, who is now about  
 twenty-two years of age. Mrs. Dupree  
 purchased a little farm upon which  
 there was located a small cabin, and  
 moved to it soon after she came into  
 the community. While she attended  
 to her own affairs, yet when she first  
 came she found time to make the  
 acquaintance of the neighbors, and  
 has visited them at lengthy intervals  
 since her location in the neighbor



An Address by Mr. E. W. Sprague, before the First Association of Spiritualists. Washington, D. C.

Some people have said that it is wrong to try to communicate with the dead. Unnumbered millions in times past have been and in the present are, in about the same manner, being murdered and tortured. That poor old Job of the Bible experienced in the long ago. He was evidently in earnest and honest, but he had no grace of a future life. Job, the 14th chapter and first verse reads as follows:


\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

will never come, but there may be

\$1.00.



**CANCER CURED**  
**WITH SOOTHING, BALMY OILS.**  
 Cancer, Tumor, Catarrh, Piles, Fistula, Ulcers,  
 Eczema and all Skin and Female Diseases. Write  
 for Illustrated Book. Sent free. Address •  
**DR. BYE,** Cor. 9th &  
 Broadway, Kansas City, Mo.

**VEDANTA PHILOSOPHY.**  
Lectures by the Swami Vivekananda, on Raja Yoga, or Conquering the Internal Nature, and other subjects; also, Patanjali's Yoga Aphorisms, with commentaries and a copious glossary of Sanskrit terms. Revised and enlarged edition, 1912. 112 pp. Raja Yoga is an ancient system of Indian Philosophy, and one of the four chief methods that the Vedanta Philosophy of India has derived from the Upanishads. The Swami Vivekananda became a familiar figure to several American cities during the three years following the Publication of this book. His application of the Vedanta Philosophy in America, where the breadth and depth of his teachings were soon recognized. His teachings have been widely applied. The book is cheap at \$1.50. For sale at this office.

**"Discovery of a Lost Truth"**  
 BY CHARLES B. NEWCOMB.  
 Author of "All's Right with the World," Cloth 70c.  
 A new revelation of a divine truth, "All's Right with the World," which continues in the front rank of the Metaphysical books that are now so popular. The great number who have sanctified and strengthened him with a divine Author's help by this wise teacher whose words of help are doing so much to make the world better by making men and women here able to live by the Master's life.

**"Discovery of a Lost Truth!"**  
 Is simple story of that strange and beautiful thing called life, but grand in its scholarly simplicity. It will be in demand by many who have not previously read metaphysical writings. Price \$4.00. For sale at

**Apocryphal New Testament,**  
Being all the Gospels, Epistles, and other pieces  
now extant, attributed in the first four cen-  
turies to the Church, its Apostles and their com-  
panions, and not included in the New Testament  
of its compilers. 1<sup>st</sup> price, cloth, \$1.50.

**THE AGE OF REASON.**  
By Thomas Paine. Being an Investigation of  
Creeds and Fabulous Theology. A new and com-  
plete edition, from new supplies and new types.  
182 pages, post 8vo. Paper, 25¢; 50¢.

**AFTER HER DEATH.**  
The Story of a Summer. By Ellen Whitting.  
Pervaded with pure and beautiful spirituality

**Paine's Theological Works.**  
Age of Reason. Examination of the Prophecies, etc. Illustrated edition. Post 8vo. 432 pages. Price, cloth, 7.00.

---

**Womanly Beauty** ITS ATTAINMENT OF FORM AND FEATURES  
The cultivation of personal beauty, based on Hygiene and Health Culture by twenty physicians and specialists, and Edited by Albert Turner. A valuable book for women and therefore for the whole

evidence of the pernicious influence of the confessional; a trenchant showing up of Romanism, based upon standard Catholic authorities; an eye-opener concerning the methods and spirit, the moral turpitude and evil works of Romanism. Cloth, 75 cents.

---

**MOLLIE FANCHER,**  
The Brooklyn Enigma.

An authentic statement of truths in the life of Mary J. Fancher, the psychological marionette of the nineteenth century. Unimpeachable testimony of many witnesses. By Abram H. Dalley. With illustrations. Price, cloth, \$1.50.

by Editor of the National Wild Flowers  
and Notes by Peter Eckler. Illustrated with  
views of the old Paine Homestead and Paine  
Monument, at New Rochelle; also portraits of  
Thomas Clio McKimman, Joel Barlow, Mary Woll-  
stonecraft, Madame Roland, Condorcet, Brisson,  
and the most prominent of Paine's friends in  
Europe and America. Cloth, 75 cents.





# General Survey

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

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

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

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

Oscar A. Edgerly writes: "On Sunday, May 26th, I concluded a very pleasant month's engagement with the First Spiritualist Church of Baltimore, Md. It is, indeed, a pleasure to work for an organization so well equipped as the Baltimore Church. With Charles R. Schmitt as president and Mr. Henry Schaeffer as secretary, the administration of affairs are bound to be in accordance with the best business principles. While the weather has been bad during my ministry at the church, yet our audience has been good, and the people made me feel that the work of my spirit guides was appreciated.

"I feel that I owe a debt of gratitude to Mr. Schmitt, who has many times during my stay, extended to me the hospitality of his beautiful home, and thus brightened for me many otherwise lonesome hours. I shall always have a warm place in my heart for the officers and members of the First Spiritualist Church of Baltimore.

"With the exception of September, 1907, my time is now all engaged until the first Sunday in June, 1908.

"My home address is No. 42 Smith Street, Lynn, Mass."

O. Z. Skinner writes from Walla Walla, Wash.: "I write to let the world know through the columns of The Progressive Thinker how the cause is prospering in Walla Walla, Washington. We have a small society here, composed of twenty-five intelligent men and women, and we hope to greatly increase the number soon. At a recent business meeting the following officers were elected for the ensuing year: O. Z. Skinner, president; Mrs. J. M. Small, vice-president; Mrs. M. E. Paul, treasurer; and Mrs. Mamie W. Frank, secretary."

Mrs. May C. Price will leave Washington, D. C., June 4, to attend the convention of the New York Association at Rochester. Will be ordained at the convention and remain in Rochester, doing private work for a month or two. She is open for engagements for the coming season as lecturer and test medium.

Samuel A. Huntington of Malden, Mass., writes: "The Maiden Progressive Spiritual Society, Louise Hall, 138 Pleasant street, Mrs. F. S. Sheriff, president. Our midweek and 11 a. m. and 3:30 p. m. Sunday circles, are being well patronized, and much interest manifested. Mrs. Anna Chapman of Brighton, Mass., was the speaker and message-bearer on Sunday evening, May 26. She prefaced her work by reading a fine poem entitled 'Love,' and chose the same subject for her theme, giving a very broad, instructive and beautiful address. The speaker then devoted an hour to giving many fine readings. We think her one of our brightest young mediums, and is doing a grand work, and being used in a beautiful manner by the spirit forces. Dr. C. L. Willis of Boston will be the speaker and message-bearer on June 2, and Mrs. Alice M. Whall of Everett, Mass., on June 9."

Mrs. C. Kirchner writes of the good work accomplished in raising funds for the Illinois State Spiritualist Association to the amount of \$35.55, \$27.75 of the amount was collected by Sisters Mrs. Susan Thompson and Mrs. Kirchner, from various mediums, and \$5.80 was the receipts from the benefit seance given by Mrs. Kirchner, at her home.

On the evening of May 26 and 27, G. H. Brooks, president of the Wisconsin State Spiritualist Association, lectured at the Wisconsin State Spiritualist Association, at the Wisconsin State Spiritualist Association, at the Wisconsin State Spiritualist Association. "There is quite an interest being awakened here, which in time I trust will be productive of good. I start out this week to visit Albany and Janesville; then to Sheboygan, Sheboygan Falls, Green Bay, Appleton, and other points in the interest of the State work."

Mrs. C. H. Thompson writes: "On Wednesday, May 29, The Fraternal Daughters and a number of their friends went over in a body to the home of our financial secretary, and gave her a surprise. Her home was packed to the doors, and she was very much surprised. The surprise was appreciated. The writer was called upon to give a message, and her actions would explain more fully than any words could utter. Then Sister Adams responded, and said it was her prayer and soul's desire to be able to do more and more in the future than in the past, and thanked each of her kind appreciation of her services. Then we all joined in the games. We played Board of Trade until the Bulls got the better of the Bears, and then we tried our hand at fishing, and then the feast was spread and we all partook of the finest victuals ever put down to a hungry crowd. We were honored with the presence of friends from each side of the city. Our enjoyment came to a close at about 12 p. m., by Brother C. A. Thompson auctioning off a few of the dainties left over."

Rev. Alice Baker writes from Oklahoma City, Okla.: "The Oklahoma State Spiritualist Association has granted Ordination papers to Mrs. S. E. G. Thorp of this city. Mrs. Thorp has been the speaker and medium for the First Spiritualist Church here for the past two years. She has done very excellent work, and has very much appreciated. The writer was called upon by these good people to lecture and officiate at the ordination. Service on Sunday evening, May 26, the house was filled to overflowing; the music was soul-inspiring. Mrs. Troup, the secretary, sang a most beautiful and large and beautiful bouquet of white flowers, as the charge was being given.

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

Accepting the flowers, Mrs. Thorp responded in a beautiful and impressive way. Mrs. Thorp is a lady of culture and refinement, and inspired by wise spirit intelligences."

S. D. Rankin of Lawton, Okla., writes of a test seance conducted by Rev. Alice Baker, who, though sick at the time, the manifestations were excellent. The medium passed into a trance state and then followed a spiritual feast; tests and poems were given by the spirits, illustrating the grand truths of Spiritualism. Mr. Rankin concludes by saying, "Spiritualism is the future; it is the Divine plan, the emancipation and spiritualizing of the human race. Mrs. Baker's lectures are drawing the thinking people wherever she goes." As to one of her lectures on "The Well of Truth," I have no words to express the great impression that is made. To the Spiritualists of Oklahoma I wish to send forth a thought, hoping it may go forth with no uncertain sound. Let us all do our work in our own way, and to the very best of our ability, and let us also see to it that our pocketbooks are spiritualized. Mrs. Baker leaves us now for other parts of the state. We regret to see her go, but we are not selfish. She and her noble band of inspirers, are needed in other places to demonstrate this great truth."

Mrs. Mattie E. Hull left San Jose, Cal., May 22, in company with Mrs. John R. Kelso. They went directly to Sandstone Home, Longmont, Colo. Mrs. Hull will return to her home, owned and conducted by Mrs. Julia D. Coffin, in the foothills of Colorado. This spot is also the home of Mrs. Kelso when in that state. Mrs. Hull is spending a brief season of rest in the Sandstone Home, and will return to her home in June. Possibly she may fill a few dates on the Santa Fe Route, made by Mr. Hull when he planned the homeward travel. Mrs. Hull will reach Whitewater, Wis., early in June, and will be ready to make appointments within a few days. Mrs. Hull is leaving that place before she leaves for Ohio and New York. Address her at Whitewater, Wis.

Mrs. Henrietta L. Licht left the city Saturday for Macon, Ill., where she serves the Society for the month of June; after which she goes to camp. She would like to make engagements for the season of 1908. At the time of her departure, Mrs. Lambert of Bedford, Iowa, was united in marriage at Maryville, Mo., yesterday afternoon at 2 o'clock. They arrived in the city last evening on train No. 3, and are now at home in the Duckworth residence on Valley Avenue in this city. The bride is a stranger to us, but we have confidence in Dr. Hughes to believe that he chose a woman worthy to become his wife.—Sentinel-Post.

Ferd. C. Suhrer writes: On Saturday, May 26th, the Fraternal Order of Spiritualists, through its mediums and workers, ministered to large and appreciative audiences both afternoon and evening, despite the inclement weather. Our Memorial Day observance was fitting, and next year will be on a more extensive scale, embracing many desirable features not yet introduced in Chicago. Our full staff of mediums was present and gave assistance to many of the life beyond the grave. Mrs. Cora L. V. Richmond, pastor of the Church of the Soul, sent her regrets at not being able to be with us, as she and Mr. Richmond were busy making preparations for their trip to the Hague next afternoon, where she will represent the Fraternal Order and other societies. After a bountiful supper and an enjoyable song service and concert, which all enjoyed, tests and messages occupied our attention. Bro. Chas. A. Thompson was on the North Side assisting Sister Hilbert, pastor of the Progressive Spiritual Society, and Sister A. W. Bloom, another of our popular mediums, was assisting our German friends of the Bund der Wahrheit. This service concluded our series of regular Sunday meetings for the summer, and many of our people will be out of the city visiting the various camps, filling engagements in other societies and enjoying a much needed rest after participating in the most strenuous Spiritualist organization Chicago has seen in many years. The Fraternal Order introduced many new features to Spiritualists and others of advanced thought, which when first spoken of from those engaged in similar work in Chicago, but among the few who had faith in the promoters and looked upon the summer as a holiday, saw the many desirable features and wonderful possibilities readily joined hands and assisted in giving Chicago and the world something the people had always wanted, but until our organization their wants were not filled. The seed has been sown now in the minds of many, and when the Fraternal Order opens the first Sunday in October, the fruit of our labors will be evidenced by a large membership, harmonious and active corps of officers and a monthly program of entertainment—spiritual and social—appealing in magnitude and quality anything ever offered by a Spiritualist society in Chicago. We are still working out new ideas and planning—dreaming—and in the near future we will have the extreme satisfaction of seeing our dreams realized. We are now disappointed in the short time since our organization what we were told was impossible. Anything practicable is possible with those of understanding and determination, and next year we will do greater things. The Fraternal camp Association is now in the midst of many. Just read The Progressive Thinker and see us grow. From the numerous inquiries concerning the grove meeting to be held in Elgin, we will have enough to warrant an extra coach attached to the regular train. Send your name now to Dr. Alex. Caird, 598 West Monroe Street, if you want to take advantage of this opportunity Sunday, June 23d. The time and place of leaving, and the necessary information will be made known in time for preparation. Mrs. Russell of Hartford, Ct., lectured at the Montreal, Canada, June 2, 3, 4 and 5. The lectures we publish from this gifted lady, are always read with great interest.

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

**Boston Meetings.**  
The First Spiritualist Ladies' Aid Society meets in Appleton Hall, 9 Appleton street, Boston, Mass., every Friday.  
The Ladies' Lyceum Union meets in Dwight Hall, 514 Tremont street, Boston, Mass., every Wednesday.  
The Ladies' Industrial Union meets in Dwight Hall, 514 Tremont street, every Thursday.

Will Mrs. Lole F. Prior please send her present postoffice address to this office?

Mrs. Humphrey writes from St. James, Minn.: "The people here were more than pleased with the lectures delivered by Mrs. McFarlin last week; also the tests given by Mrs. Duesler were all recognized. The ladies spoke to a crowded hall five nights, and two parties meetings, and showed us how we hope they will a much larger hall will be needed. Many in this little city are becoming interested in Spiritualism and hope they will have a chance to listen again to such able speeches as Mrs. McFarlin and Duesler, missionaries under the auspices of the State Spiritualist Association, of Minnesota."

The Spiritual Society of Houston, Texas, is now being ministered to by Rev. David A. Lelsk, from San Diego, Cal., a decided interest has been aroused among the Spiritualists, and his lectures are highly appreciated. The good audience here is the desire of Mr. Lelsk to organize the work so that it shall rest upon a solid basis, and not go to pieces on the departure of the speaker, as has been the case in the past. Readers of The Progressive Thinker will remember that the meetings are held in Oddfellow's Hall, Rusk and Milan streets, at 3 and 8 p. m., on Sundays, and that you are cordially invited. Mr. Lelsk is at present the guest of Mr. Welander, 2112 Chestnut street, Houston, Texas, where he can be interviewed by those interested.

Mrs. Clarissa H. Mullins writes: "I wish through The Progressive Thinker to thank the friends, one and all, for the kindness shown me during my recent illness. I will also say I am now ready to take up my work again. Will give readings daily from 10 a. m. to 4 p. m., at 231 Hoyne avenue, near Van Buren."

The Rockford Society of Spiritualists, Michigan, will hold its next quarterly meeting on June 3. Dr. Edna A. Thies, Ph. D., will deliver two lectures, one at 8 p. m., and one at 2:30 p. m. All are invited. Picnic dinner in the society's spacious dining hall. Dr. R. Keech, secretary.

Rev. Albert P. Blinn writes from Norwich, Conn.: "This society held its last service on Sunday evening last, and the church was crowded. The occasion was a grand and happy one, such as we have held on the first Sunday evening of each month all winter, and which have become very popular. The program included instrumental and vocal music arranged by our organist, Charles A. Dowsett; recitation, Mrs. Blinn; and a beautiful address by the writer, and short address. The past season has been the most successful in the history of the Union. The financial returns have been larger than ever before. A great deal has been done in the way of repairs and improvements. We are in possession of a splendid pipe organ and a handsome interior setting of scenery, through the generous interest of friends. The supports held each fortnight have been well patronized, the last one being the record, and the speakers and guests being present and the receipts being nearly \$40. We close for the summer months to open on the first Sunday in October upon what we believe, and feel, will be even a more successful year than the one just gone."

Mr. Sakharan Ganesh Pandit, B. of Bombay, India, is to deliver a series of lectures at 6558 Stewart avenue. The dates are as follows: June 1, 4, 11, 15, 18, 22, 24 and 29. Lecture commences each evening at 8 o'clock. He lectures on the following subjects: The Hindu and Buddhist Religions. The Caste System in India; His Favorable and Unfavorable Aspects. A Rational Demonstration of the Existence of the Soul. Reincarnation. Man, the Master of His Destiny. The Veda or Bible of India. The Bhagavad Gita. The Upanishads. Hindu History, Myth and Symbolism. Hindu Philosophical Schools. The Logical and Atomic Systems of Philosophy. The Sankhya Philosophy of Evolution. The Yoga Philosophy. The Vedanta Philosophy of the Absolute. The Karma and Illusion. The Fourth Dimension. The Alchemy of Devotion. Esotericism and Exotericism in Religion. Worlds Within Worlds. The Stages of Spiritual Evolution. The Law of Sacrifice. Ancient and Modern Science. Devas, Nature Spirits, angels and Archangels. The Problem of Right and Wrong. The Building of Character. The One God Under Many Forms. The Language of the Gods. Hinduism, Zoroastrianism, Psychism and Spirituality. Sri Krishna, the Hindu Incarnation. What Yogi Really Is. Are We Better or Worse Than Our Ancestors? Occult Chemistry. The Planetary Chakras. The Races of Man. The Wider Consciousness. The Subnormal and Supernormal Self. Psychic Phenomena. Methods of Psychic and Spiritual Development. The Nature of Emotion. Classification of the Emotions. Practical Application of the Theory to the Art of Right Living. For full particulars address Mrs. Charles Howard, 6558 Stewart Avenue.

The Spiritual Church Students of Nature, Mrs. Schumacher, pastor, has discontinued its meetings during the summer. The society has been prosperous, having \$100 in the treasury. Georgia Gladys Cooley has commenced her services with the Meadville, Pa., society, and reports very successful work. Mrs. Schumacher is wanted again when she can make a date with them. Her work is telling for the cause wherever she is called to work.

Correspondent writes: "Monday evening, May 27, Mrs. Susie R. Thompson of 348 South Oakley Blvd., held a spiritual test meeting at Mrs. Bloom's residence, 319 Plum street, Elgin, Ill., convincing many investigators who promise to be followers of the truth. Her new friends hope she will hold another meeting with them in the near future, as they were all recognized. Mrs. Thompson held test circles every Wednesday evening at 8 o'clock. Use phone Ogden 5077 for engagements for readings."

The Fraternal Order of Spiritualists will give an excursion to Elgin, Ill., June 23, to join the Elgin, Rockford and Genoa Spiritualists in a one-day test of the power and presence at Elgin. Take Elgin-Aurora elevated car at 12 o'clock noon; fare \$1.00 round trip. Bring your lunch baskets and friends and spend your Sunday with us in the grove. For information apply to the following committee: Mrs. J. S. Adams, 1907 West Harrison Street; Mrs. Dr. Caird, 598 West Monroe Street; Mr. Charles Thompson; Mr. B. Hilbert, 204 Burling Street; Mr. Bu Curtis, 615 Otto Street; Mr. A. W. Bloom, 1113 Lincoln Avenue, Chairman of Committee.

Rev. Albe Baker's home address is 449 Live Oak street, Dallas, Texas. She has been for some time, and is now, acting as State Missionary of Oklahoma.

Prof. Wm. Lockwood, has lately been lecturing in Buffalo, N. Y., on the following highly interesting subjects: How principles of Astrology, natural phenomena and occult existence become interwoven in the social life of mankind, in the earliest ages of the race. The Chaldean Theogony, one of the oldest traditions of Creation, and its Gods, known to the page of history. Adonis and Astarte, Phoenicia and Prosopope. Apollo and Diana, Osiris, Isis and Orus, Zeus and the Roman Jupiter. "Mithras and Mysterium. Hell and the Devil. The era of superstition that gave them birth. Oracles, Seers and Sybils, prophets, Priests and Phrygian Bonnets, and their place in Modern Religious Idealism."

**FREE FROM TRANCE.**

Talks New Tongue—Jowa Girl Displays Great Fluency in Language Strange to All Hearers.

Perry, Ia., May 26.—After having been in a state of trance for exactly fifty days, says a dispatch in the Chicago Examiner, Miss Prudence Van Gilder, a pretty music teacher, twenty years of age, emerged from the trance today, having spoken in a clear, distinct, and logical manner, and to the surprise of her family, friends and medical and psychological experts is one of mystery. Power to use the English language appears completely gone, but from the lips of the young woman another language, which no one here can interpret, and which with a musical expression which is the marvel of all hearers.

During the fifty days' trance Miss Van Gilder's jaws were set, and food could only be administered by inserting a tube through a tooth especially removed for the purpose.

Miss Van Gilder seemed to come to her normal condition early to-day. Unable to speak a word of English she motioned for the bible, turned to the tenth verse of Psalm 116, and by gestures asked her sister to read the following:

"I believed, therefore have I spoken. I was 'greatly afflicted.'"

While friends gazed awestruck upon the scene, the mother suggested food, and food was brought. But a strange thing happened. As the girl pushed away the tray which her sister sought to place upon her lap and not until she had doubled her knees under her father's arm, and the Japanese would she consent to eat a mouthful.

There have been scores of callers at the house all day. The young woman seems to be bright and serene, happy, but no one can understand what she says. There is talk of securing a linguist from Des Moines to visit the Van Gilder home and see if he can throw any light upon the nature of the strange language.

**Lake Pleasant Still on Earth.**

One of the hardest things in the world is to down a genuine Spiritualist, and Lake Pleasant, as a Spiritualist, is a hard nut to crack. The same indelible attributes. Certainly Lake Pleasant, the second oldest Spiritualist camp ground in the world, is rising, Phoenix-like, out of the ashes. When the writer first visited the place, he found the morning of the great conflagration of April 25th, it seemed as though the old camp had received its death blow, but within a week the directors met in council and were unanimous in the opinion that the camp meeting should be constructed on the usual, and everything done that could be done to prepare for it.

At the time of the fire the annual camp meeting program was in the hands of the printers being prepared for the press, but it was recalled immediately, and the usual alterations and corrections made.

I have received over one hundred calls from friends desiring circulars, and occasionally I receive a second letter chiding me for not having sent them. If the fire had not occurred, the circulars would have been sent long ago, but the delay of a month has been caused, and the circulars are now ready. I will mail them to all the friends as soon as possible.

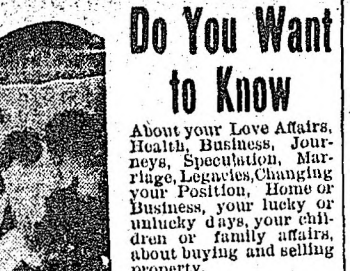
The camp meeting will open Sunday, July 28th, and continue for 30 days. Several cottages have been erected, and the camp is being prepared for the press, but it was recalled immediately, and the usual alterations and corrections made.

I have received over one hundred calls from friends desiring circulars, and occasionally I receive a second letter chiding me for not having sent them. If the fire had not occurred, the circulars would have been sent long ago, but the delay of a month has been caused, and the circulars are now ready. I will mail them to all the friends as soon as possible.

The camp meeting will open Sunday, July 28th, and continue for 30 days. Several cottages have been erected, and the camp is being prepared for the press, but it was recalled immediately, and the usual alterations and corrections made.

I have received over one hundred calls from friends desiring circulars, and occasionally I receive a second letter chiding me for not having sent them. If the fire had not occurred, the circulars would have been sent long ago, but the delay of a month has been caused, and the circulars are now ready. I will mail them to all the friends as soon as possible.

The camp meeting will open Sunday, July 28th, and continue for 30 days. Several cottages have been erected, and the camp is being prepared for the press, but it was recalled immediately, and the usual alterations and corrections made.



Do You Want to Know

About your Love Affairs, Business, Speculation, Marriage, Legacies, Changing Position, Home or Business, your lucky or unlucky day, your children or family affairs, about buying and selling property.

Let Me Tell Your Fortune Free.

For 20 years I have been guiding people to success and happiness. Send for free Horoscope. Give your name, address, birth-date and state whether married or single. Send 10 cents, silver or stamps, to pay postage and clerical work. Address:

PROF. ALBERT POSTEL.

Room 549, No. 120 W. 24th St., New York, N. Y.

MAY 30.

I see them bearing the flowers to-day To the spot where the heroes sleep, And I think of an unmarked soldier's grave.

Where Virginia's breezes sweep, And I wonder if someone plucks a flower.

By the rivulet of Bull Run, And lays it above the dust of him Who made me a soldier's son.

The days that are gone I live once more— As I close my eyes and think, And the chain of memory stretches back.

And I follow it link by link, And spanning eight and a score of years.

I return to a Christmas day When the streets are filled with marching men, And the air with their banners gay.

But I have sight for only one, And a man with a bearded face, And a kindly eye and a stalwart tread, Who walks in a forward place.

I watch the train move out of town, With its smoke and its clanging bell, And the smoke takes form of clouds of war.

And the clang is a funeral knell. He wore the blue as a soldier should, He was tender and true and brave; He gave his life for the nation's life.

And his life was a soldier's grave. A random shot, and above his horse Sweeps onward the battle's tide; And while the stars shine out that night,

They bury him where he died. So I watch them strewing the flowers to-day, To the spot where the heroes sleep, And I think of an unmarked soldier's grave.

Where Virginia's breezes sweep, And I wonder if someone plucks a flower.

By the rivulet of Bull Run, And drops it above the dust of him Who made me a soldier's son.

GEO. E. MACDONALD.

**PASSED TO SPIRIT LIFE.**

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

Passed to higher life on the evening of May 22, Brother Joseph C. Engle of Balice, Ind. In the transition of Brother Engle, the West Grove Spiritualist Association loses a worthy member.

Brother Engle was a devoted husband, a loving father, and a community a valued citizen. Services at West Grove church by Mrs. Elizabeth Hirlow, of Haydensville, Mass."

E. A. GRAY.

Passed to spirit life from Nashua, N. H., May 2, Lucy R., widow of Jonathan Hosmer, aged 93 years. For many years Spiritualist had been her staff and stay, and in accordance with her request, the writer conducted the funeral services.

JULIETTE YEAW.

Passed to spirit life from Clinton, Mass., April 28, George H. Jewett. He had lived in Clinton 54 years. He was a veteran of the civil war, a prominent Spiritualist, and for many years extensively employed as a mover of buildings.

A large delegation from E. D. Baker Post were present at his funeral, the chaplain of which assisted the writer in conducting the service.

JULIETTE YEAW.

Passed to spirit life from Worcester, Mass., May 22, Mrs. Lucy H. (Parker) and widow of Aaron E. Underwood. She was 80 years old, a veteran Spiritualist, a constant attendant at the meetings of the Worcester Association, until her last illness. The peaceful face, the beautiful features, brought inspiration, comfort and cheer to the home recently bereft of two sisters and a brother. JULIETTE YEAW.

J. Rigdon passed to spirit life at his home, near Salem, Ore., April 14, 1907, aged 74 years. Ever since he had been convinced of the truths of Spiritualism he has been an enthusiastic worker for the cause. Possessing dauntless courage and with the knowledge gained from the spirit world, he was able at all times to withstand the sneers and criticisms of those who did not have the light. His remains were cremated at the Portland Crematorium and his ashes buried in the beautiful grounds adjoining.

MRS. E. J. HUFFORD.

**MASS MEETING.**

The Massachusetts State Association will hold a mass-meeting in Amesbury, Mass., in Washington Hall, at 2:30 and 7:30 p. m. The best of talent will be presented. All are invited. The meetings are free, and we want to make this one of the best meetings we have ever had. Among those invited to be present are: Mrs. Carrie F. Loring, Miss Susie C. Clark, Mrs. Annie Chapman, Mrs. Maude Litch, Mrs. Ham, Miss Blanch Brinard, and many others. The State Association will make an effort to form an organization (permanent) in Amesbury, and all friends of the cause in this vicinity are earnestly requested to be present."

CARRIE L. HATCH, Sec.

**STRANGE POWER**

Used to help the Unsuccessful, Discouraged and Despondent. You are invited to join The

**PSYCHO SUCCESS CLUB.**

Send for my booklet, "The Road to Success." It is mailed FREE. Address PROF. ELMER E. KNOWLES, Room 9, No. 10 West 34th street, New York, N. Y.

"The Infidelity of Ecclesiasticism. A Menace to American Civilization." By Prof. Wm. M. Lockwood, lecturer upon physical, psychological and psychic science. Demonstrator of the Molecular or Spiritual Hypothesis of Nature. Scholarly, masterly, trenchant. Price 25 cents.

"The Truth Seeker Collection of Forms and Ceremonies for the Use of Liberals." Price, 25 cents.

# The Unknown Life of Christ.

A New edition of the Unknown Life of Christ is just from the press, and we are able to supply all demands. For the benefit of new subscribers we have added thereto two remarkable lectures, one by Prof. Henry S. Olcott, and the other by Miss Elizabeth Harlow, on the "Dangers of Psychism," a very valuable, attractive and instructive addition to this excellent book, and which should be carefully read by every Spiritualist, investigator and occult student in the land. This book is gotten up in fine style, and the additions thereto will enable it to serve a double purpose. It is still sent out as an absolute gift to all who send in \$1.00 for The Progressive Thinker one year, and 10 cents in stamps to pay postage on the book.

## Have You Read OUR PREMIUM BOOK OFFER?

Truly, the world has NEVER SEEN the like before. Search the annals of history, ANCIENT AND MODERN; carefully examine the history of Spiritualism; look here and there, in every nook and corner of the world, and you CANNOT find a parallel to the offer made in reference to these THIRTEEN remarkable PREMIUM BOOKS. They constitute a wonderfully valuable Spiritualist and Occult LIBRARY, and are furnished at a nominal sum. All are substantially bound and neatly printed, and those who purchase them are DELIGHTED WITH THEM.

We have now THIRTEEN magnificent PREMIUM BOOKS which you can select from.

**GEMS OF THOUGHT, BY SEVENTEEN** leading authors, is our last Premium Book.

Any one of the Thirteen Premium Books you may order, price 25 cents. This is the price, remember, when you order only one book in connection with a yearly subscription for \$1.00, one year, and one Premium Book, \$1.25.

If you order more than one Premium Book the price is as follows:

Any two of the Thirteen Premium Books you may order, price \$2.00.

Any three of the Thirteen Premium Books you may order, price \$2.25.

Any four of the Thirteen Premium Books you may order, price \$2.50.

Any five of the Thirteen Premium Books you may order, price \$2.75.

Any six of the Thirteen Premium Books you may order, price \$3.00.

Any seven of the Thirteen Premium Books you may order, price \$3.25.

Any eight of the Thirteen Premium Books you may order, price \$3.50.

Any nine of the Thirteen Premium Books you may order, price \$3.75.

Any ten of the Thirteen Premium Books you may order, price \$4.00.

Any eleven of the Thirteen Premium Books you may order, price \$4.25.

Any twelve of the Thirteen Premium Books you may order, price \$4.50.

Any thirteen of the Thirteen Premium Books you may order, price \$4.75.

Lastly, all of these THIRTEEN Premium Books here announced are sent out, all postage prepaid, for 4.15, something never before equalled in this country of Europe.

Be sure and that every order for a Premium Book must be accompanied with a yearly subscription for The Progressive Thinker, which is \$1. We repeat that the world has never seen the like of it before.

**OUR THIRTEEN REMARKABLE PREMIUM BOOKS FOR \$4.15.**

The following is the list of titles of the Twelve Premium Books:

1.—The Encyclopedia of Death, and Life in the Spirit World, Vol. 1.

2.—The Encyclopedia of Death, and Life in the Spirit World, Vol. 2.

3.—The Encyclopedia of Death, and Life in the Spirit World, Vol. 3. These three volumes have been prepared by J. R. Francis. Their contents are invaluable.

4.—Art Magic, or Mundane, Sub-Mundane and Super-Mundane Spiritism, by Mrs. Emma Hardinge Britten.

5.—The Next World Interviewed, by Mrs. S. G. Horn, a most remarkable medium.

6.—The Occult Life of Jesus, by Alexander Smythe, a medium of rare gifts.

7.—A Wanderer in the Spirit Lands. Translated by A. Farness, a wonderful English medium.

8.—The Religion of Man and Ethics of Science, by Hudson Tuttle.

9.—Seers of the Ages, or Spiritualism Past and Present, by Dr. J. M. Peebles.

10.—The Great Debate Between Moses and W. F. Jamieson.

11.—Letters from the Spirit World, written through the mediumship of Carlie Petalencia.

12.—Gems of Thought, by SEVENTEEN leading authors, is our last Premium Book.

**ESOTERIC LESSONS.**

This work includes "Personified Unthinkables," "First Lessons in Reality," and "A Tour Through the Zodiac." It is an interesting production of occult thought and will well repay careful study and meditation by all occultists. Price, cloth, \$1.50.

**ELEVENTH ANNUAL CONVENTION.**







30 cents.