

Crisis Pending in the Ranks of Spiritualism. When does a man die? If we mean by a man his body, he dies piecemeal, one organ after another; if we mean the man's personality, this eventually dis-appears when he loses consciousness AN EARNEST APPEAL TO MATERIALIZING MEDIUMS. and from this point of view he may be said to die when he falls into a deeu

Every medium for physical manifes- IT WILL CONVINCE YOU BY ITS DEtations in the United States has un- MATERIALIZATION THAT I AM doubtedly read the statement of Judge HONEST IN MY PRETENSIONS. Dunn, that WINANS AND OTHERS EACH SPIRIT THAT STEPS OUT USE ARTIFICIAL TOGGERY in their FOR RECOGNITION WILL ALLOW seances in order to make up properly YOU TO DO THAT, AND ESTABLISH the spirits who present themselves for THE FACT THAT I AM NOT, AS Respiration may conservatively be said JUDGE DUNN CLAIMS, USING ARTI- to be the fundamental process of living recognition. This charge, coming from such a FICIAL MEANS TO DECEIVE THE

prominent source; THEIR SPECIAL PUBLIC?" FRIEND, has aroused great attention in If ARTIFICIAL TOGGERY is used, is this country and throughout England, it not evidence that the deception is hol is partly decomposed, water is split France, Spain and South America. carried on to a still greater extent? If

Is it possible, it has been asked, that millions upon millions of BRAIN Farmer Riley, Mrs. Bliss, Mrs. Mont- CELLS can be materialized, if millions gomery, Mrs. M. E. Williams, Mr. upon millions of BLOOD CORPUSCLES ethylidene. Whatever the nature of Moore, the Howlands, Mr. Keeler, Mr. can be manufactured for use in the cab- these particles may be it is known that gomery, Mrs. M. E. Williams, Mr. upon millions of BLOOD CORPUSCLES Aber, Mrs. Jackman, as well as Mr. Wi- inet, if that intricate instrument, THE nans and a hundred others now before EYE, can be made there in a moment's the public, USE FALSE WIGS, WHIS- time, also the bones, muscles, nerves, KERS, PHOSPHORESCENT GARBS, nails of the hands and feet, etc., etc., etc., to make up in proper shape or why not a LIGHT GARB be made for form the spirit that comes out of the covering the spirit body? After making a hundred and fifty pounds of solid cabinet?

An answer IS DUE TO THE PUBLIC flesh, bones, etc., a gauze-like texture from them, to the charge made by WEIGHING NOT OVER ONE-HALF Judge Dunn, a Spiritualist of wide ex- POUND can be materialized to cover perience among materializing mediums. the entire body, hence there seems to We entreat you all to EMPHATIC- be no possible excuse for using ARTI-

ALLY DENY THE ASSERTION that FICIAL TOGGERY to deceive the pubhas been made that you for years have lic. Materializing mediums, ONE AND been deceiving the public. Why not ALL, let the anxious Spiritualists hear say:

from you. . "I DO NOT USE ARTIFICIAL TOG- Will you respond to this appeal? Say GERY IN MY SEANCES. IN ORDER something-either give an AFFIRMA-

EXCERPTS FROM LETTERS. THE BODY IMMORTAL.

A Reminiscence of Lita Barney Sayles. 't ... (II).

THE PROGRESSIVE THINKER

> It is more than ten years ago since the spirit of Lita Barney Sayles, poet, essayint and if think, a spiritual medium (but am inot sure), passed out of the body into higher fields of vision. As

a wonker for the advancement of women. Lonados her-acquaintance in Boston when I was assisting Mr. Underwood in editorial work on the Free Re-ligious Index wto which she contributed arious poems and articles, and from that time tolher death we were friends and correspondents. She was a yearly visitor to various Spiritualist camp-

meetings, and there must be many among your subscribers who still remember her charming personality and bright wit. Though she lived long enough to read my first "open confession" of my change of view from agnosticism to belief in spirit return, yet in he first years of our friendship I was still a doubter, and in many conversaions with her in Boston when she called on us, and in her friendly letters o me on literary and other subjects, she often expressed her regret at my lack of faith, but prophesied that I

yould not die without the knowledge which finally came to me. In destroying many old letters and

documents the other day. I came across come of her letters in which she de clared her own faith, and it occurred to me that it might be of interest to some of her old friends if I sent you a bit of these private lectures to me.

"My Dear: I wish you had a knowl edge of the endlessness of life, but I am not going again into that question. Suf-fice it to say that it is a never-failing imental conditions after respiration has stopped; the muscles are still irritable; consolation, when we see our own shortcomings, and the years gliding by the nerves are still able to carry nerv in which to make reparation for them aus impulses. But while the cessation respiration can not be called death, -to know that there is no end, and what in our blindness and malformait is the cause of it, because the body tion we fail to accomplish here, we may hope to be able to do later on. can not live without air; the heart stops beating, and the tissues die of You will be free to acknowledge the beauty and desireableness of the picture, my dear friend, but if you knew "We can not answer this question, it to be true wouldn't your soul shout triumphant peans-as mine does? This is what your condition will be, and you will be so overjoyed to tell me, whether I am in or out of the body-and I shall

happy disappointment," "Don't you remember in the poem of mine you praised, 'The Voice of the slumber, certainly when he is anesthet-

Morning,' there is a line, 'And hope is the voice of the morning?' It has been "At the basis of all the phenomena the voice continually cheering me on of life there is one fundamental reac-tion, that of breathing. Living matter through life, and strange as it may seem to you, looking upon my happy as long as it is alive breathes. Any-thing which affects this respiration afexterior, it has been needed. Hope is our comforter and stay here, and it is fects the cell in all its other functions, a quality belonging to the ego, and reaches over the boundaries of time and takes hold of the eternities. It is matter. Practically all other functions, often but there that we may look for "If an alcoholic solution of benzophe-6 3

"It is lovely in you to thus find pleas none is exposed to the sunlight the alcoure in others' comfort while uncomfort-ed yourself ind non-belief. It shows from it and ethylidenic particles are what a good, broad catholic soul you formed. There is some substance in have, and it is too good to be annihilatliving matter which breaks up like aled, or to be resolved into the ocean of spirit. It has its own individualization, cohol. liberating active particles like and I have no more apprehension of its cessation of conscious existence than they are constantly renewed by foods. I have of my idwn. Sometime you, to your soul's satisfaction, will awake from the sleep called death, to such a "Death is the result of the cessation delightful sense of larger life as you of this reaction and is caused either by cessation of supply of the raw materi do not yht dream of.'

"You bay you'should think one of the als from which the particles came or a change in the reaction in the cell from alkaline to acid. It will be seen best uses my spirit friends could be put to would be to tome and whisper gentthat death involves no loss of sub-stance; nothing in fact but a triffing ly in my ears the thoughts my friends were wishing to write me. Now, would you think that would be the best use I could put you to, either in or out of change in the nature of the chemical compounds present is necessary to. change living into lifeless or lifeless the body? You are my spirit friend into living. The endeavor is now being made in many laboratories to discover now, as much as you ever will be. But the use I would put you to would be to tell me your own thoughts, and your what substance it is which thus acts on water and carries on the respiration love and interest in my welfare-just as you often do. I wish no different

in the cells. "We may now discuss the death of the body from this point of view. It will be seen that life in the body depends upon the continuance of this reaction where the the second second

house.'

"WHATEVER 18, 18 RIGHT." perience we have is to bring out our inert possibility and to test our selfhood for our own good; and every mortal Another Exposition by a Believer in will then acknowledge, by universal ap-plication, that "Whatever is, is right"

Pope's Couplet.

The oft-quoted saying of Pope, "One Pocatello, Idaho. truth is clear, whatever is, is right,' cannot fail to be accepted as an abso lute truth by analyzing it in its univer Compensation is a general law of Nasal application. In the evolution of worlds, countries,

ure—a quid pro quo—a sort of arith-netical rule of three, where, given the states or individuals, there are cata-clysms of one, revolutions and wars of ratio of the first terms, that of the last follows inevitably as effect follows nother, and dire experiences of the incause. lividual, necessitated to bring about ligher possibilities by growth. Worlds in their growth disregard the Straight through my heart this fact

lives of plants, animals and men, they simply act out the force within. In their growth, giant forests have lived God never takes one thing away But something else is given. and died; they have fallen where they grew, and buried beneath water and mountains where they have formed our coal beds. Then later through the cool ing of the earth crust and expansion from within, a burning lava flow has burned out many of such coal forma tions and incincrated millions of small er animal species, which nature itself had caused to grow. Nature was de-stroying while it was building. Cannibals unlearned in modern ethics consumed, and do to-day consume people oorn and formed like themselves; cyclones and storms devastate forests. towns and villages and kill their inhabtants. They do not pass by the noblest trees because they are straight, nor the dwellings, even if the Semitic rites of bedaubing their door frames with lamb's blood is resorted to or a horseshoe placed over the door. No; the lives of men, the destruction of forests or of entire continents is not regarded in world building. After millions of tiny flowers, verdant forests and plains, stocked with hordes of animals, had made the earth seem glad, glacial epochs buried it all thousands of feet eneath this roaring mass. All for a purpose, and that purpose, world build-

Up through the slimy silurian mass, the growth of our rock strata, the births of higher animals and birds, this tiny earth ever evolved something higher, or deregardless of every opposition struction of plant or animal life. Higher species would appear with vertebrates and brain after every cataclysm, and often they would fare no better. After the life of savagery, higher species be so glad to congratulate you on your vere evolved, but wars of conquest and jealousy, not yet outgrown, cost millions of lives; but still the earth was building better, greater and grander. Communities, nations and factions were formed later, but flesh-eating man had inherited barbaric traits, jealousy, aggressiveness, greed, and still later conceit, which had to be acted out until cutgrown. Jealousy and greed became the main cause of theft and other crimes, while higher moral ethics had

to be taught after a state of civilization had been reached. Now at our present era, unthinking

man may say that "Whatever is, is right," cannot, for divers reasons, be utter a bad word or sentence, or cherish a vicious sentiment, but we must pay the penalty, sooner or later, here aken literally; first, because criminalor hereafter—a law of iron and of brass. See his lecture on The True, ity is not right; and secondly, if every-thing is right what object is there in Beautiful and Good. right doing?

Yes, we have to pay for all we get in Let us analyze the first. Has any this world. We are using, to an almost unlimited extent some of nature's most sane man ever felt happier after doing wrong? Has he, after voluntarily havmighty and mysterious forces-take ng committed a wrong act, compared the state of his feelings to when he has done a noble and heroic act, without care! Thousands are killed every year by railroad accidents and the explosion of

thinking that it does not pay to do wrong? Has any man, even debased dynamite. In thunder tones nature deand brutal, ever felt happler after com-mitting a wrong act X Now for the sec mands compensation, "recompense." Even in thought and emanation this ond question which is more serious, and is well worth considering by every thinking man, namely, if whatever is, aw holds good. We are sad to-day, gay to-morrow. lum betwixt a smile and tear"-Byron says. We cannot help thinking either is right, what object is there in right sorrowfully or joyously, How powerful doing?' is thought! To the surprise of psy-chologists and metaphysicians, Laura

Man's primal object in life in all ages is and has been for happiness and con-tentment. The man who has lent a Bridgeman born deaf, dumb and blind, charitable hand to a needy man or anstill could think. imal, or given an encouraging word to a struggling mortal, or the touch of sympathy in the house of sorrow, knows what happiness is. Hence the inborn

Blessed



C. J. JOHNSON.

Compensation.

By Truth's own hand is driven;

thought it only happened so;

But Time this truth has taught me-No least thing from my life can go

But something else is brought me.

O Thought! How wonderful thou art!

The world is full of thee.

We feel but cannot see. .

Thou canst fly oh, so far!

To the remotest star.

tellectual and moral.

Mysterious act of consciousness

is the Law, complete, sublime:

And now, with Faith unshaken. n patience I but blde my time

When any joy is taken."

to-day

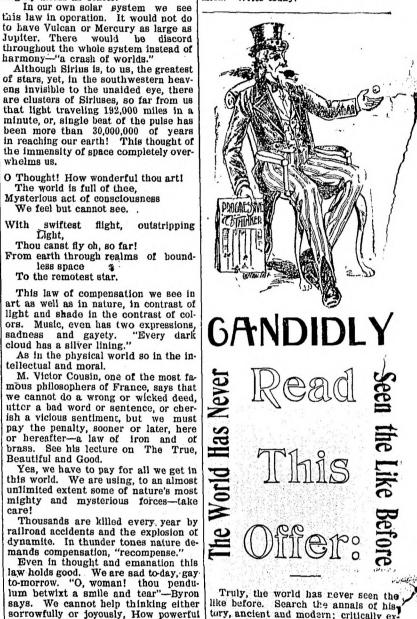
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LACK OF CHRISTIAN CHARITY.

Shall Obtain Mercy."

In latter-day times, where church bells

A person late lived, famed for her

All sought her as friend, none did pre-

She was aught but an angel in wo-

But alas! for a day that once came her

Her name once darkened, was dark-

She should be treated as naught,

Then, oh, the despair! the awful de-

Promised help the old life to re-win:

So beginning anew with effort true,

The rest of her days knew not sin.

But "alas for the rarity of Christian

But one who was not so unfair,

ened for aye, And life was a burden, and more

A day she ever after deplored.

While her kindness had won her re-

And God rains benefits down

chime,

smiles

nown.

tend

way-

manly gown.

did contend

evermore.

spair

sin:

J. S. D.

July 8, 1905.

TO CONVINCE YOURSELF OF THAT TIVE answer, or deny or explain. CUT OFF A SMALL PIECE OF THE There are at least one hundred or DRAPERY THAT THE SPIRIT more materializing mediums in the WEARS, EXPOSE IT TO THE LIGHT, United States. During the last eight-AND IT WILL INSTANTLY DEMATE- een months a dozen or more of them, RIALIZE-BE DISSIPATED LIKE A one after another, have been exposed, SNOWFLAKE UNDER THE INFLU- AND ALL HAD ON ARTIFICIAL TOG-ENCE OF THE HOT SUN. AN INCH GERY! SQUARE CUT OFF FROM THE SPIR- WHAT CAN BE THE INFERENCE IT DRAPERY, WILL NOT INJURE DRAWN AS TO THE REST? We

ANY MEDIUM IN THE LEAST, AND leave YOU to draw the conclusion.

JUDGE DUNN AND FRAUD.

sponsible for his acts; the first person-The Subject Treated From Different ality prepared for the crime and must be held therefor.

was intoxicated, may or may not be re-

Points of View. He would not decide as he does in

this case, that it is the "vital question," The lengthy reply of Judge Dunn is that the criminal was "unconscious a on the same line of his first article, and the time" of the committal of the fails to do more than re-state his recrime, as he does of Winans' "use of the toggery." He would rather say that the first person-ality, in full and complete consciousremarkable view of the question. I have no disposition to impugn his mo- rather tives and honesty of purpose. He is anxious to carry his point, and his ef- ness, prepared for the crime which he fort is masterly, as a lawyer's. He says knew the second personality would the whole matter may be condensed in commit, and therefore had no justificathe one question: tion. I think if, unprejudiced, the Wi-

WAS THE MEDIUM WINANS AT nans case should come before him, he THE TIME OF THE MANIFESTA-TION OF SO-CALLED SPIRIT POWER would see it in a different light from that in which he makes his plea. AT HOT SPRINGS IN POSSESSION Yet I can see how the Judge escapes OF HIS NORMAL FACULTIES SO AS this conclusion. The masks, garments, BE CONSCIOUS OF THE FACT etc., are taken into the cabinet with the THAT HIS OWN PERSON AND THE honest purpose to help the spirits. The BORROWED PLUMAGE OR ACCES, medium openly says there are two SORIES WERE BEING USED, AND forms of manifestation, materializa-ALSO USED FOR THE PURPOSE OF tion and impersonation. Hence DÉCEIVING THE SITTERS? IF YEA, HE IS GUILTY; IF NAY, HE IS NOT." there were impersonations, and the members of the circle mistook them Taking this for granted, all the other for "materialization," it was not Winans' fault. But Winans did not tell considerations he has brought in may discarded, for they all depend on that he was taking into cabinet the tog-its. It is admitted that Winans pro-gery to make up these impersonations this. It is admitted that Winans procured the masks, drapery and other That is the "vital" point. Few would toggery with which to pose as different care to give a dollar, or even sit in "materialized spirits," that should there darkness, to have him masquerade as be failure to have real "materializa- their "dear departed." Or he may argue that, not exactly tion." then the paraphernalia were to be used. That Winans used these con-sciously, Boving, Hallman and Dr. East-spirits act independently and are reman say he admitted to them. Judge sponsible for his actions in the second Dunn objects to their testimony and state. This is not good law, for the ac-

It is not essential to the argument to an instance, if a servant left the front rules them out of court. insist on their word being taken, al-though it would be impossible to im- would not one be as guilty as the other? peach their evidence. Winans may or Winans prepares for the imposition, may not have admitted he masqueraded knowing that he will become We will scious, and be used to represent a mate-"materialized spirits." as grant he did not. We will draw our rialized spirit. If he does not know conclusions from a different case in illustration.

he knew beforehand what he would do, man prepares himself for the com- which makes the responsibility the mittal of a crime. He purchases a mask isame.

to conceal his face, a slouch hat, and ul- | It strikes me that the issue raised by ster to change his appearance; a re- Judge Dunn as to the "consciousness" which he carefully loads, and of Winans, and on which he makes evgoes to the place where he knows his erything depend, is not the issue at all. victim will appear. On his way he and is of so little consequence that strengthens his determination by tak- have in the preceding argument granted ing several glasses of liquor. He com- that he was not. But we suggest to ing several glasses of induor. He computed in that he was not. But we suggest to "mits the crime, is arrested and brought" Judge Dunn that a man who preparés before Judge Dunn. His lawyer sets up the plea that his client was so intoxi-cated that he was not conscious, and that he was not therefore responsible an accepted medium at camps, and have for the crime. Would the Judge accept | ing been considered a wonder, is entirehis reasoning as sound, and discharge | ly irrelevant to this issue." If he em the prisoner? ployed fraudulent means in one in

Would he not say that if we regard stance, it may be presumed that he did ne criminal as having a double person-, in all, but it is only presumption, for the criminal as having a double personslity, and while the second personality | each seance rests on its own evidential

in all the tissues. Now, this reaction, under perfect conditions, should con-tinue indefinitely and so render the hu-what time you can hold, to give me your body immortal. Unfortunately. man however, it does not continue. It is the keen desire of all to find out why it does not continue and to change conditions so that it will continue as long as possible.

suffocation.

When Does a Man Die?

such as growth, depend upon it.

Death a Cessation of Reaction.

in the cells.

Causes of the Cessation.

"The chief causes of its cessation may be divided into obviously extrinsic and apparently intrinsic causes. The obvious external causes are the ordinary causes of death. Accidents, assaults, the taking of poison and the action of disease germs-these causes of death are relatively easily removed. They'

will be removed for the most part in the near future. "There will remain the apparently intrinsic causes of death. These are

chiefly two: Improper feeding and incomplete excretion. "As we are not yet familiar with the

chemical processes going on in the dif-ferent tissues, we do not know exactly I am, and who you are." what they need for food and in what amount. A true science of dietetics is now being formed. Until we know exactly what different tissues need we must continue to give one tissue too much, too little or not quite the right food. The result is that in the tissue the fundamental reaction ultimately stops. This incidentally ruins all the rest of the body. Death may be caused, for example, by the accumulation of too much calcium, in the walls of the blood vessels when all the rest of the tissues

are intrinsically healthy. "The second intrinsic cause of death is incomplete excretion. This defect can be remedied in part by a proper and not an exaggerated diet. It is in any case, in my opinion, not so important a cause of death as improper diet, for the reason that large accumulations the following is a part: ... of waste products are necessary to bring this reaction to a close."

eccesses contraction and the second s

tests. He may never have "assisted" before.

uncon

what he is doing while in the seance,

That he is now giving seances, is also to be ruled out. These seances may, or may not be under test conditions. He has the privilege of coming for-ward and vindicating himself. He could, if genuine, silence criticism by a single seance, and the voluminous defense by Judge Dunn would be uncalled

for. Even if, as is suggested, finding himself so weak and prostrated, he for that time, "helped the spirits," it would be overshadowed by the unequivocal mani-fcstations. In closing I would not be understood as making this or my for-mer reply to Judge Dunn as especially bearing on the exposure of Winans. It was his implication that all me-

diums thus assisted, and his apology for the fraudulent practice and the perpetrators, that called out my responses The defense of the Judge. If allowed to go'unquestioned, would be the hardest blow ever given the cause of Spiritualism, by friend or enemy. HUDSON TUTTLE.

The Commandments Analyzed, price 25 cents. Big Bible Stories, cloth, 54 cents. For sale at this cenes,

which kind nature has instilled in every medium with the fact that you are pres-

mortal man. "But, if whatever is, 'is right, the world would progress without my as-sistance," the unthinking may say; his own kind thoughts and tell me of your own happy home in the beyond, and answer would be that the same law that how you have changed in your conclu-sions, and what a happy change, to builds worlds and causes man to be, prompts teachers to teach and thinkers find yourself'in existence still, and with to think, and neither would be contentto more death to look forward to. ed or happy without following out their Meantime the, life that you and others destiny's promptings. of our liberal-minded friends who do

In individual instances, cases of Imhold themselves in doubt but are ready moral and criminal acts may not seem for proofs-are living, is a good prepa e termed right, but kind nature in ration for the continuation of life: good world building has stunted trees in evfoundation stones are being put in for ery forest, crippled animals, and men the by-and-by erection of the eternal crinpled and deformed in body and brain, halcyon days and dark and "Ah!my friend, the 'I'-the individual stormy nights, while there is no such is intact within these shells we throw a thing as an accident, literally, in naoff at death; if there were no other The whole universe seeks an ture. proof, it seems to me the simple exequilibrium, and neitner justice ... All cident is known in world building. All cression of 'my body' would go very far toward establishing strong circum

stantial evidence. The term declares ever is, is right." Was it right to preach an exagger ated idea about hell torments for the an ownership of the body-and this again an owner-and the owner is who ones termed wicked and sinful? Yes; "I am not ready to explain just how it scared the ignorant into moral living the various phenomena of Spiritualism who by degrees and continual abstiare performed. We do not yet know nence from their former course might sufficiently shout these powers to prop grow into right doing. Was it right to erly discriminate; I do not believe in form creeds and clans? Yes, for by so attributing to a supra-mundane power doing brotherly feelings were effects for which we can well account by mundane capabilities. We as Spircated between themselves, and many of one clan were affiliating with other clans, and said many would in conseitualists need the analyzing habit of the philosophical Free Religionist to assist quence he fraternal to both; and in us to clear conclusions. I am half a time all of these clans would work for non-immortalist, but L hardly think you two certain objects; first, toleration, and secondly, towards a Universal will comprehend what I mean by that term, as your mind has not been turned Brotherhood.

In our daily lives we often complain about unfavorable conditions. We see After the publication of our first men wealthier and more favored than article on "Psychic Experiences' in the we are; we see unworthy men in power, and better men in jail. Are we right in Arena Magazine, Mrs. Sayles, though then in poor health, wrote me a long allowing such feelings to appear? Yes letter of lowing congratulation of which hey are unavoidable as long as our as nirations are upward and jealousy not outgrown. But, remember what Napo-leon and others have said, "To him "I have always had perfect confidence in the dear friendship of yourself and where much power is given, of him husband, and shall have, if no other word everycomes to me.' I have want much is required," and for every inch ed to write you to much since you of freedom and opportunity given to went man an equal quota of responsibility is out to welcome nou into the fold of those whochave added knowledge to their possessionslo * * I ham so attached thereto. And whenever our destiny's flat urges us onward and our position at times is menial. and the very happaithat; you have the proof in apex towards which we aimed failed to

your own handsothat 'if a man die he be reached, let us remember the say-ings of Pope, "Honor and shame from shall live tagain oql wish I could see you both and tak over these things. no conditions rise; act well your part, am almost afraid the leisure time of here all honor lies." If wandering comets should ever which yourspeak will only come to us

after we have put off the shell, but to touch our little planet or aerolitic torrents disturb our atmosphere, would that be called accidental? If stormus that is only the continuation of this tossed waves should should bear upon its billows too frail crafts to withstand the blast; if human. lives should be too frail to withstand poisonous gases or injurious nutriments or blasting wind swept malaria, would that be accident? No, these are but effects from natural causes, and in world building it is but part of its history. In earlier ages when savage man died of hunger, fear ing the wild beasts about his hovel, and his escape barred to hunt for food, was said savage cursed by any of the cient or modern gods, or was it ill lick or scrident. It was neither. No, that also was part of this world's history in Thinker as a voice from Lita Barney. Sayles, from the unseen. SARA A. UNDERWOOD, Quincy, III. its evolution. Finally, if clouds seem dark and our experience becomes near-ly unbearable, remember that every ex-

charity," Very little of it turned her way. Grieving o'er the heartless barbarity Of friends-Christian (?) by the way-She sank to rest-as do some of earth's best. Under the mantle of Christ's greater charity. Peacefully rest-wounded one. rest-"More sinned against than sinning"

The Merciful One knoweth the merci ful. And yet giveth His promise its in More pity the good-who think they are so good-They are forever another's one error flinging.

E. N. BEEBE. Coleman, Fla.

EVERY DAY.

Fill each day with gladsome works, And lightly touch each welcome task As sure that in its grayness lurks The soul of all the gifts you ask, The angel of Content, who sings And, smiling, tints Joy's rainbow

wings And bids him forth each sunny morn

To show the world that light is born tear might weigh him down, a sigh

Might still her song till Life goes by

careless, sullen, vengeful clasp Might crush the angel in your grasp

Then lightly bear your share, my boy, Work out this glorious lifelong play And you shall feel the wings of Joy And sing the song of Every Day.

Isabel Darling in Woman's Tribund

"A Conspiracy Against the Republic." By Charles B. Waite, A. M., author of "History of the Christian Religion to the Year 200," etc. "A condensed statement of facts concerning the efforts of church leaders to get control of the gov ernment. An important work. Paper, 25 cents.

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life, and good to Took forward to. How good to have this expectation and to know that life is eternal and that there we will take no note of time as we are forced to here: - Come to us when you can, either in spirit or letter, or in per-Shortly after this letter was written came the news of our friend's transi-tion. Much as I once used to like to write: I find in these later days that it comes as a task, but today, when lying down to rest it suddenly came to me as strong impression to put in form these excerpts put aside some time aro and I send R to The Progressive

S. S. Carlon Sand Alexand

in that direction, it is likely."

found your Savior.' My heart

A Trenchant Analysis.

of the existence of several societies in Spiritualism as an Organic Movement Carefully Analyzed, Its Errors Pointed out, and Meth-ously together, often may do more efods Given Whereby It Can Advance to a Higher plane of Spirituality and Usefulness.

If frankness is a virtue, and "The have not become a member of it, I truth at all hazards" a good motto, 1 want you to lay down this paper and know the reader will pardon me if in read no further until your name is moniously. One prosperous, energetic, this article I am a little more frank placed upon the roll and your shoulder harmonious society may do more rood than usual and tell some facts that are to the wheel. If your shoulder harmonious society may do more rood to the wheel. If you claim to be a Spirnot altogether agreeable and cheering. Itualist and yet fail to give organi.ed My theme is one that is seldom given Spiritualism your support, one of three much thought by the lay Spiritualist; and it pains me to say that from a yond your control prevent you from somewhat limited experience I am of carrying out your wishes, or you do not the opinion that among the officers of understand your duty, or else you are some Spiritualist societies there is also not what you pretend to be). There are a great many citizens of a woeful ignorance and lack of agreement concerning the fundamental prin-this country who seldom if ever cast ciples of successful organization and their vote when election day comes the proper method of conducting a around, yet they spend a goodly por-

Spiritualist meeting. If the conditions I see fit to call attion of their time criticising whatever party happens to be in power. They remind me of a certain class of Spirittention to are unpleasant and painful to ualists who rarely vote when they some. I offer no apolgy in presenting them for your consideration. They are just as disagreeable when endured in have the opportunity, yet who are con-tinually finding fault with the way in silence as when we discuss them openly which the meetings are managed. And merely to vote is not enough, an active interest in the board meetand counsel one with another. And as You need to discriminate; to weigh ings and make any suggestions or criti-carefully the merits and demerits of cisms or complaints that they see fit. for laying bare the sore spots of error and inharmony that afflict Spiritualism, each candidate; to why, that must necessarily be done befriendships, and uninfluenced by the they are not mere nonentities, but that fore we can apply the antiseptic and restore again to harmony and health. beit open to reason, to discard from parts of the society, that their wishes

Anticipating a possible objection, I mind every consideration but that of will be respected, that their co-opera-wish to remark that this subject is not securing the best possible person for the desired, their support appreciwish to remark that this subject is not securing the pest possible person to ated, one that is of interest only to a narrow each place. Above all, let me empha-tated, Where the officers arrogate to themcircle of readers, but is instead one that size the need of not letting friendship circle of readers, but is instead one that should appeal to every thinking Spirit-ualist. Now alone officers and pros-pective officers of societies should give attention to this topic, but the members who help place the officers in power certain that they possess executive fact that it is only a short step from must have a working knowledge of the ability, Don't forget that suave and self-sufficiency to self-conceit. Attendagreeable ways do not always imply a ants begin to feel that the society cares question, that they may be able to segood official and that executive ability nothing for them except for the finanlect those who have the necessary tal-ent for leadership. It is of vital moshould be esteemed most important. If Spiritualists in electing the offiment that the question of the proper cers who are to represent them would is a wall that "there is a lack of enmanagement of societies receive considbe a little more painstaking, if they were more independent in thought and eration and be correctly solved, if organized Spiritualism is to endure and action, having opinions and not afraid prosper and remain a potent factor in to voice them fearlessly, and above all, if they would consider merit only and the advancement of truth and right and if they would consider merit only and way matters are run and go where be unmoved by prejudice, there would things are more congenial. If leaders the progress of humanity. So saying, let me. without more ado plunge at once into the heart of the be a better class of officers at the heads would try less to please themselves, of our societies, with the consequence and more to please their constituents, that organized Spiritualism would be in there would be no semblance of a desubject by calling attention to some significant words in the last annual report no danger of a decline, but would in- cline in Spiritualism. of Harrison D. Barrett, president of the N. S. A., as follows: stead be flourishing and rapidly gaining

"In some communities public interest ground. in Spiritualism has decreased to an Let it therefore be distinctly underalarming degree, owing to improper stood that any criticism I may make of swer that it is the failure to provide lac-management of local meetings, or to the management of societies or the turers of high average ability, and the character of officials is primarily a crit-following of a speager who is eloquent the exposure of some arrant counter-feiter of mediumship * * Indifference icism of those who by lack of interest and logical by another who is deficient has crept in, and it has seemed next to or of discrimination helped place the in these points. It is a great deal impossible to bring home to the hearts presiding officers in power. of our people any sense of the obliga-But the election must be conducted properly if a true expression of opinion work steadily and efficiently for a year tions they are under to their religion, or is desired. I wish to register a protest against all those methods meant to take the place of the secret ballot. If tendance. A speaker then may be hired to organization in Spiritualism * * In decision, self-satisfaction and kindred ills have crept into our ranks and have you cast your vote by upraised hand, who has little or no ability, and in one or if it is necessary to rise to your feet short month all the progress resulting suddenly made themselves felt in the local and state organizations, also in regard to the movement as a whole." to be counted for or against a certain from a year of able labor may be swept Practically all these evils of which

candidate-methods frequently prac-ticed-you do not always feel disposed society suffers financially, and though ticed—you do not always feel disposed society suffers financially, and though to express your inmost thoughts. The another first-class speaker then be Mr. Barrett complains are "owing to improper management of local meetsame arguments that make the secret hired, the work of upbuilding must beeven to a large extent, the wideings. ballot desirable at a general election gin again from the bottom, and months prove the necessity for it at an elec-may lengthen into years before the lost spread and derogatory work of the frauds. The only reason that the tricksters have gained such a strong ion of officers for a Spiritualist society. ground is regained, if ever it can be re-Suppose, for instance, a certain close gained. The moral is clear: When you friend of yours desires a certain office. get a lecturer who gives efficient and and almost impregnable position is be cause there has been a lack of intelligent co-operation among true advo-cates of the cause and especially among know he is not fitted for the place and the officers of the different societies that there are others present better it, or until you have someone equally throughout the country. There has been qualified to give efficient service. If able to fill the vacancy. lack of discrimination between fraudyou had to vote openly you would not tient and genuine mediumship. Often wish to offend by voting against your should see that those you want to serve those who are in league with the trickacquaintance. Given a chance to vote you are engaged at least six months or sters are employed in preference to without subjecting yourself to the gaze a year ahead. It is thus possible to segenuine workers, because their ways of all those present, and you would be cure high grade talent, while to delay are affectedly sincere and conscien-tious and so many, many of those in po-for the best man, without considering a general rule, that the better class of sition to foil their plans are unable to the claims of friendship.

control.

hold on the cause

are not competent.

1

GOSPEL OF GOOD-CHEER. A Sermon That Strikes a Responsive

Key-Note, - inc

"Be not anxious for your life."-Luke xii., 22. D Storage

The great Teacher doks not say that we are not to be thoughtful, of provident; but he insists that no event can fective work than if they were com-bined into one; but where one society be provided for by anxiety, by areting over it before it comes. "Half the peo-ple on our streets look as though life is pitted against another and ill-feeling exists between them as is often the was a sorry business. Ib's hard to find case, I cannot help wondering if it a good looking man or woman " Worry were not better that they lay aside petty differences, and while not amalis the cause of their woe-begone ap-pearance. Worry makes the wrinkles; worry cuts the deep, adown-glancing lines on the face: worry is the worst harmonious society may do more good than several of the opposite kind, lisease of our modern times.

Care is contagious: it is hard work If there is anywhere on earth a scene being cheerful at a funeral, and it is a calculated to bring tears to the eyes of good deal harder to keep the frown rom your face when you are in the angels, it is the existence of an improperly managed, poorly attended sothrong of the worry-worn ones. Yet, ciety where under proper management we have no right to be dispensers of there might be built a society that would be a credit to Spiritualism and a gloom; no matter how heavy our loads may seem to be we have no right to benefit to the city in which it is located. throw their burden on others nor even Where those in charge make a stuto cast the shadow of them on other pendous mistake is in failing to take earts.

Anxiety is instability. Fret steals the members into their confidence. for three or four months and they There should be no attempt at secrecy away force. He who dreads tomorrow trembles today. Worry is | weakness. The successful men may be always Members should be kept informed con still lives and has a large membership, cerning plans for the future. Board and from this old hive there have meetings should seldom be held behind vide awake, but they never worry. swarmed out 22 or 23 other swarms or locked doors, but generally should be Fret and fear are like fine sand thrown societies, so the seed-sowing in those into life's delicate mechanism; they cause more than half the friction; they open to any member who is interested; carly days was not lost; and yet, I'felt and members should be asked to take sad as I stood before this audience in steal half the power. the same place where I used to speak

Cheer is strength. Nothing is so well to see so few familiar faces and so done as that which is done heartily, and many strange ones. Those few workbe unbiased by The members must be made to feel that nothing is so heartily done as that ers have passed on and up to their rewhich is done happily. Be happy, is ward, and when I think of myself, I an injunction not impossible of fulfillfeel to compare myself to an old oak ment. Pleasure may be an accident: standing on a hillside torn by cyclones. out happiness comes in definite ways. twisted by winds, battered by hurri-canes and hailstones, and still standing It is the casting out of our foolish fears that we may have room for a few

nd fighting, and fighting! of our common joys. It is the telling our worries to wait until we get petter to wear out than rust out. I had a delightful passage home. The through appreciating our blessings. vaters were quite calm, but even when Take a deep breath, raise your chest. they are rough I am never seasick. lift your eyes from the ground, look up Only think, my table waiter in the steamer, John Knox, was born in Peebles-Peebleshire on the River and think how many things you have for which to be grateful and you will find a smile growing where one may Tweed, where my ancestors came from long have been unknown. almost two hundred years ago.

cial support they give, hold themselves aloof, and lose interest. Next in order Take the right kind of thought-for to take no thought would be sin-but Old World, such as W. T. Stead of the "Review of Reviews," Mr. Loab, an official in the London City Council; Altake the calm, unanxious thought your business, your duties, your diffi-culties, your disappointments, and all thusiasm" and that "Spiritualism is on the decline," where there are just as fred R. Wallace, the great naturalist, many loyal Spiritualists as ever, only the things that once have caused you scientist and Spiritualist, and many other distinguished men and women. I fear and you will find yourself laugh-ing at most of them. In some you will they have become disgusted with the greatly enjoyed my trip down to Wales. see but friends in disguise, and in others puny foes decked out as giants. But begin to dread them, brood over them, look at them with eyes prejudiced with fear, and the least difficulties rise ist societies than there is in this country, and they have taken on what

If I were asked as to what I believed like mountains. In winter some peoto be the greatest blunder that a so-clety could make, I think I should anple worry themselves into malaria over the mosquitoes they may meet next summer.

any other religious meeting. Some-times they have readings or clairvoyant Coming events cast their shadows before; they cast their sunshine, too, tests after the lecture, but generally be-If we look at them aright. As a strong fore the lecture or during the week. They prefer to have the lecture stand man rejoices to run a race, as a young man anticipates with jay the coming upon its merits and leave its influence to upbuild one. A good lecturer may struggle, so does the brave heart face upon an audience. I think it a good tomorrow, not only without fear but plan, because after a lecture to have a

medium occupy half or three-quarters sponsible for a great many of the un-necessary wrinkles on the human face. descriptions are often not recognized. creates an unrest and dissatisfaction Too many have thought it would be im possible to be happy in two worlds, and tests, and so they complain. so, having selected happinesso in the one which they thought would last the longest, they have no choice but to be unhappy in this one. In fact, some seem to suppose that the greater their misery here the more intense; will their bliss be there. If heaven is a to be bought that way certainly many are. get a lecturer who gives efficient and wholly satisfactory service, do not paying, full price for it. Et and you as the Burdens, we all must bearg but they need not break us. Sorrows we all must share; but they need not unmake make a change unless you cannot avoid

us. They will not if we have learned the Teacher's secret of living; he, the If you have no settled speaker, you man of sorrows, was the man who could bequeath to his friends his joy. To him life lost its anxiety, because the chief things of life were not food or raiment, or even social standing, but manhood and unselfishness to men, and speakers have been procured by those' the possibilities of these were as easily

A Trenchant Letter From Dr. J. M. IT IS VIVIDLY PORTRAYED Peebles.

was your noble and worthy self.

ormed a fine society, and that society

I met many splendid people in the

l saw there an old castie, one they say

s 600 years old. It was nearly in ruins

There is much more enthusiasm in

ased me, more of a religious trend.

England and Scotland in the Spiritual-

In fact, they conduct their services like

Well, 'th

England and Scotland.

The Hell of a Gulity Conscience. Dr. H. A. Cross, Chicago, Ill.: My Dear Brother :- You have not for

"I saw on the seashore a holy man a moment thought that I have forgotten you, nor have you thought that I was who had been torn by a tiger. For a length of time he suffered much pain neglecting you, for you know me too well for that, and further, delay is not and was all along offering thanks to the Most High. I asked him: 'Why are you necessarily neglect. During the last two or three weeks of my stay in Eugso grateful?' he answered: 'God praised that I was overtaken by land I was literally burdened with calls liger and not by sin,"-The Gullistan of and callers, requests to lecture in halls Sodi or in private parlors, and I did not have

There are a great many things in the time even to write to my best friends, and among those that I did not write to world [as set forth by Rev. Thomas Gregory in the Chicago Examiner] that are unpleasant, a great many things that are painful, but the only thing we Well, I spent about three months in England, Scotland and Wales, lecturneed really to be afraid of is wronging every Sunday, and generally twice loing. of a Sunday, and sometimes two or

'God be

Nothing really serious can happen to three times per week. If I am popular the man who does right. and if my services are in great demand He may be torn by wild beasts or nowhere else, they certainly are in wild men: he may be called on to endure great physical sufferings; he may I dislike to speak of myself, but thirbe robbed of health and wealth and seven years ago I delivered the first

friends, yes, and life itself; but in ecture (series of lectures on Sunday) wounds and pain and sickness and povever given in Great Britain. There was erty and death there is nothing dishonthen no organization. James Burns, a crable, nothing that affects the real self of a man. young Spiritualist, secured a hall for I lectured every Sunday evening All of these misfortunes have been

borne by human beings with heroic fortitude, oftentimes with a sort of rap ture. The sublimest pages in all history are those that are illumined by the brave, almost glad, fashion in which men and women have met the worst possible mental and physical pain. It is not meant that these things are

leasant, they certainly are not; nor is it meant that we should go out of our way to invite them. All that we mean to say is this: That should they over take us they will not be able to do us any real harm, since they can at most reach only the outer man-the Will and conscience-untouched and

turbed. The only thing that is really able to get at a man and harm him, in the citadel of his being is Sin-the personal, voluntary, deliberate surrender of the will to that which is wrong.

This is what grand old Epictetus meant by saying: "It is not possible hat a man can be disturbed or hindered by any other thing or person than himself. Why do I trouble myself about anything that can happen if I possess greatness of soul?."

Until one harms himself nothing else can harm him; and he cannot harm himself unless he deliberately and voluntarily lends himself to the doing of hat which is wrong.

Take the case of the one-time banker, whose pitiful story is now going the rounds of the newspapers.

Seven years ago, according to his own pathetic confession, this man was ioing a clean business in his little bank and was happy; but one day he delibertely put his hand into the till, took the people's money that had been intrusted o his keeping and ran away.

We know nothing of the man's expeciences prior, to the unfortunate day on which he became a sinner, but we will suppose, for the sake of the argument hat he had known many of the "ills that flesh is heir to." such as sickness pains and aches; the loss of loved ones by death; financial difficulties; ill-treat of an hour in describing spirits, which ment at the hands of his friends, to gether with numerous other trials and tribulations too numerous to mention.

on the part of those who never get But what of it? Those misfortunesf it is a fact that he was called upon to I send you to-day the last copy of the Banner of Light in which you will see endure them—were things that did not nvolve the manhood of the man or the beginning of my locture in London jeopardize the soul's integrity and which was rejected by the Victoria In-stitute and Philosophical Society of peace. He was still a man. He still possessed the self-respect which, no Great Britain, because in the last pormatter what happens, is one's sure reftion of it I treated especially of Spirituge from the storms of life.

ualism. This Philosophical Society is But when he went back on himself. made up of scientific men with a large when he surrendered his will into the sprinkling of clergymen, and the clergy hands of evil-ah. God! then-then his 'kicked." (to use a common phrase) cal trouble began!

about the paper being read, and this So long as one is at neace with him. was almost a godsend, because if it had elf he can stand his ground, no matter been read there before their members now hard pressed he may be; but when and put in their year-book, it would the divinity of one's own soul is insulthave had a comparatively small circula d, when one's own conscience tion, but I was invited to deliver it be aroused against himself-God pity that fore the British Alliance of Sniritualman! ists to an audience of 600, and it was

The banker of whom mention has been made, so soon as he had taken of the money that

RHEUMATISM

DRAWN OUT

3

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By

but into print by the editor of the Lon-don Light, who published 3,000 copies, and sold the evening of my lecture 400 see through the thin veneer of respect-I, for one, know, that I can make a societies that are will wake and quick realized in FREETHOUGHT AND better selection when not influenced by to take advantage of their opportuniriches and prosperity .--- Chicago Tribability that is worn. So the fakes to him, began running madly about the copies, so it will go all over Europe. prosper at the expense of genuine me- the thought of what a friend will think ties, with the result that it is often necearth. He went to Canada, thinking to une. . And so the plans and schemes of men reach Europe with his ill-gotten gains diums because of inharmony and lack of my opposition to him. There never essary to be satisfied with those of me are often defeated LIBERAL PAMPHLETS but the money "burned a hole in his THE SOCIAL EVIL. of co-operation among societies, due to will be a true expression of opinion ex- diocre ability. "Eternal vigilance is My health is good, and I sincerely conscience," and he had to give it up. incompetency on the part of those in cept by secret ballot; and if those in the price of success"-in a Spiritualist hope this hurriedly dictated letter will But the fire still burned, and he roamed wildly on, going to Australia power refuse to accede to a request for society as elsewhere. find yourself and your good wife enjoy-Natural Laws Are Divine, and Are the Incompetent and worse than useless the use of this method they acknowl- It should also be remembered that ing health and happiness. Very cordially yours, These pamphlets were published by Power in This Physical World, That speakers and undeveloped mediums, or ledge that they are afraid it will result the public meeting should be used prin-Mr. Green in the Freethought Magazine and later on to Europe, trying to hide J. M. PEEBLES. Battle Creek, Mich. from himself, trying to find some hole Moves and Shapes All Things. retended mediums, are before the publin their downfall. And if there is any cipally for the presentation of the philand are all by eminent and able writers. into which he could crawl away from lic only because the societies that hire thing we should discourage it is elec- osophy, that it is difficult to give genu Much has been written of late under The price on most of them has been re them are poorly managed. The officers it is built in by acclamation. A diversity of the spirit phenomena under the condi-of the various societies throughout the opinion and a multiplicity of candi-tions that usually prevail in a public the title, "The Social Evil," by a great the outraged conscience that was lashduced. ing him with the scorpion stings of re-Roscoe Conkling. Memorial Oration. number of good people moved by a sin-AN IMPORTANT QUERY. country should endeavor to keep each dates should be encouraged as much as hall, and that the home circle is essen cere desire to reform their fellow men. morse. by Robert G. Ingersoll. Price 3 cents. For seven years the poor fellow enother informed of the identity and possible. I have in mind an instance tially the place for the presentation of movements of those who, because they where the election was made such a of the proof that Spiritualism offers. It Whilst their various articles betray fine sentiment and a desire to improve hu-Thomas Paine. By Robert G. Inger-Who Will Pray for the Bears as the dured the hell of his sin; but unable to stand it any longer, he came back home, soll. Price 3 cents. President Preys on Them? is perhaps well to have the phenomena are frauds, or for other reasons, do not farce that it was nothing short of ludi-Voltaire. An address by Prof. Emile manity, natural law seems to have been back to the people he had wronged. Pingault. Price 3 cents. give satisfactory service. There is a crous. One of the members arose and in our halls, but they should not be preoverlooked. All human law that is in back to the scenes that had known him Abraham Lincoln. His Religion. By Robert N. Reeves. Price 3 cents. aid: "Now, the present officers of this so-for there should always be some philosconflict with natural law cannot stand. vast and growing number of speakers Like our old friend Falstaff, Brothen said: as an honest, happy man, and, giving and so-called mediums now clinging to Natural laws are divine, and are the Bradford of the Illinois Legislature, is himself up, says to the court: "Do what Spiritualism, who are a curse to the ciety have given satisfactory service; I not only "witty himself, but the cause Burns and Whittier. Some of Their ophy presented to make clear the mean power in this physical world that moves ikenesses and Differences. By Prof. and shapes all things. That part of human nature indicated you like with me, I shall be satisfied.' cause; the speakers because of their see no need to make any change; and I ing of the mediumistic truths that are of the wit that there is in other men. move you that the old officers, one and given. Those who care only for the inane and driveling talk, the preposter-Satisfied? Yes! Anything is prefera-Charles G. Brown. Price 5 cents. Witness, for instance, the following, ut ble to the blistering consciousness of Religion in the Republic. By Mrs. ous ideas, the doctrines which they atphenomena, and do not appreciate wellall, be re-elected." as the "Social Evil" is the foundation of tered during a late hunting tour of the M.A. Freeman. Price 5 cents. Rational Worship. A lecture deliv., ered before the Chicago Liberal Societys an evil life. tempt to inculcate that are radically op-This evidently suited the old officials. presented philosophy, are never the the intellectual faculties. Your house President: Never mind about the trouble that posed to every sensible and essential The motion was seconded and put to a ones who take an active interest in or is composed of foundation and super-Prayer for Safety of President During others may make for you-you can bear feaching of Spiritualism: the undevelvote. ganized Spiritualism: and the society structure, and the superstructure can Hunt. that all right: but watch out-watch "Those who are in favor of the brothby Dr. T. B. Gregory of Chicago. Price oped and unauthentic mediums for very which caters more to the phenomena not stand without a foundation to rest "We invoke Thy choicest blessings out for the trouble you may make for much the same reasons, except that er's motion," said the chairman, "will please rise to their feet." upon. In the faculties of the mind of the noblest and most refined ethical cents. than the philosophy will never enjoy Why I Am Not a Christian. By D. D. upon our country at large. Bless the their influence is ever stronger and proyourself by violating your own high the permanent existence of the one that Stedman. Price 8 cents. chief executive of this great nation per-Several arose. Now those who stand opposed to it, manifest in like manner." sense of right! portionately more pernicious. Some teacher of our race will be found on exdepends mostly on sound, well-present-Genesis to Revelation. Free Thought Commentary on the Whole Bible. By sonally and officially, and as he is soon method should be devised to get rid of ed philosophy to maintain its position. amination all the organs found in the to reach 'the happy hunting grounds' on Spiritualism can stand alone. There is no need to embellish its mediumistic ONLY ONE WAY. these hangers on to Spiritualism, and brain of the various animal creature Judge Parish B. Ladd. Price 10 cents, Revelation Under the Microscope of J Evolution. By Prof. Daniel T. Ames, which he has fixed his far-away gaze the only way it can be done is by hav-No one moved. that stand between his being and the and where the wild beasts abound-However the battle is ended, ing a system to withstand them "The motion is carried." lowest animal organism that is animate and philosophic truths with any of the whether these monsters of the mount Though proudly the victor comes perfect and effective as the one by or possesses life. The faculties are di-divided into three classes: The intel-Yet it was not a true expression of ceremonies and superstitions culled With fluttering flags and prancing nags Price 10 cents. ains flee from him in fear or fly at him opinion. There were many present from other religions. There should be which they have gained their present Life and Career of Charles Brad in fury-may he find himself protected by the shield of the Almighty, so that. And echoing roll of drums, Still truth proclaims this motto no servile imitating of churchly rites. lectual or perceptive; the sentiments of who disliked the old officers and disaplaugh. By George Jacob Holyoake, If I may be allowed to offer a sugges-The habiliments and vestures of priestproved of their policy; but there was emotions, and the animal propensities. Price 10 cents. Religion and Science. The "Recond upon his return to his home in peace In letters of living light: tion it seems to me that the N. S. none who desired to take the initiative. craft should not be dragged into Spirit-To the first of these is assigned the an-No question is ever settled Until it is settled right. and safety, like Thy servant David, of should exercise greater caution in deal-Had there been a secret vote it is doubtualism (I have in mind instances where terior portion of the head: the second old, he can testify to the people that ciliation Mania" of Dr. Paul Carus of ing out ordination papers; there should ful if the motion would have carried; this is being done literally) for to do so occupies the middle and upper, while The Open Court. Analyzed and Re-futed by "Corvinus." Price 10 cents. 'the Lord delivered him out of the paw Though the neel of the strong oppressor be a more thorough investigation of the in fact, there is every indication that exposes Spiritualism to ridicule and is character and ability of the applicant. it would not. the posterior region and the cerebellum futed by "Corvinus." Price 10 cents. Free Thought Past, Present and Fu-ture. By Prof. Thaddeus B. Wakeman, With his portrait and life sketch. of the lion and out of the paw of the are assigned to the third and lowest di-May grind the weak in the dust. bear, and let all the people praise Thee, Amen and amen."-Prayer offered by Ours is a modern religion that looks to There are a great many individuals, who are ordained ministers of Spiritual-The persons elected to stand at the vision. The last division constitutes and the voices of fame with one the future, not the past, and what we the foundation of the first and second head of a society should be men of talclaim Chaplain Bradford of the Illinois House ism and no more worthy of the honor nor capable of fulfilling the obligations ent, and well liked by practically, all present should not be emblematic of su- divisions, consequently preceded them May call him great and just, Price 10 cents. The Priest and the Church-What of Representatives in Springfield. III. perstition but of enlightenment. Let and upon this foundation, they were Let those who applaud take warning And keep this motto in sight: who attend. They must not exhibit any it implies, than ---(well, you furnish the simile, I can't-or won't). Was a funnier petition ever sent up Spiritualism be presented ungarnished built, and there they must rest. animosity toward those persons whom Have They Done for the World? By to the "Throne of Heavenly Grace?" Man is composed of many crigans and parts which combined constitutes the No question is ever settled by anything except plain common they dislike, no matter how deserving Judge Parish B. Ladd. Price 15 cents. A professed follower of the meek and Until it is settled right. To be ordained as a Spiritualist minof censure they may be; for there is sense. Johz Tvndall Memorial. Ten short gentle Jesus, asking the "God of love ister should meen that, if a medium, a nothing that will disrupt a society rigid test as to habits and genuineness; quicker than lack of tact on the part of When all the organs and parts The importance of having good music whole. sketches of the life of this great man. Price 10 cents Let those who have failed take courage, to especially watch over and protect needs also to be emphasized. Harsh. of the human anatomy sworks in harone of His creatures while engaged in Though the enemy seemed to have discordant and untrained voices singmony, nature blesses. I : No opart can Cosmology Against Theology. By Vindex. Price 10 cents. if a lecturer, a thorough investigation those in charge. They must, withal, be the "sport" of shooting to death others as to character and ability, has been. ing to the accompaniment of a parody rest, all must work, and if wooking out firm, and see that the wishes of a few Though his ranks are strong, if in the of His creatures, is so monumentally inpassed. At present, as every observon music on a piano or organ out of tune of harmony the whole obystem is de-Church and State. The Bible in the Public Schools. The New American Party. A Criticism by "Jefferson." obstreperous individuals do not pre wrong The battle is not yet done: consistent as to be positively mirth-pro can very easily destroy any favorable impression made by an able lecture. A ing Spiritualist knows, it means far less vail when the silent, undemonstrative ranged and produces misery, whech and voking. destruction. Among the symptoms are than this. The N. S. A. has done and majority stands opposed to them. Ev-When I read Brother Bradford's invo-cation I said to myself. "Who now will Party. A Cri Price 10 cents. For sure as the morning follows is doing good work—indispensable ery suggestion from members or others meeting never seems complete and sat-work—and this little word of criticism should be kindly received and given isfactory unless there is music and of a is not offered in a hostile mood; 1 careful attention, and the free expres- high quality. The officers of some of nervous prostration, softening, of the The darkest hour of night, Standing Up for Jesus; or What the Editor of the Freethinkers' Magazine brain, a squeaking and rasping: voice, heart failure and a gineral if breaking pray for the bears, deer and mountain No question is ever settled Until it is settled right. speak as a staunch friend of the Na-tional Association; but I see danger in and the failure to give attention to such fit consider the importance with which ions?" Thinks of Jesus. Price 3 cents. "Why An Expurgated Bible?" down of the physical powerssincluding -British Weekly. Brother Bradford calls them "mon-sters of the mountains." I have been loss of memory. Nature's laws are inthe lack of adequate restrictions to suggestions and complaints as are pre-maintain a high degree of efficiency sented, or to make the members feel the better class of churches. Certain Rev. E. H. Keens. Price 3 cents. Progress of Evolutionary Thought. exorable, for every disobedience she in wondering what they would call Bro. licts a sure penalty. "Now sto reform to other creatures, but they do it in or-Bradford-if they could put their opinit is that a stronger effort should mankind by sentimentiyou must elimider that they may live, and never for The opening address before the among our workers and would urge that their advice is desired and apprethat greater care be exercised in this clated—in other words, the desire of a made to have creditable music at our respect. It is better to make but few few selfconceited leaders to control and meetings. Care should also be taken in ion into speech or print! ress of Evolutionists, held in Chicago, nate the animal from the spiritual. Can mere sport. Surely, the theological biped would It would do Brother Bradford no H. H. BLANCHARD. Sept. 28, 29 and 30, 1893. By B. F. Unyou do it?: not strike them as being a very beauti-ful creature, praying, as he is, that Janesville, Wis. harm to make just one more prayer, and I would suggest something like the derwood, the chairman. Price 3 cents. ordinations, and be sure of a high order do as they please regardless of the regard to the sentiments thus ex-Christianity; its Impeachment and Decadence, Also Demands of Liberal-ism. By Dr. F. E. Abbot and Prof. T. pressed. There is plenty of good music 5.91 of excellence, than have several times wishes of the majority-is one of the those who are destroving them without as many, the greater share of whom principal reasons why some Spiritualexpressing the truths we advocate, and "In the World Celestial," by Dr. T. A. following: cause, and just for the fun of the thing the use of orthodox hymns promulgat-"O Lord, we beseech Thee to make Bland. Interesting, instructive and beipful; Spiritually uplifting. Cloth ist meetings are so illy supported. The may be given Heaven's protection while Thy servant, and all men, more merci-ful in their feeling toward every living B. Wakeman. Price's cents. Myth of the Great Deluge. By James ing orthodox errors is entirely unjustifielection of officers who are domineering There are very few Spiritualists who about their bloody business! realize that the primary cause of in- and not amenable to reason will result able in a Spiritualist meeting. bound: price \$1. The "monsters of the mountains" are "The Spiritual Significance, or, Death an Event in Life." By Lilian Whit-M. McCann. Price 15 cents. The Evolution of the Devil. By competency and mismanagement in in the failure or disruption of any so-GEORGE B. FERRIS. thing. Grand Rapids, Mich. not troubling Brother Bradford, or the "Cleanse our hearts, we pray Thee, of their local societies is their own negli- clety, no matter how prosperous it may man for whom he is praying. Henry Frank. Price 20 cents. Prayer; Its Uselessness and Unscien-(To be continued.) sg. One of Miss Whiting's most sugthe murderous instinct-of the brutal gence; yet that such is the case a mere be. It is true that they kill things some-times, but they do it only when they are gestivo, intensely interesting, spiritual desire to kill things. If the wishes of the members are dissuperficial consideration of the question books. It is laden with rich, thought Mi spirituality. Price 31. "An infamous Dynamite Roman Cath-olic Conspiracy Detected and Exposed," "Open our eyes, O thou loving One, tific Assumption. By Henry M. Taber. regarded, if speakers are engaged who Before you criticise the "Right Generation the Key to the Kingdom of Heaven on Earth." By ungry. Murder is with them a grim neces o the beautiful truth that the beasts of Price 10 cents. acts of the officials of your society con- are distasteful to the majority. If objec-Liberalized Christianity. By Henry acts of the onichts of your society court at e distribution of the majority it objects. Ringhom of the value of the majority it objects in the majority it objects in the majority it objects in the majority it objects. The majority is the majority it objects in the he field, and even the monsters of the sity. They never deliberately leave their dens and stalk forth to kill things mountains; have some righs that we hu-M. Taber. Price 5 cents. "Romanism Exposed." Two pamphlets by Rev. J. G. White, author of Startling The Republic in Danger. By Henry man beings are bound to respect, just for the fun that there may be in the M. Taber. Price 10 cents. "Amen and amen." Facta. Price 10 centa each, ur two for bloody business. In Place of Christianity. By Henry -Rev. Thos. B. Gregory in Chicago within half a score of miles, and you this, I will venture to say, is the cause Cloth, 75 cents; leatherette, 60 cents, With fang and claw they cause pain. 15 contr. M. Taber. Price 10 cents. Examiner. 14 August - Carlos Astronomica - Astronomica -Contraction of the second second second

Trenchant Analysis.

of the existence of several societies in Spiritualism as an Organic Movement Carefully Analyzed, Its Errors Pointed out, and Methods Given Whereby It Can Advance to a Higher plane of Spirituality and Usefulness.

A

If frankness is a virtue, and "The have not become a member of it, I truth at all hazards" a good motto, I want you to lay down this paper and know the reader will pardon me if in read no further until your name is this article I am a little more frank placed upon the roll and your shoulder than usual and tell some facts that are to the wheel. If you claim to be a Spir-not altogether agreeable and cheering, itualist and yet fail to give organi. ed than several of the opposite kind. theme is one that is seldom given Spiritualism your support, one of three much thought by the lay Spiritualist; things is true; either conditions be-and it pains me to say that from a your control prevent you from somewhat limited experience I am of carrying out your wishes, or you do not the opinion that among the officers of understand your duty, or else you are some Spiritualist societies there is also not what you pretend to be). a woeful ignorance and lack of agree. There are a great many citizens of

ment concerning the fundamental prin-this country who seldom if ever cast ciples of successful organization and their vote when election day comes spiritualist meeting, a conducting a around, yet they spend a goodly por-spiritualist meeting,

Spiritualist meeting, If the conditions I see fit to call at party happens to be in power. They tention to are unpleasant and painful to remind me of a certain class of Spirit cerning plans for the future. Board some, I offer no apolgy in presenting ualists who rarely vote when they them for your consideration. They are have the opportunity, yet who are con-just as disagreeable when endured in tinually finding fault with the way in silence as when we discuss them openly which the meetings are managed. And merely to vote is not enough. and counsel one with another. And as You need to discriminate; to weigh ings and make any suggestions or critifor laying bare the sore spots of error and inharmony that afflict Spiritualism, carefully the merits and demerits of cisms or complaints that they see fit. why, that must necessarily be done beeach candidate; to be unbiased by fore we can apply the antiseptic and friendships, and uninfluenced by the curative ointment of knowledge, and preferences of others; to be firm, alestore again to harmony and health. beit open to reason, to discard from parts of the society, that their wishes Anticipating a possible objection, I mind every consideration but that of will be respected, that their co-operarestore again to harmony and health. wish to remark that this subject is not securing the best possible person for tion is desired, their support apprecione that is of interest only to a narrow each place. Above all, let me empha- ated. circle of readers, but is instead one that size the need of not letting friendship should appeal to every thinking Spirit stand in the way of impartial judgment. ualist. Now alone officers and pros. If you think your personal friends are without consulting with the members pective officers of societies should give able, all right; but before you try to we are generally furnished sooner or attention to this topic, but the members put anyone in office you should be quite later with another lilustration of the certain that they possess executive fact that it is only a short step from who help place the officers in power must have a working knowledge of the ability. Don't forget that suave and self-sufficiency to self-concelt. Attendagreeable ways do not always imply a ants begin to feel that the society cares question, that they may be able to sequestion, that they may be able to se agreeable ways do not always imply a noting for their that the society dates not find the society dates and that the society dates and that the guestion of the proper management of societies receive considered and the society and the society dates eration and be correctly solved, if or be a little more painstaking, if they ganized Spiritualism is to endure and were more independent in thought and the decline," prosper and remain a potent factor in action, having opinions and not afraid many loyal Spiritualists as ever, only the advancement of truth and right and it ovoice them fearlessly, and above all, they have become disgusted with the the advancement of truth and right and to voice them fearlessly, and above all,

the progress of humanity. So saying, let me without more add be unmoved by prejudice, there would things are more congenial. If leaders plunge at once into the heart of the bea better class of officers at the heads would try less to please themselves, subject by calling attention to some sig- of our societies, with the consequence nificant words in the last annual report that organized Spiritualism would be in there would be no semblance of a deof Harrison D. Barrett, president of the stead be flourishing and rapidly gaining If I were asked as to what I believed N. S. A., as follows: stead be flourishing and rapidly gaining

'In some communities public interest ground. in Spiritualism has decreased to an stood that any criticism I may make of swer that it is the failure to provide lecmanagement of local meetings, or to the management of societies or the turers of high average ability, and the the exposure of some arrant counter-feiter of mediumship * * Indifference icism of those who by lack of interest has crept in, and it has seemed next to or of discrimination helped place the in these points. It is a great deal impossible to bring home to the hearts presiding officers in power. of our people any sense of the obliga-tions they are under to their religion, or to organization in Spiritualism * * in-is desired. I wish to register a protest or more and bulld up a society so that decision, self-satisfaction and kindred against all those methods meant to it is prospering and enjoying a large at-ills have crept into our ranks and have take the place of the secret ballot. If tendance. A speaker then may be hired suddenly made themselves felt in the you east your vote by upraised hand, who has little or no ability, and in one local and state organizations, also in regard to the movement as a whole."

ard to the movement as a whole." to be counted for or against a certain from a year of able labor may be swept Practically all these evils of which candidate-methods frequently practically and the second dwindles, the Mr. Barrett complains are "owing to ticed-you do not always feel disposed society suffers financially, and though improper management of local meet to express your inmost thoughts. The another first-class speaker then be ings," even to a large extent, the wide same arguments that make the secret hired, the work of upbuilding must bespread and derogatory work of the ballot desirable at a general election gin again from the bottom, and months frauds. The only reason that the prove the necessity for it at an elec- may lengthen into years before the lost tricksters have gained such a strong tion of officers for a Spiritualist society, ground is regained, if ever it can be re-and almost impregnable position is be-cause there has been a lack of intelli-friend of yours desires a certain office, get a lecturer who gives efficient and gent co-operation among true advo cates of the cause and especially among the officers of the different societies that there are others present better the officers of the different societies that there are others present better the officers of the different societies that there are others present better the officers of the different societies that there are others present better the officers of the different societies that there are others present better the officers of the different societies that there are others present better the officers of the different societies that there are others present better the officers of the different societies that there are others present better the different societies the different societies the difference of the differen throughout the country. There has been qualified to give efficient service. If able to fill the vacancy. a lack of discrimination between fraud-you had to vote openly you would not If you have no settled lack of discrimination between fraud-lack of discrimination between fraud-line and genuine mediumship. Often wish to offend by voting against your should see that those you want to serve those who are in league with the trick- acquaintance. Given a chance to vote you are engaged at least six months or sters are employed in preference to without subjecting yourself to the gaze a year ahead. It is thus possible to se genuine workers, because their ways of all those present, and you would be cure high grade talent, while to delay are affectedly sincere and conscien-tious and so many, many of those in po-for the best man, without considering a general rule, that the better class of

sition to foil their plans are unable to the claims of friendship. respectveneer (now, that

GOSPEL OF GOOD CHEER. A Sermon That Strikes a Responsive Key-Note,

- n: lini "Be not anxious for your life."-Luke xii., 22.

a city capable of properly supporting only half as many. It is true that two or three societies, working harmoni-The great Teacher does not say that ve are not to be thoughtful, of proviously together, often may do more efdent; but he insists that no event can fective work than if they were com-bined into one; but where one society be provided for by anxiety, by fretting over it before it comes. Half the peois pitted against another and ill-feeling ple on our streets lookias though life exists between them as is often the case, I cannot help wondering if it were not better that they lay aside I petty differences, and while not amalwas a sorry business. It is hard to find a good looking man or woman it Worry is the cause of their woe begone ap-pearance. Worry makes the winkles; gamating, at least work together har worry cuts the deep, indown-glancing moniously. One prosperous, energetic lines on the face: worracis the worst harmonious society may do more good lisease of our modern times.

Care is contagious; it is hard work being cheerful at a funeral, and it is a. If there is anywhere on earth a scene calculated to bring tears to the eyes of good deal harder to keep the frown from your face when you are in the throng of the worry-worn ones. Yet, we have no right to be dispensers of angels, it is the existence of an improperly managed, poorly attended soclety where under proper management there might be built a society that gloom; no matter how heavy our loads would be a credit to Spiritualism and a may seem to be we have no right to benefit to the city in which it is located. Where those in charge make a stuthrow their burden on others nor even to cast the shadow of them on other pendous mistake is in failing to take bearts.

Anxiety is instability. Fret steals away force. He who dreads tomorrow the members into their confidence. There should be no attempt at secrecy. Members should be kept informed con rembles today. Worry is | weakness. The successful men may be always meetings should seldom be held behind wide awake, but they never worry. locked doors, but generally should be Fret and fear are like fine sand thrown open to any member who is interested; into life's delicate mechanism; they and members should be asked to take cause more than half the friction; they an active interest in the board meetsteal half the power.

Cheer is strength. Nothing is so well done as that which is done heartily, and nothing is so heartily done as that which is done happily. Be happy, is The members must be made to feel that they are not mere nonentities, but that an injunction not impossible of fulfillthey are integral and indispensable ment. Pleasure may be an accident; hut happiness comes in definite ways. It is the casting out of our foolish fears that we may have room for a few

Where the officers arrogate to themof our common joys. It is the telling our worries to wait until we get selves to right to make their plans appreciating our blessings. through Take a deep breath, raise your chest, lift your eyes from the ground, look up and think how many things you have for which to be grateful and you will find a smile growing where one may long have been unknown.

Take the right kind of thought-for to take no thought would be sin-but take the calm, unanxious thought of thusiasm" and that "Spiritualism is on your business, your duties, your diffiwhere there are just as culties, your disappointments, and all the things that once have caused you fear and you will find yourself laughing at most of them. In some you will see but friends in disguise, and in others puny foes decked out as giants. and more to please their constituents. But begin to dread them, brood over them, look at them with eyes prejudiced with fear, and the least difficulties rise

like mountains. In winter some peoto be the greatest blunder that a sople worry themselves into malaria over the mosquitoes they may meet next summer.

Coming events cast their shadows before; they cast their isunshine, too, following of a speaker who is eloquent and logical by another who is deficient if we look at them aright. As a strong man rejoices to run a race, as a young easier to tear down a society than it is man anticipates. with joy thei coming struggle, so does the brave heart face tomorrow, not only without fear but even with gladness.

Mistaken ideas of religion bare responsible for a great many of the un-necessary wrinkles on the human face. Too many have thought it would be impossible to be happy in two worlds, and so, having selected happiness in the one which they thought would last the longest, they have no choice but to be unhappy in this one. In fact, some seem to suppose that the greater their misery here the more intense will their bliss be there. If heaven is a to be bought that way certainly mapy are Burdens we all must bears but they need not break us. Sorrows we all must share; but they need not unmake They will not if we have learned

the Teacher's secret of living: he, the man of sorrows, was the man who could bequeath to his friends his joy. To him life lost its anxiety, because the cure high grade talent, while to delay chief things of life were not food or raiment, or even social standing, but manhood and unselfishness to men, and the possibilities of these were as easily don Light, who published 3,000 copies, don Light, who p speakers have been procured by those societies that are wide-awake and quick realized in need and adversity as in

. .

A Trenchant Letter From Dr. J. M. Peebles.

doing,

the man who does right.

He may be torn by wild beasts

the brave, almost glad, fashion in which

It is not meant that these things are

The only thing that is really able to

voluntary, deliberate surrender of the

possess greatness of soul?." Until one harms himself nothing else

that which is wrong. Take the case of the one-time banker,

whose pitiful story is now going the rounds of the newspapers.

doing a clean business in his little bank

and was happy: but one day he deliber-

ately put his hand into the till, took the

We know nothing of the man's expe-

riences prior to the unfortunate day on

which he became a sinner, but we will

suppose, for the sake of the argument.

that he had known many of the "ills

that flesh is heir to," such as sickness, pains and aches; the loss of loved ones

by death; financial difficulties; ill-treat

ment at the hands of his friends, to

ether with numerous other trials and

But when he went back on himself.

vhen he surrendered his will into the

So long as one is at peace with him-

self he can stand his ground, no matter

into which he could crawl away from

the outraged conscience that was lash-

ing him with the scorpion stings of re-

For seven years the poor fellow en-

dured the hell of his sin; but unable to

stand it any longer, he came back home,

back to the people he had wronged,

back to the scenes that had known him

himself up, says to the court: "Do what you like with me, I shall be satisfied."

as an honest, happy man, and, giving

Satisfied? Yes! Anything is prefera-

ONLY ONE WAY.

With fluttering flags and prancing nags

Though the heel of the strong oppressor

May grind the weak in the dust.

and the voices of fame with one

Let those who applaud take warning And keep this motto in sight:

et those who have failed take courage,

Though the enemy seemed to have

Though his ranks are strong, if in the

to other creatures, but they do it in or-

der that they may live, and never for

It would do Brother Bradford no

harm to make just one more prayer, and I would suggest something like the

"Cleanse our hearts, we pray Thee, of

-British Weekly.

May call him great and just,

o question is ever settled

Until it is settled right.

wrong The battle is not yet done:

.Though proudly the victor comes

However the battle is ended,

And echoing roll of drums,

In letters of living light:

No question is ever settled

Until it is settled right.

claim

mere sport.

following:

desire to kill things.

"Amen and amen."

thing

Still truth proclaims this motto

Those misfortunes-

tribulations too numerous to mention.

ige from the storms of life.

people's money that had been intrusted

to his keeping and ran away.

But what of it?

cal trouble began!

morse.

Seven years ago, according to his

undis

Conscience—untouched and

Dr. H. A. Cross, Chicago, Ill.:

My Dear Brother:-You have not for a moment thought that I have forgotten you, nor have you thought that I was neglecting you, for you know me too well for that, and further, delay is not necessarily neglect. During the last so grateful?' he answered: 'God wo or three weeks of my stay in England I was literally burdened with calls and callers, requests to lecture in halls or in private parlors, and I did not have There are a great many things in the time even to write to my best friends world [as set forth by Rev. Thomas Gregory in the Chicago Examiner] that and among those that I did not write to

was your noble and worthy self. Well, I spent about three months in England, Scotland and Wales, lecturing every Sunday, and generally twice of a Sunday, and sometimes two or three times per week. If I am popular. and if my services are in great demand nowhere else, they certainly are in England and Scotland.

I dislike to speak of myself, but thir y seven years ago I delivered the first lecture (series of lectures on Sunday) ever given in Great Britain. There was then no organization. James Burns, a young Spiritualist, secured a hall for me. I lectured every Sunday evening for three or four months and they borne by human beings with heroic for-titude, oftentimes with a sort of rapformed a fine society, and that society still lives and has a large membership, ture. The sublimest pages in all his and from this old hive there have tory are those that are illumined by swarmed out 22 or 23 other swarms of societies, so the seed-sowing in those men and women have met the worst early days was not lost; and yet, I'felt possible mental and physical pain. sad as I stood before this audience in the same place where I used to speak, to see so few familiar faces and so it meant that we should go out of our way to invite them. All that we mean many strange ones. Those few workers have passed on and up to their reto say is this: That should they over-take us they will not be able to do us ward, and when I think of myself, I feel to compare myself to an old oak standing on a hillside torn by cyclones, any real harm, since they can at most reach only the outer man-the Will and twisted by winds, battered canes and hailstones, and still standing turbed. and fighting, and fighting! Well, 'tis better to wear out than rust out.

get at a man and harm him, in the cita-del of his being is Sin-the personal, I had a delightful passage home. The waters were quite calm, but even when they are rough I am never seasick. will to that which is wrong. This is what grand old Epictetus Only think, my table waiter in the steamer, John Knox, was born in Peebles--Peebleshire on the River meant by saying: "It is not possible that a man can be disturbed or hin-Tweed, where my ancestors came from dered by any other thing or person than himself. Why do I trouble myself

almost two hundred years ago. I met many splendid people in the Old World, such as W. T. Stead of the "Review of Reviews," Mr. Loab, an effected in the Local and the state of the about anything that can happen if I official in the London City Council; Alcan harm him; and he cannot harm himself unless he deliberately and volfred R. Wallace, the great naturalist scientist and Spiritualist, and many untarily lends himself to the doing of other distinguished men and women. greatly enjoyed my trip down to Wales. I saw there an old castie, one they say s 600 years old. It was nearly in ruins There is much more enthusiasm in England and Scotland in the Spiritual ist societies than there is in this coun try, and they have taken on what pleased me, more of a religious trend. In fact, they conduct their services like any other religious meeting. Some-times they have readings or clairvoyant tests after the lecture, but generally be fore the lecture or during the week They prefer to have the lecture stand upon its merits and leave its influence upon an audience. I think it a good plan, because after a lecture to have a medium occupy half or three-quarters of an hour in describing spirits, which descriptions are often not recognized, creates an unrest and dissatisfaction on the part of those who never get

tests, and so they complain. if it is a fact that he was called upon to endure them—were things that did not I send you to-day the last copy of the Banner of Light in which you will see involve the manhood of the man or the beginning of my lecture in London jeopafdize the soul's integrity and which was rejected by the Victoria Inpeace. He was still a man. He still stitute and Philosophical Society of Great Britain, because in the last pormatter what happens, is one's sure reftion of it I treated especially of Spiritualism. This Philosophical Society is made up of scientific men with a large sprinkling of clergymen, and the clergy "klcked," (to use a common phrase) hands of evil-ah, God! then-then his about the paper being read, and this was almost a godsend, because if it had been read there before their members how hard pressed he may be; but when and put in their year-book, it would the divinity of one's own soul is insulthave had a comparatively small circulaed, when one's own conscience tion, but I was invited to deliver it bearoused against himself-God pity that fore the British Alliance of Spiritualman! ists to an audience of 600, and it was

IT IS VIVIDLY PORTRAYED The Hell of a Guilty Conscience.

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Through the Foot-Pores and was all along offering thanks to the Most High. I asked him: 'Why are you New External Remedy Discovered be Which Takes Advantage of Sumpraised that I was overtaken by the tiger and not by sin."—The Gullistan of Sodi. mer Heat to Rid the System of Pain-Causing Acids. We

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3

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ing. You can see that this offer would ruin us if the Drafts didn't cure. Summer is the best time to purify the system. The steady heat increases the expulsion of uric acid through the pores; and the Drafts absorb it rapidly through the largest pores in the body, curing Rheumatism to stay cured, for remove the cause. Send your they leasant, they certainly are not; nor is name to Magic Foot Draft Co., X08 Oliver Bldg., Jackson, Mich. A valuable illustrated book on Rheumatism comes free with the Drafts. Write to-day.

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cents. The Spiritual Songster. A small booklet with words only, adapted to congregational singing and circles, etc. Price, 10 cents; \$6 per hundred. Postage, 50 cents.

The banker of whom mention has been made, so soon as he had, taken hold of the money that did not belong

are unpleasant, a great many things that are painful, but the only thing we need really to be afraid of is wrong-Nothing really serious can happen to wild men; he may be called on to endure great physical sufferings; he may when they come and then if you are fully satis-fied with the with the be robbed of health and wealth and friends, yes, and life itself; but in fied with the rewounds and pain and sickness and pov MAGIC MAGIC lief they give you, send us One Dollar. If not, they cost you notherty and death there is nothing dishoncrable, nothing that affects the real solf of a man. All of these misfortunes have been

ability that is worn. So the fakes better selection when not influenced by to take advantage of their opportuni- riches and prosperity .-- Chicago Tribprosper at the expense of genuine me the thought of what a friend will think ties, with the result that it is often nec-diums because of inharmony and lack of my opposition to him. There never essary to be satisfied with those of meof co-operation among societies, due to will be a true expression of opinion exincompetency on the part of those in cept by secret ballot; and if those in the price of success"-in a Spiritualist power refuse to accede to a request for the use of this method they acknowl- It should also be remembered that control.

Incompetent and worse than useless the use of this method they acknowlspeakers and undeveloped mediums, or edge that they are afraid it will result the public meeting should be used prinpretended mediums, are before the pub-lic only because the societies that hire thing we should discourage it is elec-osophy, that it is difficult to give genuthem are poorly managed. The officers ion by acclamation. A diversity of the spirit phenomena under the condi-of the various societies throughout the opinion and a multiplicity of candi-tions that usually prevail in a public country should endeavor to keep each dates should be encouraged as much as ball, and that the home circle is essenormed of the identity and possible. I have in mind an instance tially the place for the presentation of movements of those who, because they where the election was made such a of the proof that Spiritualism offers. It are frauds, or for other reasons, do not farce that it was nothing short of ludi-give satisfactory service. There is a crous. One of the members arose and in our halls, but they should not be presented to the exclusion of other work. vast and growing number of speakers said:

The persons elected to stand at the

head of a society should be men of tal-

animosity toward those persons whom

and so-called mediums now clinging to "Now, the present officers of this so for there should always be some philos Spiritualism, who are a curse to the ciety have given satisfactory service; I ophy presented to make clear the mean cause; the speakers because of their see no need to make any change; and I ing of the mediumistic truths that are inane and driveling talk, the preposter- move you that the old officers, one and given. Those who care only for the ous ideas, the doctrines which they at-tempt to inculcate that are radically opall, be re-elected." phenomena, and do not appreciate well-

This evidently suited the old officials. posed to every sensible and essential The motion was seconded and put to a teaching of Spiritualism: the undevel- vote.

oped and unauthentic mediums for very ""Those who are in favor of the brothmuch the same reasons. except that er's motion," said the chairman, "will their influence is ever stronger and proplease rise to their feet." portionately more pernicious. Some Several arose. Now those who stand opposed to it, method should be devised to get rid of manifest in like manner." these hangers on to Spiritualism, and the only way it can be done is by hav-No one moved. ing a system to withstand them "The motion is carried." perfect and effective as the one by which they have gained their present opinion. There were many present from other religions. There should be

other

hold on the cause. If I may be allowed to offer a suggestion it seems to me that the N. S. Ā. should exercise greater caution in deal- | Had there been a secret vote it is doubt-| ualism (I have in mind instances where ing out ordination papers; there should a more thorough investigation of the in fact, there is every indication that exposes Spiritualism to ridicule and is character and ability of the applicant. it would not.

There are a great many individuals, who are ordained ministers of Spiritualism and no. more worthy of the honor ent, and well liked by practically, all who attend. They must not exhibit any nor capable of fulfilling the obligations. it implies, than --- (well, you furnish the simile, I can't-or won't).

they dislike, no matter how deserving To be ordained as a Spiritualist min-ister should mean that, if a medium, a nothing that will disrupt a society rigid test as to habits and genuineness: quicker than lack of tact on the part of if a lecturer, a thorough investigation those in charge. They must, withal, be discordant and untrained voices sing as to character and ability, has been firm, and see that the wishes of a few passed. At present, as every observ- obstreperous individuals do not preing Spiritualist knows, it means far less vail when the silent, undemonstrative than this. The N. S. A. has done and is doing good work—indispensable ery suggestion from members or others and this little word of criticism should be kindly received and given is not offered in a hostile mood; 1 careful attention, and the free expresspeak as a staunch friend of the Na-tional Association; but I see danger in and the failure to give attention to such the lack of adequate restrictions to suggestions and complaints as are pre-

maintain a high degree of efficiency sented, or to make the members feel the better class of churches. Certain among our workers and would urge that their advice is desired and appre- it is that a stronger effort should be that greater care be exercised in this clated-in other words, the desire of a made to have creditable music at our respect. It is better to make but few selfconceited leaders to control and meetings. Care should also be taken in you do it? ordinations, and be sure of a high order do as they please regardless of the regard to the sentiments thus ex-of excellence, than have several times wishes of the majority—is one of the pressed. There is plenty of good music

as many, the greater share of whom principal reasons why some Spiritualare not competent. There are very few Spiritualists who election of officers who are domineering realize that the primary cause of in- and not amenable to reason will result

competency and mismanagement in in the failure or disruption of any sotheir local societies is their own negli- clety, no matter how prosperous it may gence; yet that such is the case a mere be.

superficial consideration of the question | If the wishes of the members are diswill show. Before you criticise the regarded, if speakers are engaged who acts of the officials of your society con- are distasteful to the majority. if objecsider who placed them in office. (1 am tions are overruled, the consequent dis. Dr. M. E. Conger. An appeal to rehson now assuming that you reside within satisfaction may be expected to end in and man's highest aspirations. A plea now assuming that you bester and are the withdrawal of support and possibly for justice and equality in all the relamember of it; for if there is a society the starting of another society. And tions of life between men and homer within half a score of miles, and you this, I will venture to say, is the cause Glots, 75 cents; leatheretts, 50 cents,

une. THE SOCIAL EVIL. diocre ability, "Eternal vigilance is

> Natural Laws Are Divine, and Are the Power in This Physical World, That

Moves and Shapes All Things. .Much has been written of late under the title, "The Social Evil," by a grea number of good people moved by a sin cere desire to' reform their fellow men Whilst their various articles betray fine sentiment and a desire to improve hu manity, natural law seems to have been overlooked. All human law that is in conflict with natural law cannot stand Natural laws are divine; and are the power in this physical world that moves and shapes all things.

That part of human nature indicated as the "Social Evil" is the foundation of presented philosophy, are never the the intellectual faculties. Your house ones who take an active interest in oris composed of foundation -and superstructure, and the superstructure can ganized Spiritualism; and the society which caters more to the phenomena than the philosophy will never enjoy not stand without a foundation to rest upon. In the faculties of the mind of the permanent existence of the one that the nohlest and most refined ethical depends mostly on sound, well-present-ed philosophy to maintain its position. teacher of our race will be found on ex amination all the organs found in the There brain of the various animal creatures that stand between his being and the lowest animal organism that is animate is no need to embellish its mediumistic and philosophic truths with any of the possesses life. The faculties are didivided into three classes: The intelwho disliked the old officers and disap-proved of their policy; but there was The habiliments and vestures of priest lectual or perceptive; the sentiments or emotions, and the animal propensities. none who desired to take the initiative. craft should not be dragged into Spirit-To the first of these is assigned the anterior portion of the head; the second occupies the middle and upper, while ful if the motion would have carried; this is being done literally) for to do so the posterior region and the cerebellum ruinous to the society that attempts it. are assigned to the third and lowest di-Ourrs is a modern religion that looks to vision. The last division constitutes the future, not the past, and what we the foundation of the fast and second present should not be emblematic of sudivisions, consequently preceded them nerstition but of enlightenment. Let and upon this foundation they were Spiritualism be presented ungarnished built, and there they must rest. by anything except plain common Man is composed of many organs and parts which combined constitutes the

whole. When all the organs and parts of the human anatomy sworks in harmony, nature blesses. ; No opart: can rest, all must work, and if working out of harmony the whole olsystem is decan very easily destroy any favorable ranged and produces misery, wreck and impression made by an able lecture. A destruction. Among the symptoms are meeting never seems complete and sat-isfactory unless there is music and of a nervous prostration, softening) of the brain, a squeaking and rasping voice. high quality. The officers of some of heart failure and a ginerabil breaking down of the physical powerssincluding loss of memory. Nature's laws are infit consider the importance with which this part of the program is regarded in exorable, for every disobedience she in flicts a sure penalty, "Now reto reform mankind by sentimentiyou must eliminate the animal from the spiritual. Can H. H. BLANCHARD.

Jancsville, Wis.

expressing the truths we advocate, and "In the World Celestial," by Dr. T. A. ist meetings are so illy supported. The the use of orthodox hymns promulgat-Bland. Interesting, instructive and helpful; Spiritually uplifting. Cloth ing orthodox errors is entirely unjustifibound: price \$1.

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copies, so it will go all over Europe. And so the plans and schemes of men reach Europe with his ill-gotten gains, are often defeated. but the money "burned a hole in his

My health is good, and I sincerely conscience," and he had to give it up. hope this hurriedly dictated letter will But the fire still burned, and he roamed wildly on, going to Australia find yourself and your good wife enjoying health and happines and later on to Europe, trying to hide from himself, trying to find some hole

Very cordially yours. J. M. PEEBLES. Battle Creek, Mich.

AN IMPORTANT QUERY.

Who Will Pray for the Bears as the President Preys on Them?

Like our old friend Falstaff, Brother

Bradford of the Illinois Legislature, is not only "witty himself, but the cause f the wit that there is in other men. Witness, for instance, the following, utble to the blistering consciousness of tered during a late hunting tour of the an evil life. President:

Prayer for Safety of President During Hunt.

"We invoke Thy choicest blessings upon our country at large. Bless the out for the trouble you may make for yourself by violating your own high chief executive of this great nation persense of right!

sonally and officially, and as he is soon to reach 'the happy hunting grounds' on which he has fixed his far-away gaze and where the wild beasts aboundwhether these monsters of the mountains flee from him in fear or fly at him in fury-may he find himself protected by the shield of the Aimighty, so that, upon his return to his home in peace and safety, like Thy servant David, of old, he can testify to the people that the Lord delivered him out of the paw of the lion and out of the paw of the ear, and let all the people praise Thee. Amen and amen."-Praver offered by Chaplain Bradford of the Illinois House of Representativés in Springfield. Ill. Was a funnier petition ever sent up

to the "Throne of Heavenly Grace?" A professed follower of the meek and gentle Jesus, asking the "God of love" to especially watch over and protect one of His creatures while engaged in the "sport" of shooting to death others of His creatures, is so monumentally inconsistent as to be positively mirth-provoking.

For sure as the morning follows When I read Brother Bradford's invo-The darkest hour of night, cation I said to myself. "Who now will pray for the bears, deer and mountain No question is ever settled Until it is settled right. lions?"

Brother Bradford calls them "monsters of the mountains." I have been wondering what they would call Bro. Bradford-if they could put their opinion into sneech or print!

Surely, the theological biped would not strike them as being a very beauti-ful creature, praying, as he is, that those who are destroying them without cause, and just for the fun of the thing, may be given Heaven's protection while about their bloody business!

Thy servant, and all men, more merci-ful in their feeling toward every living The "monsters of the mountains" are not troubling Brother Bradford, or the man for whom he is praying.

It is true that they kill things some-times, but they do it only when they are ungry.

Murder is with them a grim necessity. They never deliterately leave their dens and stalk forth to kill things just for the fun that there may be in the bloody business.

With fang and claw they cause pain

to him, began running madly about the earth. He went to Canada, thinking to LIBERAL PAMPHLETS

These pamphlets were published by Mr. Green in the Freethought Magazine and are all by eminent and able writers. The price on most of them has been reduced.

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cliation Mania" of Dr. Paul Carus of The Open Court. Analyzed and Re-futed by "Corvinus." Price 10 cents.

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to the beautiful truth that the beasts of the field, and even the monsters of the Price 10 cents. Liberalized Christianity. By Henry mountains; have some righs that we hu-M. Taber. Price 5 cents. man beings are bound to respect.

The Republic in Danger. By Henry M. Taber. Price 10 cents.

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GEORGE B. FERRIS.

By

able in a Spiritualist meeting,

Spiritualism can stand alone.

The importance of having good music

needs also to be emphasized. Harsh.

ing to the accompaniment of a parody

on music on a plano or organ out of tune

our spiritual societies might with bene-

sense.

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HUDSON TUTTLE.

. .

Editor-at-Large for the National Spiritualist Association.

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

IMPORTANT NOTICE.

Any person donating one dollar to the Mediums' Relief Fund of the N. S. will, if desired, receive one set of spiritual tracts and one copy of "Violets." a booklet of choice spiritual poems. One contributing two dollars to the fund will also receive a copy of "Leaves of Truth." a cloth-bound book of instructive spiritual matter. MARY T. LONGLEY,

N. S. A. Secretary. 600 Pennsylvania avenue S. E., Washington, D. C.

A Correction.

'A late correspondent made the statement in these columns, in the course of his article, that Col. Ingersoll gave it as his opinion that "Jesus was a very good man," thus repudiating his godhead, but otherwise accepting him as a teacher. It is due the reader the facts be stated

Col. Ingersoll started life as a Presbyterian, and of course entertained the opinions of that denomination. He bolted the damnation theory, and while resident of Peoria was an attendant of the Universalist church, indorsing its teachings, among which was repudiating the miraculous story of Jesus being a son of God, other than as all other

persons are his sons. For several years after the Colonel entered the lecture field he clung closely to the Universalist teaching, "kicking hell," repudiating the divinity of Jesus, and the magnificent Munchausens of the Bible, such as the six days of creation, a universal deluge, crossing of

It might be possible if there was greater harmony or unity of action in the ranks of Spiritualism the cause would progress more rapidly, taking for granted that in union there is strength, but there never has been and perhaps never will be perfect harmony in the ranks, neither do we expect such

Unity of Action

a miracle to occur. In the first place there is discord in human nature, and Spiritualism is an regard to the probability of Mars being institution the foundation principles of which cannot appeal to all alike. inhabited. He is reported to have Unity of action is a nice thing to talk said:

about and think of: so is brotherly love. "Ab, the planet Mars! I have been studying that planet closely for thirty but even the latter is susceptible to years, and I have prepared a regular various interpretations. map of it with all its canals. I think The Catholic Church is about the

I am more interested in this than any only institution outside of a few secret thing, for one reason, that I am certain orders, where unity of action has been it is inhabited and probably by people carried into successful effect. In the much more advanced than we are. "A thing which is particularly inter-Catholic church there is an infallible esting to us at the Juvisy observatory, head whose edict is universal law, and which I founded, is that we can watch strict obedience is demanded under penthe snow melting at the poles in the

alty of loss of soul in eternal damnaspring, and, in fact. they nearly disantion; but we have no infallibility at the pear in the summer. This, mind you, in spite of the fact that the year in head of Spiritualism; nothing but Na-Mars is twice as long as ours; that is ture's universal, immutable law, and to say, that it really consists of 730 that is so differently observed and interdays, so that, naturally, the winter is preted by different independent minds, longer. that we do not harmonize upon that ants, I think they are very light in

point. There is but one point observable at present writing upon which Spiritualists unite, viz: The continuity of consciousness after transition, and the possibility of spirit return and communication with friends still in the form. But there is nothing in that but a positive fact, and naught upon which to unite or organize for action. Not all who believe in this one fundamental principle are ready to accept an Infinite Intelligence upon which to found a religion. Not all see the necessity ' of religion being founded, and there is where one great diversity of opinion hinges, and it is a source of inharmony, but not the greatest. We are not sure that it is necessary

to the progress of the main cause that in fact, far better than the earth." we all think alike or act in perfect unity.

The most valuable vibrations are often produced by discord. If the wheels of progress get out of adjustment it may be necessary to use drastic means to re-adjust. When the elements of Nature become

stagnant and impure there comes with time to develop into the highest storm. The wind blows, the thunder and most perfect forms. roars, and the lightning flashes-then there is a calm. The air is pure and ing the dominant religion inquiring:

invigorating to inhale, and there is such a peaceful condition over all. Nature's drastic methods of re-adjustment are a success. To her the loss of life and destruction of individual property are naught. The adjust oust be made; not for the benefit of an Infinite Intelligence or the human family, but that the law of the universe demands change, evolution and a fitness of things.

was beguiled by a snake, who ate of for-It is not the purpose here to discuss the problems of Nature, only to lead bidden fruit, and tainted all her posterity with guilt, requiring the death of a up to the fact that whether there is or God on the cross to again get the race is not unity and perfect harmony in our ranks as an institution, the world has on praying ground! at this time a good hold upon the fundamental principles, founded by mod ern Spiritualism, and no failure upon our part to unite will hinder the ad-Benjamin Fay Mills, well known vancement of that one principle to any

throughout the East a few years ago as alarming extent. an evangelist beating up for recruits to We cannot think alike or be alike people heaven, after the order of but we can discuss methods, ways and Moody, is now serving humanity at Los means, stir up and purify that which we possess as knowledge, and to a de Angeles, Cal. He started a movement unite our differences and make there some months ago without an orgree them a part of the adjusting principle ganization, money or meeting-place, and of real Spiritualism. without the backing of any church.

Who Can Explain?

than one thousand contributing mem-The May number of Harpers' Magabers, numerous committees leading in zine contains a brief poem, the origin all sorts of praiseworthy work, cash asof which is so out of the ordinary that sets of \$14,000, and a magazine pubeditors who are not familiar with spirit lished in the interest of the movement. phenomena do not know what to make They have no creed. All are welcomed of it. A Mrs. Warrin, a woman past on equal terms, orthodox and heretic, middle age, who had never written a metrical line in her life, on awakening one morning, found herself speaking these lines: living. 'In my dim room two tapestries ther are, close hanging to the wall; On one, bright colors fiame and golden presides. And from it, in the half-light of my days,

A Companion World, The planet Mars, whose orbit in our He Gives His Views of Buddha, Confusolar system is 48,000,000 miles more clus and Laotsze-All the Features distant from the sun than is the earth, of the Japanese Character To-day Are is near 4,500 miles in diameter. It revolves on its axis once in about 2441/4 hours and in its orbit in 730 of its days. It has water and an atmosphere like our earth. Camille Flammarion, perhans the ablest living astronomer, and

weigh only fifty-two pounds.

which have now extended

clouds.

The inhabitants enjoy

en?" Perhaps they had no Eve, who

An Ideal Church.

Influence of the Buddhist Doctrine. Nothing has been of so great importance in developing in the Japanese peo-ple the spirit which has carried us to success as the religious doctrines. a well-known Spiritualist, was lately in-Confucianism was first introduced in terviewed by the London Chronicle in the imperialohousehold, according to

the most reliable accounts, in the reign of the fifteenth Emperor, A. D., 234, but long before it reached the court the learning of the Celestial Empire had made its inflaence felt among the people of dapan athrough the swarms of immigrants flowing in from China. Confucianism, pure and simple, as it

THE FROGRESSIVE THINKER

ame to us was nothing more or less than a collection of ethical ideas considered in their application to daily life. The great teacher never allowed himself to be considered as the expounder of religious or metaphysical ideas.

Abstract reasoning had little charm for the mind of Confucius, . Filial piety was the key-note of his teachings and was thus tespecially congenial to the Japanese temperament, but not until the introduction of Buddhism from Korea in A. D. 552 did Confucianism take deep root in Japan. Paradoxical as it With regard to the inhabit may seem, Buddhism was the influence that made the teachings of the Chinese weight; for instance, a man who weighs sage the ruling factor in Japanese so 140 pounds on the earth, if he could be ciety suddenly transported to Mars would

The gospel of Buddha was accessible only in Chinese translations and the "The public at large does not really study of these necessitated a previous know the precision of some of our asknowledge of the written language of tronomical observations. Thus we the Middle Kingdom, whose literature was saturated with the teachings of know the length of the day in Mars by diurnal rotation to the hundredth part Confucius. of a second, and from observations;

The war-like ancestors of modern Jaover 100 pan in those days possessed no literayears, we find the length of the day on ture, but only legendary lore, and on the planet is twenty-four hours, seventheir untrained eyes the elaborate Chiteen minutes, twenty-two seconds. The nese system produced a great impressclimate of the Martians is very mild; lon.

there are no gales, while the atmos-phere is very light, with scarcely any Buddhism found nothing antagonistic to itself in the teachings of Confucius, which contained in a slightly different weather, the climate being something like that of Davos Platz, dry and clear. form the five commandments of Budd We know the globe of Mars perfectly;

The first blossoming of Japanese civilization occurred in the tenth century According to accepted ideas by asafter Christ and then the Book of Filtronomers Mars is a planet older than ial Piety was a general possession all over the country. our earth. With all the forces of na-

Taoism, or more correctly Laoism. ture in active operation there as here, was enunciated B. C. 604. In Laotsze light, heat, electricity, an atmosphere was to be found the perfect opposite of with water, animal life must be there, Confucius. The principles advocated vere in many respects the same of which Count Leo Tolstoi is the power-ful exponent today. He taught that the

We may imagine some person rejectsalvation of humanity was to be effected by the abandonment of artifice "Had the inhabitants of Mars a peasant and a return to nature, by the surrengirl who was betrothed in marriage to der of the individual will and the supanother, who hore a son for the Mon-

pression of the ego. "Leave," he said, "the so-called saintarch of all worlds? And have they outliness and wisdom alone, abandon the raged common sense, as have some of the people will return to filial devotion and love." so-called mercy and righteousness and the churches with us, by naming and worshiping her as the Queen of Heav-

This foctrine has very little to do with the cult of Taoism now so preva-lent among the Chinese, in which the metapholical statements of the teacher have been given interpretations never

intended by him. The resemblince between the true Laoism and the higher forms of Buddhism is very striking. Both the higher and the flower forms of Buddhism have and the power forms of Buddhism have been adopted in Japan—the philosoph-ical form by the higher classes and the other by the great masses of the peo-ple. The doctrines have been taught by a number of sects of which the Zen sect her even which the Zen sect has exercised the greatest influence on the Japanese spirit and charac-ter. Zen means abstraction, which is one of the ways of arriving at Nirvana. It may seem strange that a system which recommends pure contemplation The papers report he has now more took such deep root in Japan, of which the spirit has always been, as it is to day, one of prompt action, but in the ages when the country was torn by internicine wars a religion was needed that would teach every man and woman how to pass from glowing life into

icy death with a smile, how to meet the hardest fate with stoic fortitude.

GEORGIA GLADYS COOLEY,

by the beauties of the "Rose City," which is indeed rightly named for every way one's eyes travel they constantly fall upon fioral designs of inde-

pares favorably (with the exception of size) with all the fairs of the eastern states, the natural beauties of the grounds far surpassing any of the others. It is certainly an event in the history of Oregon, and one sho will ever be proud of.

volition.

edge and conception.

stence of the external order.

After leaving Chicago June 23, stopped at Billings, Mont., to serve the society at that place. Was hospitably entertained at the home of my good friend and co-worker, Mrs. McCormick. Here I found Harry J. Moore and Mrs. McCoy who were serving the state association of Montana in a creditable manner, and I was glad to see their work was fully appreciated by the people of Montana. From Billings I went to Anaconda, again to meet old friends, Mr. and Mrs. W. J. Hicks, who are faithful workers in our cause, Mr. Hicks being the speaker and medium for the society in his home city, as well as working in the same capacity every other Sunday for the society at Butte Much enthusiasm was manifested in the work at Anaconda, and I found the same interest taken by those I met while in Butte. I was entertained by Mr. and Mrs. A. L. Holmes while at the latter place, and found them dear good people, and among the leaders in our cause in their city. Mrs. Holmes is

Coutts, another faithful worker, is one pictures of external realities. of the directors. From Butte I went to Seattle, to find

place." The same enthusiastic spirit greeted me here, the large hall being rowded, extra seats having been provided and even the ante rooms filled with most attentive listeners. Much demand was made for my time in all places, but I was compelled to move on in order to reach my destination and visit with loved friends and relatives in this most beautiful city of the west.

After leaving Seattle it seemed that every revolution of the car-wheels sang 'Home, Sweet Home" to my anxious heart, and as morning dawned the system. train pulled into the station and my soul soon realized the song had not been in vain.

Seven years have passed since I last visited my home city, and I am surprised as well as greatly pleased at its wondrous growth.

W. J. Colville is doing a good work for the First Spiritual Society this month, he also speaks most every even ing at the parlors of Mrs. Lucy Mallory whose dors are ever open to welcome teachers as well as seekers atter truth. I served the Bible Association last Sunday evening. I understand this is a newly organized society, but if all the audiences are such as greeted me, the society has a grand future before it. Mrs. Ladd-Finucan, one of the Pacific coast's most favorite mediums, is the message bearer for the society, and is doing a grand work. The president, Mr. Colson, is deserving of credit for the very unselfish interest he is taking n this society, and has the assistance of his good wife in all his undertakings. l expect to leave here about July 12, by

way of Denver, Colo. GEORGIA GLADYS COOLEY. Portland, Ore.

Justice Brewer on Woman Suffrage. Supreme Court Justice Brewer, in a recent interview expressed his firm belief in the desirability of woman suf-

frage. He said in part: "When I was a young man I thought that female suffrage was a theory. Today, by the knowledge that years of experience have brought me, I am firmly convinced that what I regarded as theories in my youth are practical to-day. The only way to prove a theory is to test it. We are now engaged in test-



I do not believe that Herbert Spen- ordination of the parts to the move-cer's philosophy is a finality, but it is a ment of the whole structure, there is valuable contributor to thought on na- progress. Thus we have, in the biolog-* ture's methods and, as such, is worthy ical domain, evolution as a double proof careful study. The postulation of cess—a movement towards unity as an inscrutable Reality (Unknowable) well as towards diversity.

as the ultimate basis of phenomena is. The evolution of an animal from an I judge, about equally objectionable to egg, or a tree from a seed, occurs by those who believe that there is nothing the integration of various elements into ceyond matter and the senses and to complex structures, in beyond matter and the senses and to complex structures, in which, at the those who believe in a personal, anthro- same time, go on continual differen-pomorphic being who made the world tiations and logical integration, making nechanically and governs it by will and the whole a compact aggregate, that presents great heterogeneity I aim here only to give the leading and at the same time wide differentia-

ideas of Spencer's philosophy. Such a tion from all other aggregates, synopsis, of course, can only give the The field of compound evolution is gist of the system.

among bodies of differing densities, be-Under all appearances presented to tween the gases, wherein the molecular the senses, there persists an Ultimate motion is too rapid to admit of struct-Reality which transcends human knowl- ural arrangement, and solids, in which the amount of retained motion is too

To us matter is a congeries of quali- small to admit of molecular re-arrangeies, weight, resistance, extension, etc.; ment. and these are names for different ways Life is a peculiar manifestation of

in which our consciousness is affected, force, in which there is adaptation of The fact that our sensations come organism to environment and continuand go independently of volition is evi- ous adjustment of inner to outer reladence of the existence of something be- tions.

yond consciousness that determines All living forms have been evolved; them. The doctrine of the relativity of the more complex being the product of knowledge necessitates the postulation modifications wrought upon pre-existof unknowable reality, which appears ing forms. The evolution of species subjectively as thought and feeling, goes on, not in ascending lineal series, subjectively as thought and feeling, goes on, not in ascending lineal series, and objectively as matter and force. but by continual divergence and re-di-Perception does not report what vergence.

things are per se; sensations are not The highest form of intelligence, the copies of objects; conceptions are not human, has been reached by modifications wrought by changes upon pre-ex-Between objective existence and our isting intelligences.

thoughts and feelings-that is, between The mental faculties of man, not less the external and the internal order- than his brain and nervous system, are there is correspondence, there is con- the products of innumerable modificagruity, but not likeness or resemblance, tions in the evolution of the highest Knowledge of the effects produced by from the lowest. Experiences registhe externality cannot be knowledge of tered in the nervous system produce the externality itself, but only of its structural changes, and are accompa-effects; and it can only imply the ex- nied by mental modifications. The aptitudes and intuitions of the human The field of science and philosophy mind are the product of accumulated

human experiences transmitted and oris in the world of phenomena > Science is classified knowledge. ganized in the race; even the "a priori

Philosophy is the synthesis of all the forms of thought" have been slowly acsciences, which deal with different or quired. Whatever in the mind transders of phenomena, into a universal cends experiences of the individual is nevertheless the product of ancestral Force is revealed to us under two experiences.

opposite modes, attraction and expan-sion, involving, on the one hand, inte- tons of morality been evolved, but even gration of matter and dissipation of the moral sense has been formed of acmotion, and on the other, disintegra- cumulated and multiplied experiences. tion of matter and absorption of mo- registered in the slowly evolving ortion. Where there is predominant dis- ganism and transmitted as intuition. integration of matter and absorption of The religious sentiment, equally with

otion, there is dissolution. the moral sense, has been evolved. When the formation of an aggregate through psychical conditions representmotion, there is dissolution. proceeds uncomplicated by secondary ed by all the stages of life below man. processes, as in the crystallization of The essential truth of religion is involved in the recognition of an Absoarbon in diamond, the evolution is simple. When in the process of evo- lute upon which all phenomena depend. lution there are secondary rear-The conceptions of systems, philorangements of matter and sufficient re- sophical, ethical, and religious; lantained motion to admit of redistribu- guage, governments, arts, science, philtion among the parts of the body, as in osophy, and industrial pursuits; all huthe growth of an animal, there is ex- man activities and acquisitions, equally emplified, not only the integration of with animal and vegetable forms, planmatter and dissipation of motion, but ets, solar and stellar systems-have been evolved from homogeneous, indefialso an increase of complexity.

WILLIAM J. BRYAN.

When this is accompanied with in- nite, and incoherent conditions into creased coherence, definiteness and mu- heterogeneous, definite, and coherent B. F. UNDERWOOD. tual dependence of parts, and the sub- states.

TRENCHANT APPEAL.

ation, per above committee.

efforts or deterioration will surely fol-

Liberals." Price 25 cents.

low.

It is Made to the City of Light His Engagement to Lecture at the Clinton Camp. Assembly.

Having noticed, both from the camp To the President, Officers and Board programs and also in the different is of Trustees of City of Light Assembly, sues of The Progressive Thinker, that Freeting:-We have been informed offi-W. J. Bryan is to lecture for the Spiritcially by the societies of New York, Philadelphia, Pittsburg and other ualist camp-meeting association loplaces, that one of our most prominent cated at Clinton, Iowa, I deemed it adspeakers, Prof. W. M. Lockwood, has visable to remind some of the friends of een discontinued as speaker at City of liberty, of one feature of his record in Light Assembly for this season, which Congress when he was a member of we regret very much, and concur with that body. those societies that a great injustice The issue The issue before the lower house was has been done to the cause of Spiritualwhether public money should be approism, and the good of City of Light As-sembly, as he has labored very faithfulpriated for sectarian purposes, and if the pamphlet be true which was shown me during the campaign of 1896, Willy in the interests of the cause, also has had the welfare of City of Light Assemiam Jennings Bryan voted that it bly at heart. His work has ever been should! formulated from the very principles of We also, in almost the immediate nature, which are the bed rocks or founpast, noticed that he was a friend of the dation of Spiritualism, which the City of City of Light Assembly are seeking late pope. The United States of America is a to inculcate into the minds of those secular, and not a Christian country. who meet with your Assembly. We the Supreme Court of the United hope that the board will re-consider its States to the contrary notwithstanding. action in the matter, and comply with Our nation could not be termed a pathe wishes of those who have the cause gan country, either. Now I ask, if Mr. of Spiritualism at heart, and are earn-Bryan be guilty of the herein set forth est supporters of Lily Dale, and of those charge should men and women with who recognize in Prof. Lockwood an ability for the upbuilding of the basic patriotic blood hear such a one as he? Every well informed person knows principles of Spiritualism, also one who that the Roman church has always been has a deep feeling for the welfare of an avowed enemy of the public school City of Light Assembly. Every true and loyal American citizen The foregoing resolutions are presentknows that the public school is the ed by the order of officers and members grandest institution that has ever of the First Spiritual Church of Buffalo, graced this stage of action! N. Y., also President Chas. Hulburt, of The camp at Clinton, lowa, has an ar-Harmony Circle Society, to the City of ray of talent, whose every drop of blood Light Assembly s patriotic, and is it right or just for MR. A. G. ATCHESON, the management of said association to MRS. J. H. R. MATTESON, bring among the speakers and mediums L. C. BEESING. of Spiritualism one whose Congres-H. A. LUNDQUIST, sional record is so tainted with suspi-N. H. EDDY, AUGUST EY and Others, cion? I personally have very little use for any one who will vote to destroy the CHAS. HULBURT, country of my birth. President Harmony Society.

AN EMINENT PROFESSOR,

gressive Thinker,

Here I am in the far west, surrounded the Products of the Direct or Indirect scribable beauty.

The Lewis and Clark exposition com-

secretary of the society, Mrs. Sam Da-vis is president, and I believe Mrs.

a splendid society under President W. Hall, who is "the right man in the right

the Red Sea on moon standing still in obedience to Joshua's command, the flery furnace canard, the whale story, and numberless other narrations contravening hu man belief. In the Colonel's last lecture at Kan-

sas City he mentioned Jesus as a myth He had been directing his researches in that direction. At the time of his death Col. Ingersoll was engaged in preparing a new lecture, in which he purposed to demonstrate that Jesus was not a real character, but was the pro duction of numerous characters blended into one, and that the pretended classic and other authorities quoted to prove there was such a character were Catholic forgeries, written at a much later period than is generally supposed.

It is just to the memory of Col. Inger soll, and to the truth of history, that these facts be stated.

In a Rapid Decline.

Dr. S. P. Cadman, in addressing the graduating class of Hartford Theological Seminary quite recently, is reported by the press to have said:

"Millions of manual toilers have drifted from the church in their absort ing pursuit for increase in power and profit in the new social order which confronts us."

But Dr. Cadman was not alone in his utterance as to the falling away of the laboring class from the church. Rev. W. J. Dawson, in his late farewell discourse, at Plymouth Church, Brooklyn, said:

"The church has been too respectable and too conventional and has got out of touch with and forgotten the laboring world.

And now the words of Don O. Shelton, following Rev. Dawson, on the same occasion:

"We are told on the most reliable authority that there are one million peo-ple in New York at present unaffiliated with any church. We are also told that one of our great metropolitan churches has received only sixteen people into membership in seven years. There are 20,000,000 of people in America unaffiliated with any church. We must find some way of getting nearer the people."

We would suggest for relief the churches place their Hebrew mythological literature on the shelves with the discarded like literature of all pagan nations, bring common sense to the front: teach science from the pulpit: harmonize all with revelations from the spirit world, then the prosperity of the church may be restored, but never by preaching of an Eden that never existed, of talking and seductive serpents, forbidden fruit on the tree of knowledge, the fall of man, total depravity, and restoration by the sacrifice on a cross of a junior, God, born of woman. Laboring men in this 20th century are too intelligent to accept priestly fables from two thousand to four thousand years old as revelation from God.

I think I hear the low, soft laughter of sweet love, The merry cry of children-mine, the

shouts of boys at play; Then clash of swords, and murmurs of

great crowds, And acclamations high, and loud and strong;-

My life, that longed to be.

"The other, pale and sombre in the shadow falls; I scarce can tell what faint design is

traced upon its folds; Dim shades there are, which slowly move

In misty waves the wall along: So cold, so dark,-no love, no life, no sound

Save silent shivers, rent in twain by sobs-my own.'

Somewhat alarmed, Mrs. Warrin awoke her husband to tell him her singular experience, but when she opened her mouth to speak, her vocal organs, to her astonishment, repeated the lines without her volition. Mr. Warrin, knowing she had no poetic ability, was as much surprised as she. Although she did not know that the lines are in ambics and the metre almost faultless. she did think the conception of the poem beautiful and the mode of extion pression poetical, so to preserve the curiosity she immediately put it in writing. Margaret Deland solicited a copy for publication, and Mrs. Warrin nted, although the despairing state of mind set forth in the poem does her an injustice. The gloomy closing stanza is far from expressing the feel-

ing of Mrs. Warrin, who, instead of leading a lonely, loveless life, is a cheeful, happy wife and mother.

-A SONG OF HOME.

Each day adds its holy burden. Trust in the home.

Every eve will bring its guerden, Rest in the home. Toil, brave heart, though storms may beat thee: Trust, sad heart, for joy will 'greet thee:: Wait, true heart, for love will meet

thee. All in the home.

Live, creating love and sharing Ever in the home; Every trial nobly bearing,

All in the home. Love is always best tuition; May it find here free admission, 'twill bring its own fruition-

> Heaven in the home." -Evelyn H. Walker.

Every man is a volume if you know how to read him .- Channing.

Jews, Agnostics, Infidels, Christians, heathen. All are given the same hand-shake and welcome. The only pledge s a promise of trustful and unselfish

This movement seems to be a counterpart of the Church of Humanity, at Kansas City, over which Mr. Roberts The Progressive Thinker likes such

organizations. They portend a glorious future. The narrow creeds of bigots. pretending to serve God, but producing hate and discord, give place to an effort to elevate, not degrade, humanity. Success to it and to all similar nonsec movements the wide world over. Let God have a rest, and let all labor to

make the entire race worthy a common Parent. Curiosities of Sects and the Bible. A religious sect exists in Sweden, who endeavor to imitate the example Jesus set them, by wearing only a single garment. They subsist on fruit

and vegetables, sleeping out of doors. They are known as "Simple Livers" Crossing the Baltic into Russia there

is another eccentric sect whose male members, observing the instructions of the Master, first subject themselves to emasculation. See Matthew 19:12. They, practically, "take no thought of the morrow." Is there a vagary, however wild on extravagant, which has not been adopt ed by some Christian sect as a funda mental feature in their creed? The 'yea, yea, and nay, nay," constitute a marked feature in one sect, and this is deemed essential for the soul's salva The Destructionists find abundant an

thority that there is no resurrection for other than the righteous. Metempsy chosis, otherwise transmigration . Of souls, is clearly taught in both the Old and New Testament. These facts with others constitute the curiosities of the Bible which over and over again we are told by the preachers s inerrant.

Legal Side Thrusts. If there was no penalcy for counter-

feiting the coin, or forging the currency of the country, we would soon be flooded with the worthless products of knaves. If there were no prosecutions for violations of the penal code, the effect would be the same. Scoundrelism is rampant in all Christian countries, if the weak are not protected against the aggressions of the strong, or the thoughtless against the arts of the deceiver. The rights of the people are best conwhen villainy is quickly punserved ished. Neglect to prosecute crime en-courages the offender to continue in wrong doing.,

He who is conscious of another's guilt, and attempts to conceal it, or prevent its punishment because his cult be injured thereby, is a particeps criminits, and deserves the penalty at fixed to crime. Thus the lawyer.

At the beginning of the seventeenth century Japan at last passed out of the period of internal disturbance and by that time the contemplative school had had ample opportunity of asserting its "To be sure, there has never been

What won for Buddhism its strange popularity in Japan was not its prom-ise of Nirvana, but its power to nerve the heart to face any ordeal at a mo ment's notice. Another charm it pos-sessed for the illiterate Middle Ages was its systematic neglect of book learning.

All the features of the Japanese character of today are the product of the direct or indirect influence of the Buddhist doctrine taught by the Zen priests. The Japanese love of nature and sense of purity took under the teachings of that sect a new development, showing in art a strong dislike of loudness in form and color and a preference for simplicity with a fullmeaning behind it .- Prof. Okakura of the Imperial University of Tokio, in the Chicago Examiner.

ONLY.

Only a mother with wistful eyes. Watching, enraptured, a baby's face Only a glance of divine surprise, Only a lowly child of the race. Ah! the gods have no joy so rare As that of the mother! What power to lift

Has that scrap of flesh minus teeth and hair Only the token of love's ripe gift!

Only a prayer for a little bread. Only a mother in anguish wild, Only a poor little drooping head-

Only a tiny, dying child! Only a question hard and stern, Where's your ring? Not got one

Gobb J Only the fierce, despairing burn, That only cast-out women know.

Only a narrow priest of the Lord, Only anoutraged glance of hate, Only a bitter, damning word, Only a marning that comes too late Only a glance at the sky above. Only a ery from a mother torn; Why, O God, was I made to love? Why, O: God, was my baby born?"

Only a lean in the water dark, Only a guygle, only a rise; Only the types the spot to mark, Only the witnessing, star-strewn skies.

skies, Only the river's patient song, 2 Only a throbbing resting place.

Only, only a nation's wrong. Only, only a world's disgrace. -Victor B. Neuberg.

Strongly Stated.

We are fools for Christ's sake,-Paul I. Cor. 4:10. We are made as the filth of the world, and are the offscouring of all things unto this day .-- Verse 13. Did Paul properly consider what he was writing? , If so he stated the case more strongly than churchmen are will-

ing to admit Above all things reverence thyaelf.

-Pythagoras. 1.7

ing the theory of female suffrage. In four states it has been tried and not found wanting.

any severe trial of the question up to the present time. There have been woman mayors of small cities of five and ten thousand inhabitants; and under the rule of these women mayors public affairs have been conducted in a most satisfactory manner. Just what a woman would do as mayor of a city like Chicago is a thing yet to be tested. "I think that the chances for her ad

ministrative success would be greater than though she were a man. There is no question but what women have a least as high and probably a higher sense of honor than men. There is also no question but what their executive ability is quite as good as that of the other sex. Just how far their capacity for business goes has never yet been discovered.

"I can see no good reason why there should not be a woman President of the country. I can see a great many good reasons why there should be one. However, I question if it comes in the nea future, but it is an incident that might happen at almost any time. Women have shown their capacity for handling big affairs in colleges, schools, railroads and banks. To be sure, there has always been a prejudice against women stenographers in large concerns. The idea of the sex question has handicappep the development of the twentieth century girl."

Think not that I am come to send peace on earth. I came not to send peace, but a sword .- Jesus-Matthew 10:34.

his garment, and buy one .- Jesus-

pen, of wars, of desolation and of slaughter through all the subsequent years since those words were credited with having been spoken, and it would seem the mission of this misnamed Prince of Peace has been a grand success. Is it not time the direction to Simon Peter, after he had "smote the high priest's servant, and cut off his right ear," "Put up thy sword in its" sheath"-John 18:14-be observed? Should not the muse, addressing the

verse, sing: "To conquest and slaughter let Chris-

tians aspire, Whelm nations in blood, and wrap

clime.

crimson thy name.

Why not go back to the old way of Respectfully submitted to City of Light Assembly for kindly considerconducting camp-meetings?

Again, I ask, how long would any church or political organization last ifit would allow any and all kinds of Prof. Lockwood occupies a niche in Spiritualism that no other speaker can thought presented? I may be asked the question, if I approve of the course fill. His lectures supply the urgent depursued by the management of mand of advanced thinkers-those who camp at Chesterfield, Ind., last year, in delight to come in touch with nature's employing the services of Eugene V. Debs? Will say I approve more of the course taken by the above mentioned terial and spiritual plane. This class of camp this year in deciding to have none people are coming to the front constantbut Spiritualism presented from its ly in greater numbers, constituting a platform, "However, Eugene V. Debs factor that must be reckoned with in represents a political faith that the Romaking a programme for an Assembly. man church and other organization of such as Lily Dale aspires to be. As it superstition are opposed to, so I reason has ceased to be a "Spiritualist camp-Camp Chesterfield is not guilty of as great an offense against Spiritualism as meeting," and is now a "City of Light is the Clinton, Iowa camp this year. Assembly," it must put forth its best HARRY J. MOORE.

Butte, Mont.

MY HOUSE.

1

"Child Culture, According to the Laws of Physiological Psychology and Mental Suggestion." By Newton N. This moving house that you call me Riddell. A most excellent work for all Is growing old; and I can see That it is weak, and here and there who have the care or training of chil-dren. Frice 65 cents. "Beyond the Vall." A Sequel to "Rending the Vall." Being a complia-to "Rending the Vall." Being a complia-For I am what you cannot see. tion, with notes and explanations, of narrations and illustrations of spirit ex-Within. I tread the well-worn floor. Or stand beside my prison door. periences, spoken, written and made by full-form materializations: setting up a That outward swung in days of yore. scientific and personal verification of "What We Shall Be," and a code of 'Tis useless now, it swings no more. Without my house, I see nor hear ethics, requisite to the most speedy re-alization of the highest and purest fo-Some things that once to me were dear,

licity attainable in the future life. A And o'er my roof the chilly flow rery remarkable book. Large, octavo, Sto pages. Price, \$1.75. The Truth Seeker Collection or With carnest life, and everything Forms and Ceremonies for the Use of Wears on its face the joy of spring. -The Woman's Journal

edge and the cement of all societies .-

Blair,

Relan of the Sword.

He that hath no sword, let him sell

Luke 22:36. Trace history, written with its bloody

Genius of Science, in slightly adapted

cities in fire; Thy reign is the last and the noblest

Most fruitful thy soil, most inviting thy

Let the crimes of the church ne'er en-

Be freedom, and virtue, and knowledge thy fame." Truth is the foundation of all knowl

PATY 8, 1905.

THE PROGRESSIVE THINKER

perhaps

SPIRIT AND MATTER.

A Lecture Delivered by Spirit John Pierpont, through the Mediumship of Mrs. Mary T. Longley, before the First Association of Spirit" dists, Washington, D. G.

* PREPARE YE THE WAY ??

Spiritualism tells us that as we sow we shall reap to bear upon it, and if you find that it does not agree with your reason, if you men. piritualism tells us that as we sow we shall reap —it matters not when or how we sow that which is wrong, that which is unhelpful to our follow men, that which is of the selfish and arnal state, we must inevitably reap the har-vest belonging to such sowing. It matters not when or how we sow good deeds, right living, pure thinking, helpfulness to our fellow men. that which is horvest in heautiful we solve the here the segnon billity. men. the numberse itself is it one grand that is not true optice of not ask you in the true spirit of investigation, the true attitude that will accept truth when it is revealed to you, that is will-ing to put aside prejudice and miscon-sage and the light and the light and the is withen a serve in the light and the light and the how we sow good deeds, right living, pure thinking, helpfulness to our fellow men. the true spirit align of the set and the light and th men, we shall reap the harvest in beautiful flowers free from thorns-flowers of peace, of ists, for a divine responsibility rests upon you. This truth has been brought harmony and of spiritual happiness, because to you by unseen hands because it was

we have sown the seed that is true to itself priceless treasure, if they could only and produces its kind.

Spiritualism tells us that as we sow

ve shall reap-it matters not when or

how we sow that which is wrong, that

which is unhelpful to our fellow men.

that which is of the selfish and carnal

state, we must inevitably reap the har-

vest belonging to such sowing. It mat-

deeds, right living, pure thinking, help-

Spiritualism in its code of ethics is

within ourselves what this lesson is.

We must prepare ourselves by clean

thought. by the exercise of reason, of

sense," good judgment, in order to take

up these lessons and comprehend them.

world, are returning day by day and

year by year to communicate with

they will convince their friends of

earth of their continued existence and

abiding love-tell them of reunion by

and by, and of the sweet home that may

be found when the bodies of clay are

given up to earth. But, while that is

the sweetness of their message, they

Spiritual Life and Power.

when the world was prepared for it,

and could not have come to any extent

Spiritualism came in its time, came

may lead right here and now.

Spirits, or intelligences of the other

ters not when or how we sow

Spiritualism is our religion. what we must dispense if we would un-Spiritualism is based upon the foun- der any circumstances develop the spirdation principles of justice, truth, love, litual nature. wisdom-the four cornerstones of the Sowing and Reaping.

great temple called Spiritualism. The foundation stones of this grand structure are the facts of spiritual life which are brought to human conception from the eternal world. These facts come so clearly, so unmistakably, so intelligently that they appeal to human reason and understanding. These facts are brought in the name of Truth from that great world of spirit, by intelligent the mortal plane in bodies of flesh like your own, but many of them lived upon from thorns-flowers of peace, of harthis plane in recent years, in modern mony and of spiritual happiness. hetimes, so that they have been in touch cause we have sown the seed that is with your owh line of experience and true to itself and produces its kind. existence, so that many of them have beautiful and uplifting, but we must been of your own homes, your families, beautiful and uplifting, but we must your circle of friendship; they have seek to understand it; we must realize held fellowship with you when they were on the mortal side; they knew you in your good days, in your serious days, in your times of prosperity, in that which the world calls "common your years of adversity; they have suffered with you and rejoiced with you; they have been knit close to your souls by the tender ties of affection, of sympathy, of sweet friendship of all things that go to make up comradeship and mortals and they have a purpose in good fellowship, therefore they under all their coming. True, the sweetest thought of all with them may be that circumstances and in varying conditions. They are with you in thought and they come to you from the eternal world bearing their influence of cheer, their ministration of helpfulness, their communications of instruction and affection.

Spiritualism is based upon these facts have still something more to reveal and which have been presented to the world that is these instructions which are confor many years in one way and another, cerning the life spiritual which we all not confining itself in expression to one particular line, but it is diversified in that which it has to give to mankind, hence it comes with a communication direct from your spirit loved ones giving the evidence of their identity; it comes through mental processes and makes its power felt; it comes through physical demonstration and gives material testimony of its verity; it comes inthe healing work of those who can lay upon you the hand, or send you the thought, of help and magnetic force that lifts you from beds of pain and weariness. It comes describing to you the loving ones whom you have laid away in mortal life and shows to you

material life in the best and the high-

A Divine Responsibility. and throwing abide the rubbish that present it to the loved ones here and they may not be hindered and held back

take away from them the fear of death, and cramped and confined as the sense of loneliness and sorrow and you have been, but may find the way the pain of error and the misconception better fitted for their advancement and of life here and hereafter, they would be giving to those loved ones a jewel of rare value. And so this has been brought to you who are Spiritualists. It

their growth.

Beautiful to Think of.

It is beautiful to think that one can

ere, in daily life, go forward and help

advantage of him in the various condi

The time must come when this planet

will have sufficiently, advanced in its

of equity, will maintain, and how can there be warring of nations, when jus-

tice and equity, harmony and peace abide in the hearts of men? So shall

ye prepare the way for that which is to

come, if by your thought and your

deeds and your living and your influ-

ence, you help to make the pathway

the way for those who shall soon fol-

Spiritualism's Message. You are passing onward. Spiritual-

we are individual links in that divine

the

low in your footsteps.

is waiting for those of you who have not come into the full knowledge, but who hope, who pray that it may be true, man. It is very sweet for us to realize who desire the light, who ask for the that we can cast away the stones and truth and are willing to receive. That rubbish in the road and so make it treasure shall in some time and in some easy for some of our fellowmen way be yours as well as ours, and it travel that way and it is our duty to do will be to you, if you receive it in the this in any and every respect that we right spirit and make of it the best you | can, and it is also beautiful and sweet can, a prize and a blessing such as earth itself can never give.

So, dear Spiritualists and friends, we say to you, a tremendous responsibility behold it, by helping our fellows rests upon you, that which is a greater obligation to you than all the world beside. You have something which the studied world, not having received or studied the subject, does not hold, and you have a knowledge which the material life cannot give. You are then uner a responsibility and an obligation to ive better lives, to grow more beautiful n thought, and in spirituality than are tions unlifted. hose who have not received the tidings and the light from the angel world.

A Religion and a Philosophy.

Spiritualism based upon these prin-

tiples of which we have spoken-upon the grand foundation of these immortal facts-rears its structure in beauty and splendor and this structure is the temble of its religion. You may call it philosophy if you will, it matters not, it appeals always to the highest sense and the finer nature of mankind, to the religious aspect or right living, and therefore it is a religion, though as a philosophy it presents to your thinking minds the reason and the cause of many things in life which, without it, you could not discern. This temple of light

is for the weary and for those who are happy and glad, it is for peasant and serf and for king-for all, no matter what their race or their standing. It offers its truths to all mankind;

earlier, because nature works along though you may not be able to compre-hend its teachings or to receive its revesuch ways as to give whatever she has to bestow at the time when preparation is made. Always in the history of lations to-day, you may be to-morrow. mankind there have been revealments Our doors are not closed against you, of spiritual power and presence and inthe spiritual world is as broad as the telligence, to one individual and an- universe, it takes in all life, all pulsatother along the ways of time; from the ing energy, it is the all in all, and Spirearliest dawn of human conception itualism itself is as broad as the universe, and could not shut out any from straight. So shall ye help to prepare there have come gleams and glimpses of the immortal life. In the earliest that the beautiful world opening in forms of human thought very little grand temple of this wonderful revela-scenes of grandeur and of light, that is could be understood of the realities of tion. and therefore wherear in itself an inspiration and not a dream. the spiritual world, and of the intelli- minds may be found, whether in high n itself an inspiration and not a dream. Spiritual world and of the intent many be tound, whether in ange so tound, whether in ange so tound, whether is and so to and in the spiritual world and of the intent courts or grand places, or in hovels and sought to communicate, but as the central plains, in templed cities or in mountain is mouth is more sought to communicate and human beings came fastnesses; whether here amid your no world.

Their Status In Connection With Evolutionary Processes Defined-Within Us Are the Venom of the Cobra, the Sting of the Viper, the Polson of the Rattlesnake-We Are All Parts of All

As I understand Professor Loveland, all passions and appetites must die with the earthly body, or else we must accept the theory that all animal life of whatever kind will exist in spirit life

Now, to my way of thinking we should not separate spirit from matter; one is essential to the other, and I cannot conceive one independent of the other. The idea of leaving the material at death, is to me very erroneous; matter is as essential to us after we hass out of this earthly tenement as it was while in it; it is only exchanging or shedding the grosser garment for one still as much of matter, but of a more advanced or refined state, which we manifest. Now as all parts of us have manifested through all parts of nature, we of necessity must take with us a part of all manifested nature. est sense that you know, so shall it be Within us is the venom of the cobra made more plain, more beautiful, more the sting of the viper, the poison of the helpful for the coming ages. So shall rattlesnake, the bravery of the lion, the the glory and the magnificence of life savagery of the tiger, etc.

be more fully revealed to those who are Nature is ever forcing on the different to come after you, and you shall be the manifestations; thus the acts of propioneers for them, breaking the way gression go on.

The procreative desire is the union of the two forces, matter and spirit, and is necessary to reproduce manifested ife, and exists in all forms of matter whether human, animal, vegetable or is all parts of the grand whole mani-fested. So as we have evolved up through the whole, WE ARE PARTS OF ALL STURDED OF ALL THERE IS.

make a nath straight for some brother Nothing goes back in manifestation, so there is a continual onward and upward tendency in all nature, forever pushing us on, but within each human being are all the tendencies of manifested life. They may be in manifestation or lying dormant, but they are there all the same until in some unwhen we can realize that by living our looked-for moment they will show them-Fulbert Dumonteil. best, by putting forth our utmost to make the truth plain to humanity as we selves. It naturally follows, that as the human being is the highest manifestato tion earth can produce, it is the only gain the same illuminations and the manifestation that can manifest as an same knowledge that have come to us, individual entity, after the so-called we are preparing the way for a grander death. revealment of knowledge from beyond. Now, as thought precedes every act,

preparing the way for a more glorious manifestation of spiritual power upon and as people finding all their happi-ness in the gratification of the material the earth, upon individuals, upon comnature, these minds become, as it were, munities, upon nations, for as individuhyphotized to those desires. At the time a man is in the habit of taking a drink of intoxicating liquor, he begins als are benefited and blessed so are na-Wars are here and there, discord to desire it; the more his mind dwells reigns, but if there was no inharmony in the individual life, if there was no on it the greater becomes the craving. The same with other things. disposition on the part of any individual

As a thing becomes a habit the perto crowd his brother man to the wall, to ride over him rough shod and take son is self-hypnotized to that extent, and it grows stronger, and with each tions of life and marks of frade there could be no warring of nations, there could be no clashing of arms; for it is repetition the hypnotic claims are strengthened until the poor victim of habit finds them tightening about him could be no clashing or arms; for it is harmony, good fellowship and kindly love and all these that make for spirit-ual righteousness, and if they were in every heart no one would dream of war, no one would think of going out into conflict with his fellow man. until with hope gone he no longer struggles to be free. All desire is governed by thought;

so is anger or jealousy governed by thoughts of fear. Now if, when we leave this earthly tenement we are the same individuals as we were in it, will we not, for a time at least, have the catnip.

same desires? It seems to me we would lose our individuality otherwise. own development, when humanity shall have reached such a stage of unfold-ment in the higher spiritual graces, in the grander intellectual attainments, as Now, I can see how a spirit might desire a porterhouse steak, as described by George W. Lewis, A. M. I will give to know no such thing as war. There will be no conflicts then, for harmony shall reign, justice in its truest spirit a little of my own experience: Several years ago, a desire for meat of all kinds left me, but after I had discontinued its use for about three years, when smelling ham frying, the desire for it returned, but not wishing to return to my old habit of eating meat I did not scratch. In a few moments the bleedget any until a lady came to my house for dinner, and I knew she did not think ing ceased and the blood dried, leaving a coating under which the healing was she could eat dinner without meat. prompt. So as the desire for ham still remained I determined to get ham, and eat all I wanted. Got the ham, but when i went to the table I did not care for it,

in northwestern Canada, shows us that the surgical instincts of the dog may become so far developed as to produce so dd not eat any. I thought I will a real surgeon-doctor. One of his dogs put by some of it and when I want it spontaneously took up this work and I will eat it, but the desire never re- became so expert that the Indians.

ENTITLED TO IMMORTALITY. Animals on Many Occasions Exhibit an Intelligence That Shows a Relationship to Man-Birds Dress Wounds

STORES EYESIGHT. and Even Set Their Broken Legs-Bees, Cats and Cattle Know Secrets Spectacles Can Be Abandoned. of Nature's Materia Medica-Saliva of the Dog Often Found to Be a Per-This instrument is in the form of a bocket battery, which the inventors

fect Germ Destroyer. To the Editor:-Our paper, the Baltimore News, relates an interesting oc-

currence: A party of Johns Hopkins students vere talking about "immunity." One need for cutting or drugging the eye for, of them remarked that dog's saliva has a perfect bactericidal and healing power, and suggested that perhaps it would make a good antiseptic, although it seemed that no bacteriologist had

caught the hint contained in the simple process of a dog's licking a sore, a process seen every day. The idea was discussed generally,

to need to go blind or to wear spec-The young man who first mentioned it took down a pile of old magazines and tacles, "Actina" has been tested in hundreds of cases and has effected marvelous cures. So confident are the inafter a dilligent search produced a clipventors that this device is an article of ping from a medical journal containing great merit that they give an absolutely, paper by George M. Gould. Here is free trial. They want every one inera part of it: ested to make a thorough investigation and a personal test of the "Actina." As it is sent on trial postpaid, any person "When we commence observation of

the origin of medical discovery and treatment we are struck by the fact can give it this test. that 'our brothers the animals' They issue a book of 100 pages—a. complete dictionary of diseases—which tells all about "Actina," the diseases it will cure, what others think of it, what were first in learning not a little of medical art. It has been noticed that birds often show a true surgical instinct. M. Tatio on several occasions has gilled marvelous cures it has effected, and all woodcock that were when shot convaabout the responsibility of its owners, escing from wounds previously re and it is sent absolutely free upon received, and in every instance found the quest. This book should be in the li-brary of every family. Address New old injury neatly dressed with down plucked from the stems of feathers and skillfully arranged over the wound, evidently by the beak of the birds.

York and London Electric Association, Dept. 342R, 929 Walnut Street, Kansas City, Mo. "In some instances a solid plaster was thus formed and in other ligatures had been applied to wounded or broken limbs. Ten times in his experi-

NOTICE! ence he has found birds whose limbs had been broken by shot with the fractured ends neatly approximated and litigated together—a statement that is vouched for by no less a naturalist than

Bees Will Seek Astringents.

"Dr. James Weir says that when bees are attacked with diarrhoea they . at once begin to suck astringent pieces of the dogwood, poplar, wild cherry or hickory and rapidy cure themselves. Their instinct carries them so far that in winter if they should happen to be afflicted with diarrhoea they will readily drink a decoction of wild cherry if it is placed in the hive. Moreover, they seem to know that filth is a source o disease. "Dr. Weir further believes that many

of the higher animals have discovered and use a materia medica that should be recognized by human physicians For instance, dogs will seek out and devour the long blades of couch-grass (triticum repens) when they are constipated; horses and mules will clay when they have 'scours', cattle with eczema have been seen to plaster hoof and joint with mud. He speaks of seeing a cow break thin ice on a pond and treat her itching joint to a mud poultice. Cats will go miles when they

are 'under the weather' for a dose of Curative Powers of Saliva. "The saliva of animals seems to have distinct curative action. Dogs, cats cattle, rodents, monkeys, all lick their wounds when they can get at them and soon effect cures. Feir also tells of a large dog-faced monkey who scratched his shoulder badly on a projecting nail in his cage. He immediately went to a corner and, seizing a handful of clean sawdust, pressed it on the bleeding

ent issue of The, Progressive Thinker. as printed at the top of the first page, right hand corner. If this number cor-responds with the figures on your wrapper, then the time you have paid for has expired, and you are requested to renew your subscription. This number at the right hand corner of the first page is nd-"Rev. Egerton R. Young, a missionary vanced each week, showing the number,

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and other abnormal

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dom and Justice, and having the entire structure built upon this foundation of fact, presents a temple of beauty, of purity and of service to mankind.

A Herald of Immortality.

as one crying in the wilderness to all tions and physical manifestationsreach: "Prepare ye the way, make your paths straight: prepare ve the way for with living entties. that which is to come, for that grander revelation of truth which must come in the days of human progress and of spiritualized .unfoldment."

Prepare ye the way for the coming generations who are to follow in your steps and who will profit by your examples and grow stronger and better by the precents which ve have given.

Spiritualism, we repeat, is a religion It is that which, when fully under- and bring forth to mortal conceptions sire to learn-learn of self for self; stood, appeals to the highest, the no- the glories and wonders of the guiritual learn of humanity; learn that which tional, reverential; that which reveres the majestic and beautiful whether it intelligent of the world of spirit, of for the mere furthering of some mate-be in art or displayed through the revealments of science, or whether it be labor in those other realms-some whether the loved ones again form a in the proclamations of glory in this thing of their conditions and varying family circle and live or not, regardless wonderful universe at large. Man re-veres that which is majestic, that which is noble, that which is uplifting. He must do so since his spiritual nature been given to any extent before, comes into kinship with the noble, the cause the world was not prepared for pends entirely upon how we proceed to lofty, and the grand, and calls out that them. which is beautiful from within.

A Beautiful Moral Code.

5

Spiritualism in its highest sense, and when well understood, appeals to these elements in humanity. It is that which gives the precepts and the code of many quarters and among many people | ed by Its power. that are not considered civilized by ethics and the outline and your race, but they receive and have scheme of right living, of doing right, of thinking right, of seeking to live accommunion, they know there is a world beyond from which loving ones come ists! Oh friends of humanity! Make cording to the highest light; therefore and minister unto them; and amid is it a religion. It comes with a beautiful moral code of ethics which promany savage tribes. so-called, among races called barbaric by you, who are upon the world may have the opening claims that those who do right and do claims that those who do right and do so highly civilized, there is greater by their fellow men as they would wish to be done by will find the bicket light to be done by will find the higher light of causes and of activities, than many the sweeter peace, the grander conof you have ever received from Spiritsciousness of spiritual consolation and ualism as it is understood. harmony, and all things that tend to make for the highest happiness.

Spiritualism tells us that we have But it is here, it has made its way; something more to do, however, than its mark is upon humanity and it can-simply to do to our fellow men as we not be erased. Spiritualism came as a would be done by. We are in this, seek-| great and potent factor in the progress ing to do or give that which we require of humanity. It had to come. The or ask from others; but true Spiritual gates of immortality were flung wide ism expects us to do more than this; open and throngs of angels came trooping back to give their testimony of we are to give our cup of cold water, or our meal of bread, or our helping hand, what they had found beyond death and or our substantial aid to some fellow the grave. So it came, and it is calling being in need, not because we expect to you, O ye people who have received him to give in return, not because we the message and have gained the light, ask for reward, but because we know it Many of you may perhaps not have is the thing to do, because we know fully received as yet the communicathat that fellow creature is suffering, tion that you are longing to hear, needs our sympathy and aid, and that tidings that you hope to get, that which we as spiritual beings should offer you crave and ask for. Perhaps many what we can to assist him in his travels of you are just coming into the pathway of investigation and therefore you along life's way.

Spiritualism tells us that we are not know but little, but you are open to conto deal by the precept or axiom that viction, you are ready to receive when Honesty is the best policy" in order the light can be poured in upon you, that we may acquire something good and, if so, you are in the right attitude. We do not ask you to take all that and in your present stage of existence you hear or see without reasoning upon on earth there is still more, infinitely and helpful for ourselves, but that honwhat we should exercise-honesty is

to know more and more of these won- ble structures and grand civilization, or you a part of that message and it is derful laws and of the inwardness of afar off upon the desert where the Arab life and of humanity, more and more mounts his steed, or upon plains where the living; and the thinking, the doing

Its Mark Upon Humanity.

was revealed of spiritual life outside of savage tribes may roam, it matters not, and the working in all directions are this physical frame, and so here and the temple of spiritual revelation is those things which tell, which make Spiritualism has come to humanity there came tidings of beings apart from there and everywhere, and therefore its their record in the spiritual life of indias a herald of immortality. It has come matter or physical body-communica gleamings and its light, its truth and viduals, upon the national life of comits power may be felt by the humblest munities. That which affects individhuman hearts and minds that it can whatever could call the attention of individual of a dusky race as strongly uals in suffering and pain, in discord, in mortals to that spiritual realm peopled and as helpfully as it may be felt by all these conflicting elements affects any one of your psychics or mediums pations; accordingly we are all welded

Boundless Truth Awaiting.

Prepare ye the way, Oh, Spiritual-

your paths straight that the grand rev

with life and its duties; but with

stand.

As the years rolled on startling dis. in this day and generation in what is in one great chain of human existence, coveries were made by certain individ. called the civilized world. uals of some wonderful power they pos-

This glorious structure is of truth chain. The chain itself is no stronger sessed which brought them into con- and it opens for mankind instructions than is the weakest part, and if any tact with the world of spirit, and so age that are helpful, that will be uplifting, link in that chain is weak and easily if he abides by them. If the human by age and century after century and broken or damaged, then is the whole decade after decade spiritual intelli- soul seeking for light, for consolation chain of weakness because of that pargences wrought and labored and sought for evidence of immortality from the ticular part. to make themselves known to earth, to great world of causes and of spiritual

Take a golden chain such as you open wide the gateway of immortality potentiality only does so with the dewear around your neck and when you find a link broken or very weak you are stood, appeals to the highest, the no-blest, the purest sense of humanity. It appeals to the religious nature of man-kind, yea, even to the devotional, for there is that within man which is devolife beyond, which could give something But if one only desires to learn of it paired. So with this great chain of human existence: let one link he broken and the whole chain suffers; strengthen every part and the chain will become divine, and every individual soul is a states of progress. These have been of the question of rights and privileges, link which must be polished and round given time and time again within the it will not prove to be the instructive ed and made to glow beautifully in or last half century. They could not have power and elevating, spiritualizing been given to any extent before, be light that it can and should be. It deder that the whole of humanity may be grand and beautiful and free.

And thus, dear friends, it is our mesreceive and comprehend this revelation sage from Spiritualism which we give Now Spiritualism has spread over of spiritual thought and intelligence, to you to-night, when we say as did one crying in the wilderness, "Prepare ye the way." We mean that individually the entire world, wherever civilization and when we go at it in the proper spirhas made its mark; even more than it, some day this revealment will be this, Spiritualism—or communion be made and we shall bask in the light, we you must remember the responsibilities tween the two worlds-is known in shall bathe in its beauty and be elevatlaid upon you, the obligations you bear to your own souls, to your spirit friends,

to humanity at large! Prepare then yourselves to go forward, and you will prepare the way for the golden age which is to come. 36 10fl

The Golden Age is Future.

elations of truth yet to be poured out We need not look back over the past enturies and ages obg human history and the opportunity of reaching humanand say, "Oh, the beautifully age was then, the golden age has gone by, the ity in their best and sweetest guise. You have received something of truth. world now is in conflict and morrow and some portion of light has come to mankind and within half a century has pain." Ah, no: the world has struggled up through varying conditions of sufferlifted millions of human hearts to a ng of sorrow, of terror, of Dall things higher plane of happiness and of knowlthat have been dreaded and feared. The world has struggled onlito greater light and grander knowledge and higher edge, but this portion of truth and truth, and the golden⁹hge 'Mes just be-fore. The millennium¹ will not dawn in this century, nor in the century to come, but it is in the glowing future

you of the mortal, we of the immortal world-have each to do a part in preflection. by meditation, by thought, by paring the way for that grand oncoming the exchange of opinions, by the study of the golden age when justice will rule. of current events and by bringing your minds to bear upon all things that perwhen human equity shall maintain in every heart, when peace shall abide in tain to spiritual or intellectual subjects overy soul.

within your range of knowledge. You Thus, as we join hands and link our can thus widen your understanding and selves together heart to heart and soul with soul in this grand and great mine sion of life to do our part well and to bring forward anything we find of end panions. We may do our part in prince forward anything we find of end panions. We may do our part in spreading this beautiful light. Thus receive day by day some expansion. so that tomorrow or another year you have more knowledge, you have more wisdom; you are better fitted to cope that you are capable of gaining today onward to the great highways of immortality, joining hands with the angels in wrable dealing is what we must have, it, without bringing your best judgment more of truth waiting in the universe from error and from wrong. We can be may conquer every ill.

turned. Now, I think I did not want We are here to-night to give called him Muskeke Atim, the surgeon. it, but a little of the old hypnotic de-Galls, wounds, frozen feet, etc., in the sire caused by long habit still remained, other dogs were successfully and sys-tematically treated by 'Dr.' Rover. The but was not strong enough to make me do what I did not desire to do. So wounds or sores that could not he spirit through the medium was enreached by the dog's own tongue did abled to free herself from old habits not heal. The fact shows that, in a and desires.

state of health and with pure food, the I believe spirits are often drawii to dog's saliva has a perfect bactericidal ndividuals who indulge in habits that and healing power. Perhaps it would the spirits found while on earth all their make an ideal antiseptic. No bacteriolhappiness in, until the old habits are ogist has caught the hint.' roken through power of thought BALTIMORE (MD.) STUDENT.

turned in a better channel. I agree with Professor Loveland that there is no such thing as inert matter. by the so-called animal passions, would but why not? Because spirit and matter are continually blending, causing motion, and motion is the refining prot be wise, or according to reason, to suppose that all this evolutionary process in nature. He also says: "There cess was from one side alone? Is it not are no hack steps in evolution. What rather the union of the two forces, spir-

necessary in one phase of evolution it and matter, according to the plane on which it is manifesting? When the inbut impossible in the next higher, can never be taken into the higher. But dividual no longer manifests on t is fully admitted there is nothing in lane of reproduction, the desire should the spirit world that can feed the anino longer exist, but the hypnotized conmal appetites; therefore they can never dition of mind may still still remain, until overcome; when the individual is be taken there." Our friend forgets that nature works forever freed from those conditions, he

by slow process, and there should be cause the necessity for them no longer no sudden changes that would, in part, remains. at least, cause us to lose our individu-It is the misuse of what is in itself good. It is the manifesting of the vaality. Advanced mortals have the pasions and appetites under control and as a consequence have no desires of an earthly kind, after leaving the earthly ried natures of which we are composed. not yet harmonized each with the body, to mar their progress. But not other. The struggle of each for supremso with those who have lived only for acy, overcome eventually by the higher the lust of the fiesh, which draws them ower within, through the action of the mind, not killing out but bringing into harmony each and every part, subject to those who are still living on that plane. If it were not so that our deeds do follow us, what could it matter what kind of lives we lived here?

to that higher will. The third question, "What its origin, is it eternal?" I think is already an-I believe all mediums should be held responsible for whatever manifestations swered.

are given through them. I, as a me-dium, say: Whatever is given that is our mistakes, as we call them and fail-ures, and by what we may call our sins. good through my mediumship, give the spirit world credit for it; but whatever we learn to bring forth each hidden part of the grand whole, giving each is not good, blame me. part its proper place; rounding up our

I am disgusted with mediums who try to lay their own short-comings on the spirit world, or, in other words, do not control their controls; for we should pick our company with as much care from that side, as we should here, and I do not think it necessary to associ ate as bosom friends, with the low and vicious of either side, even if I do desire their advancement. Our first duty is to ourselves.

Prof. Loveland also asks: "Prove that the animal appetites and passions have these root and origin in the spirit nature of man? What is the nature, of had not yet reached the top, instead of vil? What its origin, or is it eternal? looking upward and planting each foot Has it any use? . Is good possible withfirmly, strive little by little, be the way out evil?"

ever so rough, to gain the desired height. ELLA J. WESTON. We will take them as asked, first, height. Prove that the animal appetites and Joplin, Mo. passions have their root and origin in the spirit nature of man?" As we have

marching onward step by step, knowing that angels are with us, that God him self is on our side, we know that with their work for human emancipation him and with our own conscience we saind. Send in a subscription now,

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A Study of

the

Second, "What is the nature of evil?

Fourth, "Has it any use?" Yes, by

nature into symmetry and harmony

controlled by the grand spirit-reason's

guiding star. Fifth, "Is good possible without

There is no evil, only through the

ignorant misuse of what is in itself

there will be no evil; but what is the

use of complaining because we have not

INDU CE

good; when ignorance no longer exists

evil?"

Elizabeth Barrett Browning.

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as follows: LIVING WITH VISIONS. "Summer Snow of Apple Biossoms;" Music-Flow of Pindar; Friends in the

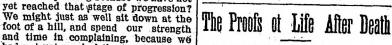
Biossoms;" Music-Flow of Pindar; Friends in the Unseen. LOVES OF THE FORTS. The Prefigured Friends Vita Nouva; "One Day, My Siren." IN THAT NEW WORLD. Pisa and Poetry: In Casa Guidi; Fiorcathe Days; Walter Savage Landor. ART AND ITALY. Individuality of Character; The Clasped Hands; Kato Field's Records; Mrs. Browning's Death. LILIES OF FLORENCE. Poetic Rank; Spiritual Laws; Modern Scantific Thought; The Consider-ation of Genlus.

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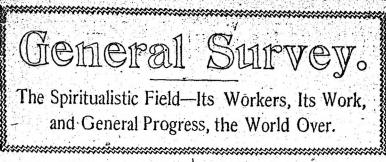
evolved through all the varied stages

up to our present condition through and

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Now is the time to extend the circula. tion of The Progressive Thinker. It will contain Occult and Spiritualistic news with which every one should be familiar. No other paper published on this earth contains such a vast amount of matter so well adapted to enrich the

knowledge is after all but slight to what is waiting in the boundless heavens for opportunity to make its way unto human conception. You can receive only as far as you can underand will surely come and you and I-You, dear friends of the present day. can widen your understanding by re-



CONTRIBUTORS .- Each contributor | Take due notice that items for this is alone responsible for any assertions | page in order to insure insertion must allows this freedom of expression, be writer to the unit have and address of the writer. Otherwise they may be cast lieving that the cause of truth can be best subserved thereby. Many of the into the waste basket.

many items will not appear which

The converts to Spiritualism are

dence of its truth. To accept and de-

fend that truth, however unpopular it

may be, is an expression of moral cour-

age and sincerity which is as refreshing

Prof. W. M. Lockwood has been en-

Will J. Erwood writes from St. Louis,

uently no rows of any kind. We are

E. R. Fielding writes from Washing-

spend a few weeks in Boston, Mass. Mrs. Mary T. Longley, secretary of the

N. S. A. will speak at Onset, Mass, June 20. The Benevolent Spiritualist

Society has adjourned its meetings un-

til the first Thursday, in September.

The Temple League met as usual at

Mrs. W. Farrow's residence. After the business session. Mr. Walter P. Will-

ams on behalf of the League, present-

having fine audiences."

conse

who have received personal evi-

would otherwise.

hose

sentiments uttered in an article may be ALWAYS GIVE YOUR FULL NAME diametrically opposed to his belief, yet AND ADDRESS WHEN SENDING NO-TICES AND COMMUNICATIONS FOR that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inade-quate to publish everything that comes PUBLICATION, OTHERWISE THEY WILL FIND THEIR WAY TO THE to hand, however much we might desire WASTE BASKET. to do so. That must account for the non-appearance of YOUR article.

WRITE PLAINLY.—We would like to impress upon the minds of our corre-spondents that The Progressive Thinker is set up on a Liceture machine the is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written plainly with ink on white paper, or with a typewriter, and only on one side of the paper. Please bear this in mind.

as it is commendable. No man should shrink from declaring his "evidence of ITEMS .- Bear in mind that items for things not seen," thus accentuating Paul's definition of "faith."-H. V. General Survey will in all cases be adjusted to the space we have to occu-Sweringen. py, and in order to do that they will generally have to be abridged more or gaged to serve the society at Buffalo, less; otherwise many items would be crowded out. Sometimes a thirty-line N. Y., two months next year. item is cut down to ten lines, and ten Mo.: "Everything is going nicely in the lines to two lines, as occasion may re-Temple; no sensationalism, quire.

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

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

ed Mrs. M. A. Congdon with a beautiful silver mounted fountain pen. Mrs. THIS GENERAL SURVEY DEPART-MENT IS ONLY INTENDED TO Congdon is recording secretary for this CHRONICLE THE ENGAGEMENTS society. She leaves for the Pacific AND WORK OF SPEAKERS AND ME-DIUMS. A REPORT OF WHAT THE VARIOUS SPEAKERS SAY WILL NOT BE PUBLISHED, AS WE HAVE UND SPEAKERS FOR WHAT THE SPEAKERS SAY WILL NOT BE PUBLISHED, AS WE HAVE NOT BE PUBLISHED, AS WE HAVE WILL NOT BE PUBLISHED, AS WE P NOT SPACE SUFFICIENT FOR THAT soon leave for the south. Mr. P. L. O. A. Keeler and family will soon leave PURPOSE.

for their summer residence at Lily Dale, N. Y.' At the meeting of the Kansas Associ-

Robert B. Cookson writes from Banation of Spiritualists, which will be held at Winfield July 15 to 25, Dr. Pearson gor, Me.: "On Sundays June 18 and 25, the people of Bangor had the pleasure of Ponca City, O. T., one of the most noted believers in the creed, will give of listening to the inspired utterances the aminent medium, Oscar A. demonstrations of his healing powers, Edgerly. For definite logic, and pracpsycho-harmonial therapy and what he tical common sense, we do not think calls the twentieth century healing sys-Mr. Edgerly's lectures can be surpassed. The Spiritualists of our city were

A correspondent sends us an accoun pleased to welcome Mr. Edgerly, as he of a Massachusetts preacher forty years had not been with us since the early old solacing his later years with a girl days of his mediumship. We were of thirteen and remarks that the incipleased to note the progress he has dent may not be worthy of mention in these columns. We don't know about that. When King David was old they Godspeed in his return to the wider fields of labor in the west." brought a young virgin to lie in his hosom, and the incident was deemed R. H. Ross of Sawtelle, Cal., writes of important enough to be given to posterthe good work being done there. Spir-itualist meetings are not allowed to be ity by inspiration (See I. Kings, 1). Why, then, should the Truth Seeker disheld at the Soldiers' Home near there, dain such improving narratives told of

hence the interest in the cause was re-The Rising Sun Spiritualist Mission will hold its meetings during July and August at No. 22 Jackson Place, holding August at No. 22 Jackson Place, holding families, and five churches and three

one meeting each Sunday at 8 p.m. halls. But what I wish to say is, one little band called the Holy Jumpers, had Laura B. Payne writes from Fort

use a pen or typewriter. We go to press early Monday morning, hence communications intended for that current issue should reach this

office not later than the previous Saturday morning. Bear this in mind.

THE FOLLOWING PROGRAM con titutes the summer work of Mrs. Cora . V. Richmond: Leaving their home in Rogers Park, July 2, Mr. and Mrs. Rich mond will be at Corry, Pa., July 3 to 14 Cuba, N. Y., July 14 to 21; Lily Dale, N. Y., 21 to 28; Lake Brady, Ohio, July 30, and Mantua, Ohio, Aug 1 to 6, in clusive: Onset, Mass., Aug. 7 to 14; Unity Camp (near Lynn, Mass.) Aug. 20 to 27; New York City and the Catskills, Sept. 1 to (about) Sept. 15. Service will commence at the Church of the

Soul, in Chicago, Sunday, September 17 1905 HELEN STUART RICHINGS, who has been in the far Northwest for sev-eral years, is returning to the lecture platform, and desires to correspond with societies wishing the services of

an inspirational lecturer, psychome-trist and dramatic artist. Terms most reasonable, especially for long engage-

ments. Address P. O. Box 115, Seattle, Wash. W. M. SAGE WRITES FROM BER-GEN, N. Y .: "WHEN I FIRST READ YOUR PREMIUM OFFER OF 12 VOL-UMES FOR \$3.75, I SAID TO MYSELF HOW CAN THAT BE, FOR IT IS LESS THAN 32 CENTS PER COPY. HOW EVER, I AT ONCE SENT FOR AND RECEIVED THEM. AT THIS WRIT-ING I HAVE ONLY FINISHED READ. ING FOUR OF THE BOOKS, AND I

HAVE BEEN RICHLY PAID AL-READY FOR THE OUTLAY, AND HAVE YET EIGHT MORE BOOKS TO (Mass.) Spiritualists Association will

hold its annual bazaar at its grounds, Saugus Center, Mass., on July 12 to 15, inclusive. All articles usually found at fairs on sale. Spiritual meetings will be held every afternoon. Rev. Mrs. Pepper, the wonderful psychic of Brookyn, N. Y., will be present each day. Private readings can be procured on the grounds. The fair will be open afternoons and evenings. Will mediums desiring to give readings, please notify me what days they will be present, that they may be advertised. Mrs. Pepper will also be the speaker at this camp on Sundays July 9 and 16. Cars leave

Scollay Square 19 minutes past and 11 minutes of the hour." E. A. Doty writes from Albany, N. Y. 'Our hearts have been made glad and life's pathway brightened by an all too brief visit from our dear friend. Mrs. Anna L. Gillespie, of San Francisco, Cal. Just twenty-four short hours with

us, and the fast mail train on the New York Central, is bearing her on her way to Lake Brady, where we know a warm welcome awaits her. From Brady she goes to Chesterfield, Ind., where thousands of progressive truth-seekers will be gathered to listen to the grand inspi rations and messages from our spirit friends. May loving angel friends guide and protect her always.'

Seven Spiritualists send the follow ing: We are glad to announce that there is one more honest medlum in the field, whose demonstrations cannot be denied. Mr. L. H. Wilson of Kokomo, made in his ability as an exponent of Ind., now in his 22nd year, having de-our grand philosophy, and we wish him veloped as a trumpet medium in one of our local circles, gave his first public seance last night; which was well at

tended, and a decided success. He has sat under the severe test of being tied hand and foot and then to the chair. and seated with a critical investigator, when the trumpet was floated to the ceiling and to every sitter in the room, giving several good messages. This medium has developed in less than four months' sitting, owing to special instructions given by our guides, which

When writing for this paper TOPIC FOR THE PROGRESSIVE LYCEUM. Facts Presented by Prof. J. Syphers.

Sunday, July 9, 1995, S. E. 58: "The Ly-

Gem of Thought:--Tis hard to mush the man who thinks-Feels sure he knows his needs,live Reason's cup, he takes, and

drinks, id) This way, "the Lyceum leads." The hungering mind of aged and youth,

In kindness led Soon feeds On Love and Justice, Right and Truth. By these, "the Lyceum leads." For information concerning The Propressive Lyceum, authorized lesson theet of the National Spiritualists Association, address John W. Ring, Spirit-ualist Temple, Galveston, Texas,

A BATTLE ROYAL.

For the Upliftment and Betterment of Humanity.

Under good spirit influence, I desire to write the truth and facts for the betterment of humanity. Any principle established in a soul that will make men and women better in our world, is what is needed at all times. While there always has been corruption in rulers of governments and churches, there has been also a reform when he visited the spiritual campelement contending for the right. In most cases, the minority is correct on true principles of action, but the majorhim. ity is led astray by powerful influences in politics or religion. If the leaders of the people have been impure in most cases, how can we expect the masses of HAVE YET EIGHT MORE BOUNS TO READ WHICH, I SHALL FEEL, HAVE COST ME NOTHING. I THANK YOU DIRING GENEROSITY." Then the greatest message to our ter-low eltizens should be education in morality, virtue, love, honesty and patri-to the any wonder that progress otism. Is it any wonder that progress slowly through the past ages, while there has been so much confusion and division among all the religious forces on this earth sphere? Who is right? is a very important question. There al ways has been one true spiritual church, and all other denominations are spiritual branches from it. Therefore, there has been much room in all the centuries past for counterfeits, shams and imgazed at him with great big round, wide postors, frauds and hypocrites, in all open, and astonished eyes. Then they the religions of the human races.

The genuine spiritual philosophy of the tribes and nations of the world has been contaminated by popery, priests and false teachers, whose object has been to keep the people in ignorance, so they could control them in church and state.

Many of the prophets and apostles of the Bible taught the doctrines of love and mercy of the Creator for His chiloren-that it is far greater than an earthly parent has for his offspring.

But othersiteach everlasting torment and banishment from God, but that all who believe on the Heavenly Father, and are bantized; will be saved literally They also require repentance and good and occasionally in a good hearty laugh. They said as long as I did not works, which must be right and proper. But the important question arises: Can love and revenge, hatred and kindness come from the same fountain?

The prophets and patriarchs of all time have been inspired to write and teach as they were maised and taught by their philosophers, And the traditions of the fathers. Inspiration is the living principle of ansouhi born of the spirit, penning a few thoughts on some of the sentiments contained in the clipping which expands in lofty ideals, and flows out in eloquence and power, from enabove from the Ingersoll Memorial Bea lightened (humand) beings, withrough thoughts, words and sentences that proluce lasting impressions on other souls. It may be spoken or written.

rine Men and women in all generations receive inspiration from the same source of spirit power. The ancients, then, were inspired by spiritual influence; and so are all aspiring souls of modern Spiritualism, and other religions of mankind.

Beliefs have been as numerous as the out of it.

HIS MEDIUMSHIP. And the instrument He Uses in Giving Readings.

Thus when people can understand the do actually govern "souls both in and out of the body, they will all be willing

COL R. G. INGERSOLL.

gersoll Memorial Beacon.

all through his wonderful career.

I had to wait nearly five years before was able to receive anything tangible workers and the public in general will grasp at Spiritualism,-Exchange. from my spirit guides; but to my great oy at last it came, and while yet in This is undoubterdly true. Now give ousiness I convinced many of the truth us some pointers on how "divine laws" of spirit return.

do actually goven "souls both in and out of the body." The public awaits the knowledge, with equanimity.-In-While I was developing, my great prayer and desire to my guides was for them to give me something in the physical by which I could demonstrate in I take it from the above that the edpublic. itor of the bright little monthly is a ma-terialistic, "death-ends-all, half-way Almost from the start I received

many raps in my room, day and night, nouse" philosopher. I knew Bob Ingerand also materialization occurred sevsoll when he was but a boy studying law in Peoria, and I have followed him eral times at night. I have also received a message between two slates, under my pillow, written by unseen On hands.

the immortality question, he was far from being a balf-way-houser. He al-ways said that life after death was no So far the best of all the manifestations came last January. I met a genmore unlikely nor mysterious than life before death. He said the idea of the everlasting continuance of the heautiful tleman who had been sitting for development of mediumship. He had two While small telegraphic instruments. phenomena of human life under a systalking to him, my spirit guide, a lady, tem of ever progressing conditions, was told me that she would operate one of one of the most purifying and lovely ideas that ever could dwell in the huthem for me. The instruments up to this time had been of no use to the man mind. He said that his strongest owner. I obtained one of them, bought objection to the Spiritualistic philosoa dry battery, and started to work. At phy and religion used to be, that it first the influence came a little was too good to be true. But he said: but soon when putting my hand on the 'I have about got over that idea now." instrument it would tick away at a He now believed that nothing could be great rate. Since then I have always oo good for man. He said that some been able to get the manifestations on the ticker. It is used in giving my readings, as it demonstrated to the sitof the happiest days of his life was

meetings. He said that everybody there ter plainly the presence of unseen forces operating the same. had nothing but love and smiles for There he heard nothing but kind To my mind and to people who think and study along these lines, this is the words that added so much to his happiness and the pleasures of an earthly only instrument that can be operated in the light and in public successfully. I existence. He said the good Spiritualists would never let up till they had him on their platform to speak to the would suggest that more of our new mediums give this a thought, and try to people. "They almost worshiped me as a god." But, says Bob, "Think of sit for it. I have had grand success with this little ticker so far, and my the difference when I happened to stop once at an orthodox Methodist campguides tell me there is more to follow. I do not claim this as a new phase meeting. When they found out that I of mediumship. I know at least one, the medium I started to develop with was on the grounds, all the preachers and many of the church-members were years ago, who also had it, and I have so stirred up about me, almost as much een told others have it also. I use as they would be if their great old this instrument daily in giving my mythical devil had suddenly appeared in their midst.." readings. I am prepared to go to anyone's home to hold circles in or near He said the Methodist women always the city. Until further notice, I will be located at 214 E. Thirty-first street, looked the blackest at him. They came around him by hundreds, and HENRY ELLIS. Room 24. Chicago, Ill.

No Pretense of Jugglery.

would turn away and fairly gnash their teeth with rage, although he tried his level best to show them some of the Before I attended the seance of the pholsterer, Fuss, a report of which i sweetest smiles that ever played on his made for The Progressive Thinker, and which appeared in the issue of June 17, human face divine. He tried hard to say some of the nicest things that he was capable of. But not on the subject he declared that at a previous seance the twenty-one persons present exof religion at all, for there were thoupressed their conviction by a rising sands of nice subjects that he could talk about, without hinting at the vexed vote that the phenomena they had witnessed were spiritual. Mr. Fuss is a subject of religion. Some of the wo-men wondered what brought the devil's psychic. He used to give voluntary tests to his customers, but the result imps there anyhow? But the preachwas a loss of trade, and now he talks of ers who seemed to be at least halfobtaining a license, but not as a me-dium. That would cost \$25 a year. As civilized were delighted to engage with him in conversation, during the course a conjurer he would have to pay \$5 for of which they indulged in many smiles every performance. But he did not

claim to be a conjurer. At the close of the performance of May 14, he was come there to agitate the subject of reasked how the things were done. His answer was, "That is for you to find out.", The fact is that no conjurer can ligion, they were pleased to meet me at their camp. But they were very shy do what he does. WM. HENRY BURR. of asking me onto their platform to speak to them, although if they had I would not have touched upon the sub-ject of religion, for the world." Washington, D. C.

But I sat down for the purpose of SEANCE MANIFESTATIONS.

Giving Convincing Proofs of Spirit Recon, that a writer in some one of the turn. spiritual papers put forth, that when

the neonle come to understand the di Every Friday evening there is a cirlaws governing souls and spirits both in the body and out of the body, they would grasp at Spiritualism. The cle at 736 North Ashland avenue, led by the gifted psychic psychic, Mrs. B. editor of the Beacon says, "Yes, that is Musida, where we have most clear independent spirit speaking and grand, contrue." But then he immediately demands, "Now give us a few pointers on vincing proofs of spirit return. how divine laws do actually govern souls or spirits both in the body and The spirits manifesting themselves often explain to us in a most beautiful

these

Another spirit gave a sketch of the

L. C. KOEHLER, PH. D., M. D.

PASSED TO SPIRIT LIFE.

only will be inserted free. All in excess of ten lines will be charged at the rate

of fifteen cents per line. About seven

Passed to higher life. June 23. at his

home in Trent, Mich., Francis L. Whit-

ney, at the ripe age of 81 years. A dear

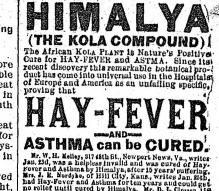
wife who has been his companion for 54

years, and a family of eight sons and

words constitute one line.

[Oblimaries to the extent of ten lines

Longley's latest book of songs comprises the cream of all his former books and many new ones, and can be had in decorated covers for 00 cents; plain, 40 cents.



July 8,1905,

Jan. 33d, was a helpless invalid and was curied of Hay-fever and Asthma by Himalya, after 15 years's suffering. Wr. J. E. Nordyke, of Hill City, Kans., writes Jan. 8th had Hay-Fover and Asthma for ten years and could get no relief until oured by Himalya. Mr. D. L. Cleasen, 188 Morris St., Philadelphia, writes, Jan. 18th, Ductors did me no good, but Himalya cured me. Mr. W. F. Caspbell, Banbornville, N. H., also writes Feb. 6th, that Himalya cured his son. Rev. Frederick F. Wyatt, the noted Evan-golas, of Abilene, Tozaw, writes April 16th, 1805, I nover loss an opportunity to recommend Himalya, as it cured mo of Hay-Fover and Asthma, and havo never had any return of the disease. Hundreds of others send similar testimony proving Himalya a truly wonderful remedy. At the Kola Flant is a specific constitutional cure for the disease, Hay-Fever sufferers should not fail to take advantage of this opportunity to secure a remedy which will positively cure them. To prove the power of this new botanical discov-ery, if you suffer from Hay-Fever so that all discov-ery, if you suffer from Hay-Fever of Asthma, we will send you one trial case by mail entirely free. Will send you one trial case by mail entirely free, it costs you absolutely nothing. Write today to the Kola Importing Co., 1162 Broadway, New York.

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Spiendid quality of paper, and contains 78 songs.
WORDS THAT ARE TRUE.
"These songs are adapted to the needs of societies and to the home; they are spiritual, and breathe a tender sentiment to the cultured soul.
-Lyman C. Howe.
"This collection of songs breathes a pure spiritual numbry, and has an uplifting tendency." -Dawning Light.
"The songs and music are of a nature to inspire those who hear them with new and higher resolves." D. W. Hull.
"There are some things in our personal history that never fade from memory. One in mine has been fresh for fifty years. I went one night to hear the colquent electurer. Prof. S.B. Brittan, but I have no recollection of a though the advanced or a word uttered. But with him was a young man who sang, "What shall be my angel name." The man, the song have been singing in my consciousness ever since; the man was Prof. Longley, the song, one of his scriftes the compositions." -J.S. Loveland.
Longley's latest book of songs comprises the Cream of all his former single have been shall.

Worth, Texas: "I write to say that after a street meeting. As soon as they were your months of successful meetings in through and started for their church, the Temple at this place, we close for the summer months. Last Sunday menced to talk Spiritualism to the night, June 25 was our last service. 1 crowd, and to give tests of spirit return shall start on a tour through Oklahoma, and messages, right on the street, and Kansas and Missouri about the last of then invited the crowd to the hall, this month. I will be in Oklahoma City which was filled. She has kept this up 2nd and 9th of July, and will go from for six weeks every Wednesday evening, and now comes camp-meeting for there to the camp at Winfield, Kansas. four weeks. So the good work goes on. Although it is vacation season. I do not I learn that Sister Bryan has been inmean to rest, as July and August are vited into one orthodox church to crowded full of engagements. The first of September I will return to Texas for preach her spiritualizing sermons." our state convention, which is to be held in Dallas during that month." It was recently announced that a party of South Dakota people who last

fall left for South Africa in obedience The New York Sun says: "The American law, however allows divorce in evto instructions alleged to have been reery state except South Carolina, where ceived direct from the Lord were there are no divorce laws, and in all stranded in that far-off land and would the other states except New York, with return to South Dakota when provided with funds to cover the cost of the jourits divorce for adultery only, desertion at least is made an additional cause. ney. Information has now been re-Neglect, cruelty and habitual drunken ceived at Sioux Falls, that a number of ness are also causes in nearly all the the victims of a false prophet have seother states. Under an impulse from cured the necessary funds and already have commenced the long journey to Mr. Roosevelt statistics of the number their former homes in Dakota. They of divorces and their percentage to the eft for South Africa as the result of an marriages are to gathered for the twenalleged revelation made to a self-styled ty years since 1886; but it is not probprophet named Hendrickson, who able that the results will be relatively clared the Lord had informed him that much different from those obtained by if the members of the party would the Commissioner of Labor for the pe if the members of the party would riod of twenty years from 1867 to 1886, start for South Africa on a certain day the Lord would provide for them upon In which 328,716 divorces were granted. Of these nearly two-thirds were to their arrival at their distant destinawives and the preponderating causes tion. Dr. Beverly writes: "We were glad to

were desertion and cruelty." welcome last Sunday, Mrs. Kayner, late Goldwin Smith says: "An eminent Canadian journal contenus that what of Texas, who gave us a fine talk and appears to be the disturbance of relig- some lovely tests. She has 'a very sweet spirit of humility, and will do lous belief is in fact merely the progress of theological science, analogous to great good in her travels and public the progress of other sciences. It asks work. Mrs. Rice, our talented musiwhether, when all the other sciences cian, has prepared a fine program for are advancing, we can expect the next Sunday afternoon. Prof. Black-iqueen of the sciences to stand still. man, now playing in the Woggle Bug, The term 'queen of the sciences' ap-plied to theology is medieval, and what render a duet. Qur music is the finest the queen of medieval science was the that can be procured and our afternoon perusal of a few pages of Thomas Aqui- meetings draw a large crowd. We want nas will show. Medieval theplogy as- all our friends to come and help at our sumed as postulates the very things annual picnic next month. Our meetings are open all Summer." which are now in question, and spun

Psycho-Harmonial Therapy, the 20th out from them an immense web of deductions which were taken for supreme century healing system, based upon the truth. The medieval queen of the scimusical scale, will be taught and demonstrated to a class of students at the ences is to-day as dead as alchemy."

Winfield, Kansas, camp-meeting, from W. D. Moore writes: "I have been a July 1 5to 25 inclusive. For particulars medium over fifty years. My guides and address Mrs. Addie McAllister, Win have always sought my good, and address Mrs. Addie McAllister, Win-helped me in many ways. I could fill a field, Kansas, or the founder and origivolume with my experiences of the nator of the system, P. Pearson, Ponca most startling nature. I know there is City, O. T.

An aged Spiritualist, Nathaniel Jenks, of Methuen, Mass., writes: "I am no death." John A. Toren writes: "The Soclety of the Psychic Forces, held at Wilcox pleased to send you the subscription for another year. I may not live the year Hall. 861 E. 43rd street, is being well out, as I am past my 82d post mark; attended Sunday after Sunday, and Dr. but I work every day. Last week J. O. M. Hewitt 18 still with us giving us some grand thoughts and splendid went up on a house and repaired a lectures. Mrs. Isa Cleveland is entirely brick chimney."

recovered again, and back to the hall doing good work. Which to announce William P. Butler is using hypnotism in his fight against clearettes and inthat our hall will be open all the sum-mer, and we try to make all who attemperance. He is a member of St. Gabriel's Total Abstinence Benevolent tend welcome.' Meetings at 3 and 8 p. Society of Hazleton, Pa. "I have had great success," said he "I have hypno-tized many cigarette fiends and cured Tests and messages at both serv--ices.

Frank T. Ripley, the well-known lecthem. I have had boys come to me and turer and test medium, is now ready to solicit my aid, and often parents have make engagements for the fall and win- come also. 1 have found that where ter. Address all letters to Tipton, Ind., the subject was willing to be cured and r. O. BOX 505, until July 10.; then after just needed the hypnolic that it was heard and sung. They should be heard in every nome in the land. Frice, 15 17. His home address is at Tipton Inc. willingly to be hypnolized."

we follow implicitely and by which we are developing several others with almost equal rapidity. Signed: E. H. Manning, Clarence Shaw, Josie McCool, J. L. Brown, J. W. Pauley, F. J. Newman, M. E. Shutters."

D. G. Hill writes: "Notwithstanding the intense heat of Sunday, June 25, good-sized audience was present at the services of the Golden Rule Spiritualist society. The speaker of the afternoon, Mrs. J. L. Fravel delivered a fine ad dress (subject chosen from the audience), with messages by Mrs. Nora E. Hill and Mrs. M. Schumacher. For the

evening, Dr. Geo. B. Warne held the close attention of all, followed by the beautiful christening services by the guide of Mrs. Nora E. Hill. The entire service was a fitting closing of the season's work. This society will hold summer meetings at O'Donnell College hall, South Paulina street, between Washington Blvd and Park avenue, each Sunday evening of July and August, except July 9; on that date our grove meeting and basket picnic will be held in John A. Robb's grove, Lyons, Ill., on the bank of river near the junction of the Ogden avenue and Joliet street car line.

All north and south street. car lines connect with the Ogden avenue line. Come with your lunch and enjoy a pleasant outing. Eula M. Golden writes: "The Flint

Spiritual Research Society held meet-ings Sunday forenoon and evening with Frank T. Ripley as lecturer. His work was much appreciated not only by the members of the society, but by skeptics as well. We were much disap

pointed because he could not be with us longer, but hope he may come again sometime in the future.". Wm. M. Tebo writes from Butte, Mon tana, stating that Madame Bell is doing an excellent work there, and that Bro

Harry Moore was mistaken in his statement in reference to her. AFTER DEATH, WHAT?

Death, thou art a mystery

Fearful to humanity. Mystery is something strange, Death is only subtle change. Nature knows nothing of death, Life is more than fleeting breath; In Dame Nature's systems vast, Naught but truth will always last.

Like the fleeting clouds in space, Ever changing form and place, So man's spirit will unfold Through transitions manifold, Ever seeking greater light, Always gaining clearer sight,

Seeking an ideal goal Is the mission of the soul. Creedal darkness shrouds man's mind,

Superstition keeps man blind, Ignorance, mother of fear, . Dominates frail mortals here. Seek within the inner shrine For the living truth divine.

Truth alone will make man free, Man is part of Deity.

A state of the solution of the

H. M. EDMISTON. The new song-book, "The Golden Echoes," by S. W. Tucker, has found its Echoes way into many homes, and its beautiful songs have cheered many sorrowing hearts, which they are sure to do when

that a mighty contention has been going on through all the periods of time, over every question that interests the people, of all nations and countries, not

only for time, but for eternity? Will some great event soon occur in the world to clear the mystery of the ages, and make plain to all nations the ight and truth about God, and all of His glorious works of creation? Is it not about time this great dispute, ever under discussion, is settled right?-

Or, is it better to have the controversy continue, and the battle raging through all time?

Ever since the wonderful sermon on the Mount, by Jesus, it has been taught the many generations of men have been llving under a new dispensation. Christ's glorious principles were to bring about a new order of things, for the old laws of despotism and might were to be superseded by the laws of love and forgiveness. But, has it brought a better state of affairs, than existed before the high ideals of Christ. and other great and pure prophets vere uttered?

Were not the dark and middle ages, the worst period of murder, torture and religious wars in the world's history? Read what the Great Teacher taught, in

St. Matthew 10:84:: "Think not that I am come to send "peace on earth. I came not to send peace, but a sword." That declaration has proven true in every century since it was spoken. In the nations of earth to-day the military spirit is growing stronger and a mighty navy is the policy of all powerful governmients. The spirit of arbitration in settling national disputes, is ably dis-cussed, but will it ever succeed fully

and satisfactorily? In education, the arts and sciences, together with the wonderful inventions of modern times, there has been great

progress, but thuman natures continue the same in all generations. Man has two natures, sthe evil and the good, and whichever is gultivated to the greatest extent predominates

There is agnoratice, superstition, prejudice, bigotry and many evils in human nature that must be overcome by resistance and practice, before man can be pure, holy and attractive. Under the levil environments of soclety, where colfishness is a ruling element, it is impossible to reach perfec-But, when the spirit is senarated. tion. from the body by death, it can enter the. spiritual world, freel from a fieshly na-ture, and pass on to the celestial clime. by education and progression. To overcomelseladin nature, and evil

environments of the world and society, requires a battle royal all along life's ourney, until the end of earthly life is reached in this lower sphere, and the victory won in establishing a true and noble character. , W. S. FRANKLIN.

Bedford, Iowa.1

"Death, Its Meaning and Results." By J. K. Wilson, of the Pennsylvania Bar. An absorbingly interesting vol-ume, of decided value. A marraitye of wonderial psychic events in the an-thor's elicitatic. Obith, 560 pages, II-lustrated, 51.55. wonderful psychic events in the an-thor's eliteriéneo. Oboth, 560 pages, 11-lustrated, 51.25.

"The New Life." By Leroy Berrier. Eminently suggestive along the lines of "new thought." Excellent in tone and tendencies. Frice, cloth; \$1:

way the truths and phenomena of Spir-itualism, and teach us how to live, what But now, see here, Mr. Smart, you adto avoid, and also about the life and mit that what the Spiritualist said is true. Now, we demand of you to give us a few of the pointers that enabled spheres beyond. Often a spirit relates to us his experiences from the hour he left his mortal body till his present you to say, "Yes, that is true." If you state, and how long it took him to get fail to do so, then we will have to place

you with that class of philosophers who light. These spirits are often most excellent will say "Yes, that is true." without any and intelligent teachers, as some of them are able to illustrate their words evidence! You say that the people are anxiously awaiting that kind of knowlof kind admonition with most convincedge. We answer, Yes, the immortality question is now having the right of ing facts. One night the spirit of former Police Inspector Shaack came way in the human mind as it never had before. Especially is this the pleading we should not condemn him case because he persecuted and prosecuted since in these modern times there has a large class of "pointers" or new proofs mediums while yet in the flesh, send him our best thoughts, as it would

come into the world. If your school of short-sighted, "halflessen his suffering and help him in way-house" philosophers try to prove his present condition. Also the spirit of a well known Luththat death ends all, we can give you eran clergyman advised one of the members in the circle, who was also a 'facts" and "pointers" of such a nature that they will put you down in the hole Lutheran clergyman formerly, how to so deep that if you ever do scratch out it will be along with the next return of preach and teach the truths of spiritual philosophy, whenever opportunity offers the 17-year locusts. it. He also said: "If only my former

The world is now full of clear, plain, clerical brothers would believe and demonstrated facts. I am able to make this strong declaration to you and truths, what a blessing would they be to the whole world, that if I have not of their errors. seen, heard (in long conversations) and handled many of my people after death, ing way, asking a member of the circle then I never saw, or conversed with them before death. I have hundreds one night for forgiveness for a serious wrong he had done him while yet in of these stubborn kinds of facts, seen earth life, and send good thoughts, and in time literature of this new light to and heard by dozens of witnesses, lawyers, preachers, college professors and his family. some of the smartest kind of American ladies. I can give very minute and cirwork our mediums had done in Joliet cumstantial detail of my manifestaand how the truth was gaining ground tions, and am ready for the severest in that city. He also expres cross-examination. Now, Mr. Editor Beacon, these kinds of proofs and gratitude for having received this light while in the body, and implored our mepointers knock all your blind "half-way dium to go to Joliet again for a few house" philosophy into a cocked hat. And if you can't explain nor confute weeks, as many longing souls would find-light through her teaching. Many more interesting facts I could remy facts on any other hypothesis than the one which I give them, then they prove forever the falsity of your short sighted, purblind, materialistic philos late, but this may be sufficient for this time. Only this I would like to say, that when a medium endeavors to live ophy. I should like to some day write right and seances are kept right, they are a blessing in giving light and up just one of my proofs of a continued life after death and have some one of strength to the soul. the self-conceited Smart Alecs, try their hand at a cross examination and see if they can make it plain at just

what point or points I am mistaken. And now just for the fun of the thing, come on, any of you materialistic infilels, even dear old Charley Moore, of Blue-Grass Blade fame. Dear old Charley-how I love the dear old boy. I rerard him as one of the sharpest and most unsophisticated, honest old chaps now living in this country. As far as Alexander Campbell, the great founder, author and finisher of the Campbellite sect, is concerned, Charley and I are in about the same fix. Only on the hereafter business. Charley is not quite sure-and I am sure, based upon hundreds of infallible proofs.

Pontiac, III.

"The Romance of Jude. A Story of the Life and Times of the Nasarene and

His People." Through the mediumship of Mrs. M. T. Longley. An intensely in-

ook. Beautiful spiritual thought. combining advanced ideas on the finer and thereal phases of Spiritualism, leading the mind onward into the purer atmos-Esblitt, LL. D., M. D. This comprises the last part of Human Culture and Cura. Papen cover, 16 cents. Fus sale cloth, \$1.

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able manner; ANCIENT:-Theosophy and Christianity; The Ancient Mysteries: Buddhism. FIODERN:-The Unseen World; The Rationalo of Msmerism; Telepathy and Mind Cure; Maric, White and Black; The Use and Abuse of Psychic Powers: Vegetarlanism and Oc-cultism; How to Bulid Character; The Fu-ture of Humanity; The Gospel of Wisdom. Well bound in Cloth, with silver back and side stamp. 400 pages. Price, \$1.50.



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daughters survive him. For many years a knowledge of Spiritualism has been is. Thus one more link is formed 'twixt this world and that to which their loved has gone. The funeral ser-vices were conducted by the writer. EMMA GIBBS. 4 - 1 14 m

PROF. J. SYPHERS.

July 8,1905,

This department is under the management of

HUDSON TUTTLE. 'Address him at Berlin Heights, Ohio

NOTE-The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often the most condensed form, and often gross form; they only see its spirit; clearness is perhaps sacrificed to this they cannot see the external plant: forced brevity. Proofs have to be omit- they see the internal plant; it is not the ted, and the style becomes thereby as-sertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of world as not only inhabited by human their questions and write letters of in-guiry. The supply of matter is always also say truly that the latter are necesseveral weeks ahead of the space given, sary for their existence." and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal verse is through the ascending changes favor

NOTICE .- No attention will be given is individualized by the process of evoanonymous letters. Full name and address must be given, or the letters will spirit. If the request be made, not be read. pected. HUDSON TUTTLE.

Sunday-school Attendant: Q. As I size of the ark which in the Bible is

the thumb or middle finger. It sometimes, as illustrated in the builders of the pyramids, was this length with the width of the hand added. Of course whis was an uncertain quantity and has been estimated by various authorities at from 19 to 26 inches. The Hebrew cubit is even more uncertain, but has

been fixed at about 22 inches (19,888). The Bible says the ark was 300 cubits long, 50 wide and 30 deep. If this measure be taken the ark in round numbers was 550 feet long, 90 feet wide and 55 feet high. It was a fine old tub. built in defiance of all rules of marine construction. It was a three-decker

and had a floor space on each deck of 49,500 square fect. Perhaps with care-ful storage, a pair of all the animals and creeping things might be shipped and creeping things might be shipped on this craft, but the preparation for kins, "Aunt Shug," wife of Capt. J. C.

the baggage presents greater difficul- Watkins. ties. To have fed the carnivorous ani-To mediums and speakers throughwould have required all the ark out this broad land who have visited could have carried, and then the hay, and worked in Texas, this announcegrain, etc., which must have been taken ment will bring sadness and regret. aboard. The ark had one door for en-For over twenty years Watkins' Hotel, on Swiss avenue, this city, has been the trance which when all were inside. Noah must have engaged some of the Mecca for Spiritualists, and for nearly sinners on the outside to have closed or quite as long. Mrs. Watkins has been The only ventilation or the central figure around which Spiritand battened. anerture was a hole in the deck a cubit ualistic work moved. For almost twosquare! It was exciting times, no thirds of a century this good woman has doubt, yet the heterogeneous cargo had lived "faithful unto the end"-her hand outstretched to the poor and needy, to breathe, and that cubit square airhole was all the ventilation God planned her arms open to the weak and helpfor the ark. Having made the blunder, less. What grateful souls, what thankhe must have sustained the inmates by ful hearts we should have, we who have direct and continuous miracle. At the learned this truth, that death is death end of this yachting tour the ark no more; this birth into a sweeter, stranded on the top of Mount Ararat, purer life, is just as natural as birth into the physical life. When family and rested there for seven months waiting for the earth to dry. Ararat rises to the height of 17,212 feet above the and friends rejoice at the advent of a babe into this mortal life, they seldom feet above the line of perpetual snow. On its intensely cold summit the winds, nover cease their wintry blasts. The and hand "Aunt Shug" has found many inmates of the ark must have had a to greet her in that fairer life, to whom pleasant seven months in the blizzard she has given the kindly word, the unit pleasant seven months in the blizzard she has given the kindly word, the unit pleasant seven months in the blizzard she has given the kindly word, the unit pleasant seven months in the blizzard she has given the kindly word, the unit pleasant seven months in the blizzard she has given the kindly word the unit pleasant seven months in the blizzard she has given the kindly word the unit pleasant seven months in the blizzard seven months seven months in the blizzard seven months in the blizzard se

frain from making, as it throws a flood of light on some vexed questions. "If such as the home of pure and nole spirits, where is that of the vile and lebased? On carth-[the rudimental phere]. You have a world of spirits, onstantly around you. You see them pherel. not; you neither hear nor feel them; yet they are with you, dwelling by your side. Such spirits are chained to earth by attraction, and cannot rise to the econd sphere until they have cast off the taint of earth. These are the spirits who, in their communications, tell

you that animals exist in the spiritual vorld. To them they really do. Spirits cannot discern physical matter more than man with natural vision can see spiritual substance. When they look at an animal they cannot see its external but the internal world which meets their perception. Earth being their sphere, they consider the spirit

From the foregoing it will be seen that evolution of the spiritual uniof the physical. As the spirit of man lution, is the home prepared for that

We may speculate on the final of the the name will not be published. The process, following two distinct lines, correspondence of this department has We may suppose the time will come become excessively large, especially let- when all physical matter shall have ters of inquiry requesting private an-swers, and while I freely give what ever information I am able, the ordi-uum, which would, indeed be dead nary courtesy of correspondents is ex- worlds, but rotating in their present orbits, modified by size, density and attraction.

Or the yet more startling theory be do not know how much a cubit is, I beg accepted that these residual suns and planets, having exhausted their energies, will fall back to the central sun of universe, and be again dispersed in A. The cubit was the length of the forearm from the elbow to the end of Whatever theory or speculation we indulge in, has no bearing on the existence and stability of the spirit-zones. Having established motions, by cosmic laws, superior to those of the physical, they swing in the abyss of space inde-

> As a speculation, but one apparently dependent on this scheme of evolution and sublimation of physical matter into spiritual substance, it would seem that the destiny of the material worlds is to pass into the spiritual zones, whose established revolutions and relations would be maintained by the laws which now control them.

Death of a Prominent Spiritualist

Passed to spirit life, at Dallas Texas,

Important Message. THE OTHER SIDE OF LIFE. plane is well known here, and why: Remember, this is the world of cause,

your world is a plane of effects. What-Communication From President Willever happens upon elifth, you may rest iam McKinley, Through the Medlum-

ship of Ella F. Porter, 206 Lenox Road, Brooklyn, N. Y. To My Beloved Friend, Judge A. Munson:-Your letter reached mo through the organism of this psychic, whom I impressed to read it aloud. when sitting in the silence, the evening when sitting in the silence, the evening the outcome of long ages off oppression it came. I was deeply interested in its contents, and pleased with the earnest tone, and the depth of feeling and sin-tion of the smouldering fires which

cerity which pervaded the whole. I am with you, my friend, heart and gaze. But though this war which is soul, in this cause of Eternal Justice, now raging in Europe, may, after soul, in this cause of Eternal Justice. and the divine uplifting of all humanity. You ask for my views, from a spirit. the fair land of America may be someual standpoint, as I view the outlook

from my spirit home in this world of safely assure you it will be of short duration. For, by the time it reaches this Are you aware, my good friend, that side of the Atlantic, the force of the ofttimes I come to your side and im- war will be well-night spent, and the ness you with many of my ideas and views of the world' present struggle? selves out. The fever which has been When you feel the magnetic thrill pervade your whole being, when your thoughts are directed toward me, then you may be assured, without doubt, that my soul responds to yours, and that we commune in spirit, though yet separated by this yeil of flesh, which prevents you from seeing me clearly, hough you oft sense my presence. Your friendship is very dear to me,

Judge Munson, and I treasure it as one of my most sacred, priceless possessions Ah! with what different eyes, and

glorious, far-seeing vision, does one view life, who has passed through the angel world as easily as they now do with each other. gateway of death! These realms This convulsion of all the elements, of this final throe in Nature's realms, is over increasing joys, this spirit land of glorious and grand possibilities, this but a natural outcome of the preceding ages of wrong doing, and is but a natutrue home of the soul over here, can be but faintly pictured to mortals on the ral effort to throw off the incubus, and the heavy weight of long accumulated woe, to enable the world to rouse from earth plane, whose limited vision, cramped by environments, renders its spiritual lethargy, and emerge into a them incapable of true comprehension. higher realm of life and to live near the Mankind, sometimes through ignorspiritual center of all goodness and ance, yet oftener through selfish greed, truth. and desires of personal pleasure, and

the accumulation of great riches, op-As I told you before, my friend, of the new earth, with new and better laws, and a nobler race of men, so do I now press the weak, and cruelly inflict suffering upon the down-trodden and oprepeat the dawn of a new spiritual dispresse When I lived in my form upon earth, pensation is near at hand, and the final

outcome of this mighty struggle on how often, oh! how often, did my heart earth will be the redemption and purifiache and bleed for the many sad and cation of all humanity. Could your pitiful cases which I oft beheld. The law, sometimes so powerful, yet again so weak, to assist in restoring the eyes only perceive, as mine now do, the advancing of the mighty hosts of purien, and to save the erring from committing far greater crimes. and ever nearer the earth plane, from the supernal realms above and the As in individual cases, so is wit-

As in individual cases, so is within the superior to the same in great nations, the mighty work they are ever accomplish-cruel iniustice of the strong and pow- ing, in the furtherance of their mission cruel injustice of the strong and pow-erful daily witnessed in the affairs of to spiritualize the earth, byou would men and nations, the effects of the mon- have unbounded faith, my friend, in the eyed few to control and to crush the fulfillment of my prophecy.101 weaker ones, and the poorer side of I must cease my pleasant chat with humanity—the heartlessness and greed you now, as time is precious, and I wish humanity—the heartlessness and greed you now, as time is produces, and it with to introduce to you two noble spirits treachery and deceit often shown to-wards those who loved and trusted too add a few words to my message. The well—the lack of hohor and principle "Trio" whom you mentioned in your letwell-the lack of honor and principle displayed among those high in author-

ity, ofttimes made me shudder when upon earth, and my heart turned sick and faint within me at the sight. Had it not been then, for the un-swerving love and trust which was will both address you now. * mine, in the goodness of the creator of Hoping that my spirit message will all things, I could not have borne with give you some comfort and in certain. outward equanimity and patience, much that I was forced to witness, and

which came to my immediate notice. Often would I cogitate; and say to myself, "What can one man do, or even a small handful of men, compared with the millions of beings which inhabit the earth, to stem the tide towards evil and lead the majority into the path of rectitude?"

must be educated. Universal, free ed-

ucation for everyone, in the higher

A QUESTION FROM A MEDIUM.

Ah! well, I thought then, here is a What is the Matter With Spiritualists?

ters:

ists?

has said:

an orthodox church.

But what is there to fear?

spirit standpoint.

all eternity,

WM. M'KINLEY.

EDUCATIONAL WORK.

Morris Pratt Institute Association Constitution and By-Laws.

Although no special report has been tade of the doings of the convention, June 3, 1905, some most important legislation was transacted. Parts of the assured is known to the spirit world, as original constitution were amended, the effect of some powerfull' cause directed by the higher spirits, in Your earth is now upon the ever of a long and ter-rible struggle. It cannot, in fact, it is impossible to be avoided. There is great danger of a world wide war exand a complete set of by-laws adopted. This matter has been purposely post-poned until there should be a membership large enough to be considered representative of the people whose voice shall regulate and carry on the school. The most important amendment to the constitution relates to the date of tending all over your fair land. It is the annual convention. It has convened on the first Saturday in June. have long been hidden from general Last year that was found to be unsatisfactory for many reasons; first, the work could not be done and members awhile, reach this side of the water, and return to their homes before Sunday; and this also prevents speakers and what involved in the struggle, I can workers attending the meeting, thus losing to the convention the very valuable assistance they might give. Secondly, it is too late for the students, as many must return to their homes earnres of anarchy will have burned themler in the season, who would gladly remain if it came near the time of closso long raging in the velos of nations, will have exploded its force by the time ing the school. It will now be held the third Tuesday in May, and the closing exercise of the school will follow in the it reaches America, and the cool, clear head of reason will then take the helm same week on the finishing of the Asand many of the bitter, puzzling quessociation work. First year Accises will probably be on Wednesday, and the graduating class on Thursday. This tions will then he settled by arbitra-tion. Then, my friend, will come days of peace for your planet earth-then will begin in earnest, the millennium, makes it possible for those interested in the school to attend both the convenwhich has so long been prophesied by tion and closing of the school at the same time, and still return home for great and good men from time immemorial. Then will come a better, no-bler race of mer, more spiritual and

Sunday. The laws adopted are as follows: peaceful, who will commune with the Article 1,-Order of business.-1.

Reading of minutes of the last meeting. Reading of communications. 3. Reports of officers.

Report of executive committee. 4. Report of other committees.

Business. 7. Election to fill vacancies of direct-

ors whose term expires. Article 2.—The board of directors shall consist of the president of the Na-tional Spiritualists Association of the United States of America, the president of the Wisconsin State Spiritualist Association, and seven directors. The directors shall be elected annually after the passage of this law as follows, viz., three for three years; two for two years, and two for one year, and every year thereafter the vacancies caused by the outgoing directors shall be filled by electing the same number for three vears.

Article 3.-It shall be the duty of the officers to report at each annual meeting, as set forth in the following sections:

Sec. 1. The president shall report the condition of the affairs of the Asso-ciation, make suggestions for such improvements as he thinks are needed, and appoint an auditing committee which shall perform the duties usually devolving upon such a committee. Sec. 2. The secretary shall make a full and itemized report of all moneys received, and from whom, and when received; also shall make a full report of all indebtedness, of the financial standter are all here to-night, and send you ing of the Association and the number a loving greeting, and their spirit bless-ings for your unturing devotion to the of members thereof. Sec. 3. The treasurer shall make a

cause of Truth and Justice, vPresident full report of all funds received, dis-James A. Garfield and Abraham Lincoln bursed, and remaining in the treasury. Sec. 4. The financial egent, or an Hoping that my spirit message will one receiving money for the association shall make a full report to the nicasure of enlightenment, if will bid. you good evening for this time, but will secretary every quarter, or when requested by the president, giving a compromise to return some future day; and plete and itemized account of all money give you all the light-I can, from my received together with names of the lonors. Always your devoted friend through

Article 4 .- The secretary shall send notice of the anual meeting to each voting member at least thirty days before the time of meeting. Article 5.—Quorum—Seven members

at least must be present in order that isant 1 meeting may Article 6 .-- These by-laws may be When I took up a certain issue of amended at any regular meeting by a The Progressive Thinker, the first thing majority vote.

Language of the Stars. This important work is the first practical ox. position of the Astro-Magnetic forces of Nature-in relation to man-

7

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selfish deed, and noble charity, which made life here a little sweeter and a

R. Blanchard: Q. If the spiritual world surrounds the planets in belts or zones following the motion and held in place by the attraction of the planets what will be the effect upon the spiritual belts or zones when the planets cease to exist?

ages, that when the "last enemy, Death," is destroyed, then the millen-nium will come. Such a life here, and A. All that can be known of the spirit spheres must be derived from the communications of its inhabitants. In the joyous greeting of loved and loving ones in her newer life, tells us that Philosophy of Spirit and the Spirit World" is the following in reference thereto, and its understanding is es-Death is indeed conquered, and that the light of the millennial dawn is breaking sential to the solution of this question. on this world. 'If there is a neaven-a home for the

spirit-it must be orginated and sus tained by natural laws."

"Oh. death. where is thy sting! Oh. grave, where is thy victory!"

THE MOTHER.

spring When white clouds sail above.

She sang and loved and gladdened us

How weary, till she smiled at set of

Tired of all save loving." Let this be

The epitaph inscribed where now she

little better to them. Honest and true

"Matter is subject to eternal prog-Mrs. Watkins made all arrangements ress, from the granite rock which juts for her funeral, naming speakers, songs to the sky in the craggy mountain be sung, and arranged all details neaks, to the atoms of blood coursing Services were conducted jointly by Mrs. Mary Arnold Wilson, Mrs. Laura B. through the veins of man. Matter arises from the crude angular to the re-Payne and Mrs. Carrie M. Hinsdale, all fined spherical. Still further is the proof Fort Worth, in accordance with her cess carried in spirit, which is sub-limated matter. From all worlds the request. The services were impressive and beautiful, and the great concourse of friends, the many lovely floral offer latter ascends as it is freed by the processes of life. We can see it escaping lings testified to the love of those who from the rock within which chemical knew her. While we shall miss her forces are at work; from the growing or bodily presence here, we yet know she lives and loves as before. And so, with decaying plant, set free by light; and from the dying animal like vapor." hearts full of love, we bid our friend God-speed.

Dallas, Texas.

love!

once forget

guessed

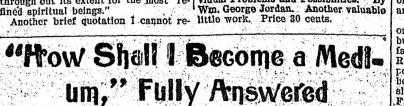
sun,

rest-

Young April's radiant smile.

My loving work is done."

The first zone or sphere, "is con-stantly increased by additions of new material brought from the earth by ascending currents. Substance-a word we use to designate spiritual matterarises to the level where its attractive and repulsive tendencies are equal which is the position of the first sphere There its ascent is arrested and it en ters at once into this formation. Still subject to planetary laws it rotates ground the earth as a center. The zone rotates, and hence its plane of rotation Autumn of life and tears were hers, and must coincide with that of the earth." In the spheres the same refining pro cess goes on as in the rudimental or the while; Nor storms, nor snow could make her earth-sphere. Matter-as substanceeven there, is far from its ultimate These spheres extend in a similar manner around the earth, the most external lying beyond the moon, that luminary She was so weary; but we never revolving between the second and third sphere." * * "Each inhabited planet has spheres in size, rotation and num ber as diversified as their satellites-And whispered, as she drifted into and the whole solar system, as one joins to throw around itself, as a whole spiritual zones held in common, as they encircle the solar system. And, carry ing the analogy farther, this entire world continent, the vast galaxy, or what is usually called the universe throws around itself, by emanations from all its component solar and stellar systems, a series of ascending zones. These zones unite and blend the universe into one whole, permeable through out its extent for the most refined spiritual beings.



In 'Mediumship and Its Laws, Its Conditions and Cultivation," by Hudson Tuttle. Price 35 cents. Send to Mr. Tuttle, Berlin Heights, O.

branches as weil as lower. Give every one a chance to develop the gifts God herself, she looked for-expected, truth and honesty from others. Sometimes gave them. There should be more deceived, it grieved her tender heart to "Cooper Unions," more free colleges. find such an one less noble than she more philanthropists, more multi-milldeemed. We have been taught for ionaires possessed of good, generous hearts, who are willing to spend their last dollar for the free education of the masses. Individuals must be developed and educated, and develop a better, nobler race of men, before we can expect nations to become more humane and enlightened. And now from my spirit home above, and from my clearer, far-seeing vision plows and plows but never sows." do I view the present status of affairs I think it apply s very well to p upon earth, and will say, I hold these same views of education for the better- their knowledge to themselves and join ment of humanity; only with the added impetus of my increased knowledge and broader view, I now tell you, my good friend, Judge Munson, that in the I met a lady who was a momber, but right education of an individual for the whom I knew had been a Spiritualist purification of nations, does religion and a good medium. After greeting her play a most important part. My eyes I said: "Don't you believe in Spiritualhave been widely opened upon this subject, since I became a denizen of the pirit land, and I assure you that could reside in the form once more, with my present knowledge of life on both sides this broad land of freedom are in that f the river, I would oppose, with all same position. They know Spiritualthe intensity of my nature, all the nar- ism is true but are afraid to say so. Are MRS. CARRIE M. HINSDALE. row, sectarian views of religion. I we less courageous than the great scicld, established church, with its forms She was so tired of toil, of everything

ceremonies, the sanctimonious Save loving those who needed all her priests, and the devout worshipers at the man-made shrine. Her heart was like the golden heart of Oh! now much i have learned since it? Ah! some one whispers: "It isn't I came to this side, my friend! My popular, you know." Well, but it would eyes, that once were blinded, are now be popular if all would come out boldly

fully opened to the enormity of the and say they are Spiritualists and join crimes committed under the name of the ranks and march hand in hand with the church. The present terrible evil Truth and Progression w and ... upon earth, this horrible, merciless war now between Japan and Russia, wit- ualist, for that means agreat deal with. shed now going on upon your planet, is for knowledge, culture sand growth; it the result of powerful causes for ages means that I have gongeas fan into the Dast. The prophecy from the spirit world, is the final triumph of Truth and Jus-tice, for Japan will be victorious, and live this life the happing we shall be in Russia will see the beginning of her the next. one of the hope. letermined to give Russia a much- ful. I think the time mill come when needed lesson, and though it may take all doubt will be swent away. Spirit-some time, that lesson must be fully ualism, like evolution, sd:assdcome to learned before she can ever rise tri- stay, and in a few years itd will be as umphant and purified from the errors unpopular to not believe in hSpiritual-

ful and dominant as she is to-day, she ance to deny either of these great will sink and fall into ages of obscurity, truths. and her star will have apparently set on the carth's horizon, its luster dim if any, of the alleged mediums were and faded for many, many years." genuine. But the day will finally come, when, Well, he can count me as one of the on the ruins of her past, she will refew who are genuine, for I have no

build, and grow strong and powerful, money-making schemes, no fraudulent far superior in every way to the old accomplices with me-nothing but a Russia, so full of intolerable oppression, Russia, so full of intolerable oppression, pure desire for knowledge and truth. I power and bloodshed. She will then am longing for the time to come when become a Republic, no more serfs or everyone will throw aside fear, pride slaves of any. Lind, but everywhere, and prejudice and join this great work Freedom, Justice and Right will pre-vail. I can make this prophecy with a fearless utterance, because of aknowl. EMMA GLOVER, BROOKS.

saw was this question, in large let-All the old directors immediately tendered their resignation from office, on "What is the matter with Spiritualthe adoption of these py-laws, and the election of the present board was in And it is a question I, too, have often conformity with the foregoing constiwished to ask. Why are people not bonest with themselves and the world? tution. The present board consists of President H. D. Barrett of the N. S. A., If they have sought for truth and found President W. J. Erwood of the Wiscon it, why not say so? Why not help othsin S. S. A., for three years. Moses Hull ers who are in the dark? Some one John C. Bump, John D. Vail, for two years, Dr. Geo. B. Warne, C. L. Stewart, "Who learns and learns and acts not and for one year A. J. Weaver, Wm.

what he knows, is like a man who Rogers. This gives two new directors next I think it appl's very well to people year, and the following year two more, in three years the old board will give who are Spiritualists at heart, yet keep way to new officers, and so each year will install for a term of three years Some time ago L attended a Congrein pursuance of the by-laws.

gational church and after the service Officers .- The officers are the same as last year: President, Moses Hull; whom I knew had been a Spiritualist vice president, J. C. Bump; secretary C. L. Stewart; treasurer, A. J. Weaver There is little change in the duties ism now?" She answered: "Oh, yes; I know Spirof the officers: the only one noticeable being that our work has been outlined tualism is true, but you know you can't by the association, and personally I I live my life over again on earth and be a Spiritualist in this little place." Lave been relieved of some of the care reside in the form once more, with my I wish we could know how many in and responsibility that has been as have been relieved of some of the care signed me since the opening of the school. In addition to the work connected with the secretary's office. have acted as financial sgent in would annihilate priestcraft if it was entists of history, who when they had field and had the care and oversight within my power I would show to the discovered a great truth gave it to the of the affairs of the house, which alone world the hypocrisy and cunning of the world regardless of torture or death? My repeated resignation to that part There is no physical: torture to en-fure, no rack or pillory in these blessed and I shall in the future, confine mydure, no rack or pillory in these blessed twentieth century days! Then what is self to the financial interests of the association. With the opening of the camp season I shall start eastward and where we have been assigned a day will endeavor to represent the work. Where no day has been given us I shall

hope to be met with sympathy and co-Now, I feel very proud to be a Spiritoperation in this good work. Catalogues will soon be ready for disnessed by millions of pitying angels in me. It means that I have searched for tribution. A delay in printing has the higher realms, this needless blood- truth; it means that I have mached out caused us to be slow about sending them out. All persons wishing one will be furnished with it if they will send us spiritual life as I could $g_{0,3}$ and that I their names. Constitution and by-laws know this life is but the beginning of a will soon be issued and can be had on their names. Constitution and by-laws

glorious existence, and the better we application to either Moses Hull or nyself. Spiritualists, this is your school: its officers are your servants; will you as-sist us in doing the work? I am ready low to go into the field for the year's work. And by a special vote of board of directors, Mr. Hull has been released from some of the duties as eacher and has been granted permisson to answer calls and engagements which, in his judgment, will be benefital to the Morris Pratt Institute. Make A certain minister has said that few. an opening for us. and let this be the most successful year since the opening of the school. Well, he can count me as one of the

CLARA L. STEWART, Sec.

A Ghange to Make Money. A Oldalloc to make Molicy. I have barles, grapes and peaches a year old, tresh as when picked. T theod the California Cold Process. Do not heat or seal the fruit, just put is up cold, Roeps perfectly fresh, and costs almost nothing; can put up a bushel in ten minutes. Last year I sold directions to over 120 tamilies in one woek: aurone will pay a dollar for directions when they see the beautiful snn-ples of fruit, sas there are anany people poor like myself. I consider it, my duty to give my experiment to and feel confident anyone or in the fow dars. I will may a save for indexen (10) two court stamps, which is only, the court of the court stampts, which is only the court of sever is the samples. pure desire for knowledge and truth.

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Time shall not hide the words, nor -Exchange.

memory The love-look of her eyes. of the past. She will yet be crushed to ism as it is now to not believe in evolu-earth, and from a mighty nation, power-"The Majesty of Calmness, or Indi-vidual Problems and Possibilities." By

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How Prayer Is Answered.

Things, Both Great and Small."...

Love rules the universe of matter and spirit. God is love. God's love and the Divine attributes finding their full expression in nature and humanity give the fullest assurance that all prayer will receive abundant answer. Prayer is exaltation of spirit, and earnest desire for good; it is asking, seeking, working for good. Our prayer for per-sonal good should include the same good for our neighbor, according as we see and feel the necessity of the particular thing for which we pray.

To whom should we pray? We should of course address all our prayers primarily to God, as the supreme author of all good. But there is so far as reason can determine no personal God, who can and does give particular hearing and consideration to each particular prayer. That seems impossible and unnecessary in a universe governed by immutable laws.

All prayer, if answered at all, must be answered in accordance with natural law. There can be no miraculous response to any prayer addressed to the understanding, quickens our symthe Deity, because a miracle is something done through temporary suspen-sion of a natural law, which is neither possible nor necessary in the Divine order and government, God rules the universe by immutable law, and an-swers prayer through the instrumentalities, the agencies established by natural law. By the law of affinity, the beneficent instruments of God's providence are brought to the aid of His needy, seeking and asking children. peace Spirits excarnate and incarnate are ae-tracted to each other according to their aspirations, culture, necessities and af-

As prayer must be answered in ac cordance with natural law, no one should ask for things that can not be granted by the operations of such laws; or, in other words, we should not pray for what is impossible. All the prayers of the entire nation could not save the life of President McKinley, because the nature of his injury was such that un-der the operation of the laws governing physical life he could not continue to live in his physical body.

All spirits under the law of affinity and adaptation are ministering angels to humanity. The higher and purer, the more loving and unselfish the mosource? tives prompting prayer for any blessing, the higher and more powerful the spir-its that will respond. They will so illuminate the mind and heart of the one offering the prayer, so impress him how to act and so direct his action as to secure needed blessing. Our modern spiritual revelations show clearly that persons who are highly susceptible to spiritual influences will be personally directed, or other philanthropic persons will be moved by sympathizing spirits to come to the aid of the needy, bring-ing the assistance prayed for. I know personally, and probably many of you also know of instances of this kind. A worthy person is sorely in need of some temporal good; is earnestly longing for it and praying for relief. A sympathizing spirit attends the call mony and through some glitted medium or by direct impression makes known the ingly and at once, and thus the prayer right and produce good results. for relief is granted. Innumerable cases of this kind are occurring daily. But not alone is individual action

But not alone is individual action thus ilfrected and controlled in answer to the prayers of many loving and unselfish persons; benevolent, organiza-tions are formed for the relief of human misery and the promotion of the happinces of mankind. The expression is is very familiar with us in regard to good deeds done to men, "God put it into their minds to do so." Yes, truly, God, through his ministoring angels drawn by their harmonious affinity minister and sublime works of poetry, music neinting and sculpture all ad sublime works of poetry. The sublime works of poetry, music neinting and sculpture all ad sublime works of poetry.

"He Prayeth Best Who Loveth Best All | repentant sinner, drawn by the law of affinity, like a live coal from off the al tar, they touch the hearts of their kin dred, responsive souls feel the spirit touch and with a flash-light of glory the communion of the spirit fills the heart

with ecstatic, irrepressible joy. It is true spiritual communion, a true spiritual seance, ascended loving friends come to their relief in answer to earnest prayer. But too often these experiences were evanescent and fitful be cause not founded upon a knowledge of their nature and source. Clairvoyants who have witnessed these revival scenes assure us that they are genuine spiritual manifestations. growth of the race in spiritual knowledge, a great change is taking place even in revival meetings. They are becoming almost as calm and sedate as Quaker meetings, all due to the unopserved influence of true spirituality modifying the methods of grace.

While the power of God is shown in all things. the lightning and thunder, the earthquake's shock, the ocean storm and all the, mighty forces of nature, yet it is the still small voice of the spirit speaking directly to the soul that enlarges nathies and affections, and imparts true spiritual wisdom, which is the only basis for true spiritual unfoldment and progression. There is a joy of the spirit which surpasses all other de-lights, the memory and exercises of unselfish thoughts and deeds which prove demands . our kinship to the all benevolent Oversoul, and are as perennial springs whence flow never-failing streams of purest joy and deepest ever-abiding end leads to misery, until through dire

A thing of beauty is a joy forever, and the most beautiful things on earth eficent acts. In what sorry plight are our orthodox friends who attribute modern spiritual manifestations to the instisation of the devil, when advanced spiritual knowledge shows that their revival neetings are real true spiritual, manifestations. When the Pharisees condemned Christ, saying, "He casteth out devils through Beelzebub the prince of sinner and by inspiring hope in the deyour sons cast them out."

re from the devil, from whom are spiritual manifestations of the revival land challenged the Christian world to meetings in the orthodox churches, which are known to be from the same Prayer is an earnest, faithful or confi-

lent' expectation, and the gratification | entific knowledge of medicine and surof desire waits upon it. Prayer expressed in words clearly defines what we want and arouses our own power to action and brings to our aid spiritual assistance. Prayer must be in har-Christian church.

mony with natural law. Work is an effective form of prayer. The natural order is a realized want of something, a desire to procure it, and then work, ef-forts to obtain it. But all work to be successful must be in harmony with natural law. All evils in the world are produced by men through ignorance working against natural law. The disasters and failures which overtake them are meant to teach them to change their course of action into harwith natural law, and thus taught by dire experience indi-viduals and the race are learning to do Through intercourse with our spiritual friends, we know certainly that

their human sympathies and interest in the welfare of their triends on earth and their desire to promote progress in the world remain unabated. From their vantage of superior knowledge and broader observations of the true relation of the two states of existence, they are able and willing to assist humanity



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by "that calm delight, that sweet re-nose, which none but he who feels it MES. H. DOWNENG, of 978 Sedgwick street. knows," and by never-halting, unending growth in his spiritual nature and the unfoldment of those qualities which unite us forever to the divine source of

All men are foreordained and predestined to eternal progression, and the human will is free to retard or assist this progression. God's will is that each one has his own will and takes the consequences. If the human will responding to the strongest motive or incentive is in accordance with the demands of natural law, the resulting action promotes the highest welfare in accordance with the law of progression.

But if the human will responding to the of present gratification, through recklessness or ignorance decides against the requirements of natural law, the resultant activity in the experiences, the will is changed and conduct altered to conform with the demands of natural law. On this plane are kind thoughts, loving words and be- of thought there is no longer any conflict between Calvinism and Arminian ism. Foreordination of man's destiny and the freedom of his will within the bounds of possibility are both true. Men may by the perversity of will even. reach that bed-rock of depravity, then ministering angels fulfill their holiest mission by seeking out the suffering.

devils," He replied, "by whom, then, do spairing breast, produce sincere repentour sons cast them out." ance, leading in time to reformation If modern spiritual manifestations and upward advancement, Some years ago the agnostics in Enga test of the efficacy of prayer. They proposed to establish two hospitals, one to be conducted by educated physicians

and surgeons according to the best scigery; and the other to depend entirely upon prayer for the relief and cure of disease. This proposition, as it seems to me, was properly declined by the

The contest and antagonism are not between prayer alone and scientific practice. It is between a cold, unsympathetic materialism which entirely ignores all the finer and more subtle forces of nature, and the warm, sympathetic, loving, humane spirituality which, while eager and willing to use all the best medical and surgical appliances, knowledge and practice, would invoke the aid of spiritual friends, accept and utilize the restoratives and healing forces of nature as shown in mesmerism and sun baths; utilizing the knowledge to be gained by claifvoyance and the acceptance of the spiritual or igin and destiny of the human race. Let two hospitals be erected exactly alike with all the latest appliances for securing proper sanitary conditions, let both be equipped alike with all the necessary appliances for the successful

practice of medicine and surgery. Let one be conducted by cold-blooded phy-sicians, surgeons and nurses, who are materialists, without belief in the effi-

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Spiritualism"; 4 p. m., tests, Maggie Waite. Monday, July 17-9 a. m., lyceum, Mrs. Anna L. Gillesple; 10 a. m., conference: 2 p. m.

Tuesday, July 18-9 a. m., lyceum; 10 a. m., conference; 2 p. m., lecture, B. F. Austin, "What Does Spiritualism Stand For?"

Wednesday, July 19-9 a. m., lyceum; 10 a. m., conference; 2 p. m., lecture, Anna Throndsen, followed by tests. Thursday, July 20-9 a. m., lyceum

10 a. m., conference; 2 p. m., lecture, B. F. Austin, "What Must I Do to Be Saved?' Friday, July 21-9 a. m., lyceum; 10 a. m., conference; 2 p. m., lecture, B. F. Austin, "What Is Man?"

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n., lecture, E. W. Sprague; 4 p. m., Anna L. Gillespie; 10 a. m., —; 2 p.

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W. Sprague. Thursday, July 27-9 a. m., lyceum; 10 a. m., conference; 2 p. m., lecture, Anna L. Gillespie, followed by tests. Saturday, July 29-9 a. m., lyceum; 10 a. m., conference; 2 p. m., lecture, E.

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Saturday, August 5-9 a. m., lyceum; 10 a. m., conference; 2 p. m., lecture, Marian Carpenter, followed by tests. Fourth Sunday, August 6-9 a. m., ly-eum; 10 a. m., Memorial Exercise and

ecture, Marian Carpenter; 2 p. m. ture, Lizzie Harlow; 4 p. m., tests, Mag-gie Waite.

Monday, August 7—9 a. m., .----; 10 m., -----; 2 p. m., Lizzie Harlow. Tuesday, August 8—9 a. m., lecture; a. m., conference; 2 p. m., lecture, izzie Harlow.

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MANTUA CAMP, OHIO. re, Dr. A. B. Spinney, "The piritualism;" 4 p. m., tests Ohio, will open July 9, and continue to ip located at Mantua Station, August 27. For further particulars, ad-dress F. H. Sherwood, Secretary, Manugust 14-9 a.m., lyceum; ; 2 p. m., ugust 15-9 a. m., lyceum; tua Station, Ohio. CAMP PROGRESS. erence; 2 p. m., lecture, A Camp Progress, Moreland Park Grove, Upper Swampscott, Mass., opens ests by Frank T. Ripley. y, August 16-9 a. m., ly-n., conference; 2 p. m., lec-Sunday, June 4, 1905. LAKE BRADY, OHIO. Smith; tests by Anna The fourteenth annual session of this August 17-9 a. m., lyce camp will be held during the months of conference; 2 p. m., lec-July and August. For full particulars pinney. address A. G. Keck, Akron, Ohio. igust 18—9 a. m., lyceum; inference; 2 p. m., lecture, FOREST HOME CAMP, MICH. Forest Home Spiritualist camp-meetespie. ing begins July 30, and closes Aug. 20. August 19-9 a. m. lyce-For full particulars address the secreconference; 2 p. m., lectary, Mrs. Ruth Eastman, P. O. Box 69, pinney. lay, August 20-9 a. m., ly-Mancelona, Mich. m., lecture, A. B. Spinney. e True Idea of Spiritualism

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

The twenty-third annual camp-meeting at Mt, Pleasant Park, opens July 30 and closes August 27, Programs and information given to all who write to Mrs. M. B. Anderson, secretary, ClarksONSET CAMP.

Onset camp commences its twentyninth annual meeting, July 23, and closes August 27, For full programs ddress the secretary, Onset, Mass.

CHESTERFIELD, CAMP.

Begins July 15 and ends August 27. Mrs. Lydia Jessup, secretary, Anderson,

SUNAPEE LAKE CAMP, N. H. Sunapee Lake Spiritualist Campcommences July 30 and closes August Address Thomas Burpee, Sutton, N. H., or the secretary, Lorenza Wor-then, Hillsboro Br., N. H.

VICKSBURG, CAMP. Vicksburg camp, Mich., opens July 30 and closes August 20. For full particulars address Mrs. Jeannette Fraser, Vicksburg, Mich.

NEW ERA CAMP-MEETING.

The New Era camp-meeting begins Address Rev. G. C. Love, president, 354 College street, Portland, Oregon.

EDGEWOOD CAMP, WASH. Commences July 30 and ends August 20. For full particulars address Geo.

E. Knowlden, Tacoma, Wash. CENTRAL OHIO CAMP.

This camp opens Sunday, June 4, and closes Sunday, June 25, at Bueleh Park, eight miles southwest of Colum-bus, For particulars, address the sec-retary, 55 McDowell street, Columbus,

GRAND LEDGE CAMP, MICH.

The Grand Ledge Spiritualist Campneeting opens July 21, 1905, and closes Aug. 21, 1905, with Mr. Oscar A. Edgerly as presiding chairman. For full information address J. W. Ewing or W. R. Divine of Grand Ledge, Mich.

LOS ANGELES, CAL., CAMP. The Liberal, Educational and Spirit-

ualist Camp-meeting will open at Min-eral Park, June 25, and close July 25. THE ASHLEY, OHIO, CAMP.

This camp opens August 6 and closes August 27. For further particulars address Will Randolph, secretary, Ashley,

OCEAN GROVE CAMP.

This camp is located at Harwich, Mass., and opens July 9, and closes July 23. WINFIELD (KANSAS) CAMP.

The Winfield Camp Association will the winneid Camp Association will hold its twelfth annual camp-meeting, commencing July 15, and ending July 25. Address Mrs. Maud K. Gates, 807 North Manning street, Winfield, Kans. for programs.

UNITY CAMP, MASS. Opens on Sunday, June 4, and con-inues every Sunday until the last of September.

LOS ANGELES CAMP, CAL. To be held at Mineral Park, comnencing June 25 and ending July 25. Mrs. Nettle Howell is in charge.

VERONA PARK CAMP.

The Verona Park camp-meeting, Me., will open Aug. 13 and close Aug. 27. . F. Smith, president, Bangor Me.; F. W. Smith, secretary, Rockland, Me.

drawn by with good desires, did so impress the minds and direct the acts of men that great good was accomplished. It makes little difference whether our prayers are directed to God or his ministering angels acting under His laws and fulfilling decrees of His laws.

Our spirit friends know human perplexities, sorrows and wants, and can best minister to and console suffering humanity. We do not hesitate in time of nded to ask our friends while here on earth to assist us, then why should we Resitate to ask their assistance after they have gone to the spirit world, when they have even more ability to discern what we need, and more power to furnish the required relief and consolation? Modern Spiritualism has cleared our

understanding and has dissipated all misty sepulchral ideas and uncanny notions concerning the so-called dead. We tions concerning the so-called dead. We of light are poured into the earthly now have certain knowledge of the hap realms and the illumination of men's py intermingling and intercommunica-tion of the two spheres of existence. We know now that loving affection and sympathètic interest in our welfare sympathètic interest in our welfare have not ceased because our friends and progress. The psychic atmos-phere fills all space, interpensitrates our have ascended to a higher stage of existence; rather have they been strengthened and intensified, and their power to aid is largely increased. I know some very estimable young ladies who belong to the Catholic Church, and they say that they always find relief by praying to the Virgin Mary, in time of suf-fering and trouble. I do not doubt it; but the relief comes to them not from the Virgin Mary, but from some sym-pathizing spirit friend drawn to them the law of affinity. Spiritualthrough ists can lend no support to the dogmatic decrees of the church concerning the Immaculate Conception, the canonization of saints, nor any form of hero or ancestry worship, nor the pagan conception which made gods out of natural elements and forces and deified human qualities and powers. The intelligence of this age has outgrown and discarded these erroneous and misleading ideas, as well as the obsolete rites and ceremonies which perpetuated them. Spir-itualists will never attempt to restore and give new life to the dead and buried superstitions of the past. Spiritual knowledge is displacing ignorant superstitions.

In all ages and in all tribes and nations some religious forms and ceremonies have been used by mortals as forms of prayer. And decarnate spirits for a time after their release from the sented to the world and made to probonds of flesh have been governed and influenced by these same rites. In the ness of humanity. jungles of Asia, on the scorching sands of Africa and amidst the forests of America, savage and barbarous tribes have been wrought up to a wild frenzy of religious excitement while practicing their religious rites through the influences exercised upon them by returning spirit friends.

The scenes at camp-meetings and religious revivals in the churches are familiar to many. Frequent, eloquent, sympathetic appeals to the audience arousing their fears, quickening their consciences, pointing out the way for relief, heartfelt, repentance, earnest pleas for mercy, thousands of human voices harmoniously blended singing involces harmoniousiy plended singing in vitations to sinners and the glories of redemption. Then throngs of kindred ind congenial spirits still rejocing in the beliefs and ceremonies which com-forted them on earth, their souls aglow with intense sympathetic love for the

nusic, painting and sculpture, all ad- nurses, with a clear knowledge of the vances in civilization securing more future state of existence, those who iberal education of the people and better opportunities for the enjoyment of sistance of advanced intelligences from ife, have their origin in the spirit the spirit world in curing the sick and world, and being impressed upon mind relieving human misery. A contest prepared to receive them are wrought under these circumstances would

The aspirations, meditations and ear-ever way it might be decided, a valuable nest thought of cultured minds, the and certain addition to human knowlhopes of the philanthropist, the dreams of statesmen, the agonizing cries of op-no agnostic should object to this, and pressed people ascend as prayer to the all enlightened Spiritualists and Chrisspirit world. By the law of affinity and adaptation, the more advanced spirits which would tend to alleviate and pre-are enabled to respond, and all the vent human pain and suffering. higher ideals of practical and spiritual life in regard to useful inventions, so-cial and industrial systems are impressed upon the minds prepared to receive and in the fullness of time become the real blessings enjoyed by hu-manity. From the spirit world floods minds become general and they are prepared to fight valiantly and to die hero-ically for some grand ideal of freedom earthly atmosphere; the brains of cultured minds are both receivers and nation. transmitters of thoughts impinging

upon this atmosphere. And when some mighty revolution is impending it is through this agency that masses of men are simultaneously aroused to perform great works and devise measures for some important advancement in human affairs. Did time permit we might pursue this line of thought and point out where in the his tory of the race these things stand out nrominently. But here the query arises, if all these things orginate in the spirit world, what credit can belong to the human

race for their introduction and adoption? Are we not mere puppets at the mercy of an irresistible fate? By no means; a certain preparation of mind and spirit on our part is necessary for the reception and practical use of these ideals. And our mental education and moral culture, our industry and perseverance are as necessary to the fulfillment of life's true purpose as are ideals impressed upon us. Ardent devotion to science, philosophy and philanthropy, long continued study, exhausting labor and vigilance are necessary to make men and women the fit mediums through which these ideals can be pre-

All properly directed work is a prayer its physical power, its moral influence and never fails to get the right answer, and the spiritual elevation of its peo 'The farmer preparing the ground and planting the seed is praying for the harvest; the mechanic by his sturdy blows is demanding from matter some useful article, and the answer comes in the shape of the thousand articles that minister to our happiness and advance-

ment. The statesman is seeking the applause or execration of his fellowmen by the advice he gives and the laws he enacts. All men in all stations and conditions of life are continually praying and seeking in all their acts and thoughts for some real or imaginary good. It selfshness and greed govern them, their prayers are answered with the starvation of the spirit and barren-

will ask and accept the ability and as-

tians would consent to such a trial, there Running through all history, appears a divine purpose for the spiritual growth and unfoldment of the

And may we not rightly conclude that standing on the very latest point of time and development, this nation has its own special mission to fulfill. Let us invoke the assistance and direction of those mighty spirits, who in years past played such a heroic and successful part in our history, and who, now ascended to a higher sphere spiritual existence, have committed to them under God's immutable laws, the spiritual care and gaurdianship of the May the enlightened spirits of Wash-

ington and Franklin, Jefferson and Adams, Otis and Henry, uniting with those of our later distinguished statesmen and soldiers, Webster and Calhoun Lincoln and Davis, Phillips and Yancey, Grant and Lee and the innumerable hosts of heroes ascended from all sections, with all the bitterness of covol common love of our whole country, all Americans in this world and the spiritual world reconciled, united and standing together on the broad platform of lofty aspiration and true patriotism, elevate our people, purify and enlighten our statesmen. Then with an assured confidence in our sublime mission and destiny, we will move triumphantly forward, leading the world's advance in progressive civilization and spiritual enlightenment, performing our whole duty as citizens to our country and the world. Then the "Star-Span-gled-Banner," the hope of the world and the emblem of civil, political and reigious liberty, forever shall wave over

the home of the brave, enlightened peo ple ready at all times to maintain the ight and defend the truth. The United States seems destined to assist in the liberation and pacification of the world. It commands respect by its physical power, its moral influence ple. It brings blessings to the world

by its inventive and constructive genius, making it easier for all mankind to provide the subsistence and convenience es of life, thus giving them more time for culture and recreation. It can and will assist in maintaining

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The Connecticut Spiritualist Campmeeting Association, at Niantic Camp lagic, Her Yogis and Her Ground, Niantic, Conn; season of 1905, commencing June 12 and continuing un-til September 11. For full particulars 1., conference; 2 p. m., lecaddress George Hatcn, South Windham, Nicum, "Cosmic Conscious-Conn.

WONEWOC CAMP-MEETING.

The Western Wisconsin Camp Asso-The western wisconsin Camp Asso-ciation holds its annual camp-meeting in Unity Park, Wonewoc, Wis. Aug. 5 to 27 inclusive. For particulars and programs write M. M. Blish, secretary, Wonewoc, Wis.

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CITY OF LIGHT ASSEMBLY.

The season opens at Lily Dale, N. Y. July 14, and closes September 3. For programmes, address E. Evstaphieve, secretary.

OTTAWA CAMP.

Spiritualist Camp-meeting Association, Forest Park, Ottawa, Kansas, September 15 to 25 inclusive. Write for programmes, H. W. Henderson, president, Lawrence, Kans.; Jacob Hey, secretary, Overbrook, Kans.

FRANKLIN CAMP, NEB.

The Franklin Spiritualist Camp-meeting Association will hold its tenth annual camp-meeting commencing Sep-tember 1, and closing September 17. The very best talent has been secured. We expect to make this camp the most interesting of any one in its history. Those desiring programs or other information, please write the secretary. A' cordial invitation is extended to all. A bus or hack will carry campers to and from the depot. D. L. Haines, secre-tary, Franklin, Neb.

HASLETT PARK, MICH.

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