WOL. 32

CHICAGO, ILL., JULY 15, 1905.

VOICE OF A FOREIGN WOMAN.

A Life Devoted to This Work Between the Spirit Forces, God and Man.

Before starting to write my inspirational work. I will attempt to give you a description of my spiritual experience.
Being ignorant of, or rather as innocent as the child in the cradle, of the truths of spiritual truth, I did not know that there was such a religion existing among the people as Spiritualism. Being raised from my youth in what is termed the Roman Catholic belief, all that I knew was to be true to my church and faith.

My very first experience with the spirit was to fall in a very deep trance, and after awakening, I could not realize what had happened or through what I had passed. I knew that I was not sleeping, and to convince myself, I placed a chair, seated myself, and awaited the return of the same condition; and sure enough, to my happy surprise, it came. I felt as though someone was working over my brain and Whilst in the normal condition, I heard a remarkable cracking in my room. Within a short time a new light begun to break through the old lines and enlighten my dark mind, and this light was so strong, so powerful, that it almost blinded me. I seemed to be in a pitiful condition, was broken down physically and spiritually. Had not a soul on whom to rely for an explanation of this grand and beautiful scene; no one of whom I could ask any advice, or to give me any instructions.

My own native people were, in the majority, not advanced in any new thought, and could not understand and receive this light which precedes the truth, and as yet, I had never seen any paper or book which treated on this subject, to satisfy my longing, craving, intense desire to find out more of this truth, as before stated. This light was too intense for me.

My school education had not fitted me for the exploration of this beautiful light, so the spirit began to teach me, and the very first clear explanation which they gave me was of God in the Before this scene, I was taught in the church that God' in the Trinity was a secret, belonging to God himself. Then in the fear that the devil was giving me the secret of God, I went people of that land (America) shall be to the church to confess this all to the free, not only in body but in spirit also; priest, but it seemed to me the more I tried to purify myself, the stronger the were around me. I prayed fervently to be nearer and nearer to God, and He seemed to hear my prayer, for my spirit seems to have had new privileges granted, for now I visit Him and

see all the wonders of His home.

Yet I, in the meantime, kept thinking that the devil had possession of me. In one of the trances I told him to leave me, to take all what he gave me, and let me alone, so that I would be again the child of God. Yes, I remember the spirit gave me one more look into His place or home and had complete control over me. But, thinking that this second one was a God himself, so strong were my convictions that I prayed him fervently; I put my whole confidence in him, and felt very happy

in that condition.

One morning I was impressed to look at the sun. I had never done this be-fore; yet, by so doing, I fell in a trance n this standing position. My room was filled with the most beautiful light. I felt a holy feeling, and was surrounded with such a light that the natural eye was not able to behold. I heard a voice "Try to understand the Bible," and when I awoke I clasped my hands together as in the attitude of prayer, and since that time the most beautiful

visions and inspirations came to me. These I am receiving under the influence of the sun, and to me this seems strange, for it seems to come under an astrological influence with astronomical meaning. I have no knowledge of these sciences, but I wish to give you what I received, and probably some one who is versed in this line of work will take up this line of truth and study with me of these heavenly truths.

Had I the preliminary education in the English language, I would like to God; and every page of this book reltwrite a book, but owing to the difficult way I have of expressing my ideas re ceived, I consider this impossible, but will endeavor from time to time to give you in my humble way the visions and inspirations as received by me.

For a long time I did not understand the condition in which I was placed, and not until I came to Toledo. For upon one beautiful Sunday morning, as I was walking down the street, my eyes were greeted with a sign announcing a Spiritualist meeting. I went in, and to my great surprise I heard there for the first time the teachings of the truth from the beginning of time. which were my heart's greatest desire, and which were already trying to get out of me; and for the past year I have belonged to the Order of Love, Light and Truth, and thanks to the spirit world for bringing me in touch with that Grand Order, for now I am enabled to understand the phenomena with me. and the conditions upon which I am a sojourner of this earth plane, and with the good thoughts of, my sisters and brothers of the spirit world, I may be enabled to give something useful and good for the benefit of humanity.

My first work will be entitled "The

Old and the New Testament."

The past morning, whilst sitting upon the veranda of my home, a book in my hand, and enjoying the beauthful that not only the one Son of God thoughts as penned by the author, sud- working for this salvation as the bo denly there came over me the wish to lay aside the book. I did so; I gazed the stars, and thought, "There is the great book of nature, of wisdom, which is giving unto me more of the truth to truth. And now, when this Old and read and study than all the books that could be printed." Then turning my eyes to the sun, and sending out these thoughts, "O Sun, by thy great and beautiful light, oh, let me see and read out of this great and universal book of nature": and from this, something new came to my vision. I cannot describe the true feelings which overcame me. a voice saying unto me, "You are read-ing now the living Bible, which contains the Old and the New Testaments. The Old Testament which was, from the beginning, is firmament or the heaven, and the New Testament of yourself. The Old Testament was established upon the creation of the world as seen by Moses, and the Ten Commandments as given by him, as coming from God for the foundation of his laws. Now, to us is given a Ten Commandments, but not those which Moses wrote, for they govern or control only the Hebrew, and part of the Christian people. But there are Ten Commandments which the supreme force or power, or, as we would say, God, in His divine wisdom had caused to be created and placed safely

THE NEW BIBLE, OAHSPE.

The True Remedy for Religious Doubt.

In the letter you published recently from Mr. Goldwin Smith, that eminent gentleman says he is but "one of many who in these days of perplexity and are trying to find some secure foundation for belief in the moral govrnment of the universe," etc. Allow me to most respectfully sug-

gest that that "secure foundation" has been laid in the book "Oahspe," now to be found in the city libraries of the United States, and awaits perusal. This book is the solver of all doubt, the placer of the affairs of men and angels on a sensible, comprehensive basis. It abolishes lords, gods, and saviors, kings, priests and preachers. It tells how the four great religions of the world were established in the heavens of the earth and on the earth, namely, Looeamong, Kriste, Christ, Kabalactes, Buddha, Ennochissa, Brahma, the triunes, the founders of the trinity, and of the Father, Son and Holy Ghost, and Thoth, Gabriel, founder of Mohammedanism. These religions have pro-fessed peace and practiced war from the beginning, and have not saved from sin and poverty any nation or city on the earth, hence are "false" religions.

All things are intelligently accounted for in "Oahspe." It is a most rational book, laid on the earth for its delight in this the Kosmon era, the beginning of this era of Spiritualism. This book the greatest manifestation of spiritual light in the world to-day.

The "false" gods have thus far built on the earth for the glory of their own kingdoms; have persuaded mortals that the only good and necessary knowledge was contained in their own sacred books: they have desired to prevent mortals from knowing there are other heavens than their own, and other gods than themselves; a thousand years ago the grades of their heavenly subjects were from thirty to fifty; now they are fallen to fifteen. Brief extract from

'Oahspe": "But thou shalt look to the mortals, whom thou shalt take over to inhabit the western continent; and thou shalt raise up, by birth, mortals, who shall ignore the doctrine of enforced worship for any God or Lord or Savior; for the people of that land (America) shall be and when the dawn of the arc of Kos mon cometh, behold, I will open up My heaven unto mortals, and prepare the foundation of My kingdom on earth; and at Hydesville, in Guatoma, on the earth, the angels opened the door in Jehovih's name, to be not closed again J. A. LANT. forever.'

Kansas City, Mo.

of the supremacy of His force and power, not only of a chosen people, but of all the people which have existed, that do now exist, or that will ever exist upon this sphere of action; in other words, these Ten Commandments under/the Old Testament are the ruling, controlling or guiding influence of the New Testament, or man, ever since his existence upon the earth. The names these Commandments are, 1, Sun; 2, Mercury; 3, Venus; 4, Earth; 5, Mars; 6, Jupiter; 7, Saturn; 8, Uranus; 9,

Neptune: 10. Moon." Under the rule or governing power of these Ten Commandments belong every living being. They each have a meaning, and in some future writing I will disclose to you this meaning as given to them conscience and speech which renme, so that you can understand and member that the Old Testament was established upon these Ten Command-ments, which are God's rule or law, and His power is exhibited through and are the guiding and leading forces for the New Testament, which is mankind. As all the pages in the book called the New Testament are full of the teachings and thoughts emanating and coming from one Jesus called the Son of God, so are the ages of the New Testament filled with all that has come to mankind throughout the past, and have been fulfilled by all the children of erates the intense desire of a salvation: and so every age of mankind has that desire for the true knowledge of self, and that inward craving to know something more of that higher power and force, which is God. And now, when these truths as contained in this Old Testament are made plain to the world through the agency of the light made manifest through the New Testament

which is man, then will we be the better enabled to explain the Ten Commandments which are now ruling the whole world, and have always ruled it And all this we read from the great book of nature, which is both the Old and the New Testament; and under the influence and control of each of these Ten Commandments dwell each and every living soul. Each Commandment has its meaning, force and power, and

in a future paper I will give you this

meaning as revealed to me, and then

you will be enabled to know, under-stand and obey these rules of nature. We must remember, however, that the establishment of these Ten Com-mandments under the Old Testament dispensation, creating them the rule or law of nature or God, and making them the guides or directors of us, who are the New Testament or mankind, and working for this salvation as the book of the so-called New Testament would have us believe, but that in average have us believe, but that in every age, into the sky, the beautiful home of all the children of God worked in har mony and love for the universal salva-tion and the fulfillment of this great the New Testament will be-fully explained to the world in a true light then will we who are the New Testa ment, be enabled to testify of the Old Testament; and the great book of na-ture, of wisdom, of God, will be opened wide, will be finished. For unto us, as directed and led by these Ten Commandment, are revealed the light and truth of fature, with its fundamental principle of love.

And row, there comes over me change; my condition being broken by the rumbling of a heavy wagon passing my door. I will in the future give you more of this good work as received by me from the spirit world. MRS. HELEN KLANIECKI.

Member of the Order of Love, Light and Truth.

Hate not each other because you dif fer in opinion-rather love each other for it is impossible that in such a varie ty of sentiments there should not be some fixed point on which all men ought to unite.-Zoroaster.

What I most value next to eternity is in the firmament, a positive testimony | time, -- Madam Scwetchine.

CONSOLATION. (Inscribed to Mrs. Ida Chase.)

Tis such a little way—so little we can-

How we may reach, or see, or hear, or bind Unto ourselves the forms that come so

That e'en our faintest whisper they can hear. Ah! no; we cannot see with eyes so

How very thin the vell twixt thee and How close the soul, that made his face so fair, Can come—love bidden—thro' thy word-

less prayer. We may not hear with ears made deaf-The voice of love that calls and calls

Too dense the cloud that sorrow wraps

Our souls untouched by that prophetic sound. And yet again the call, and in the silence heard, Some sweet magnetic, thrill thy soul

hath stirred; And thro' thy sense of loss, and doubt, Undimmed the light of peace will shine again.

Our sorrowing souls cry out, but could our dim eyes see. Beyond the little space that vails eternity, How vain our doubts would seem, how short the span

That holds in earthly leash the soul of The night falls down and darkness shrouds the earth. We do not see the rose that morn had given birth:

But to our sense is borne a waft of fragrance rare, And tho' we cannot see, we know our rose is there.

when the silence falls his soul to thine can speak-In answer to thy call he brings the light you seek: Nor time nor space divides, but one

eternal chain Of life unites us all to all we love, MARY WEBB-BAKER.

TWO BIBLES CONTRASTED.

The Hindoo and the Mosaic Account of the Origin of Man.

To the Editor:-Reading in "The Bible in India," and then referring to the (so-called) "Holy Bible," the thought came to mind that the later book was simply compiled from the former or older one though in a very much garbled condition.

In its account of the creation of man and woman the Hindoo Bible says: "The earth was covered with flowers. the trees bent under their fruit, thou sands of animals sported over the plains and birds in the air, and Brahma perceived that the time had come for the creation of man (and woman) to inhabit this dwelling place.

"He drew from the Great Soul, from the pure essence, a germ of life, with which he animated the two persons whom he made male and female, that is, proper for reproduction, and he gave dered them superior to all he had yet created, but inferior to the angels and

"He distinguished the man by strength, - shape and majesty, and named him Adima, or the first man. 'The woman received grace, gentleness and beauty, and he named Heya, or what completes life.

Therefore in giving Adima a companion, the Lord perfected the life bestowed on him, and in thus establishing the conditions under which humanity was about to be born, he proclaimed in earth and in heaven the equality of the man and the woman."

Let us turn to our Bible. Genesis 1st chapter, 27th verse: "So God (Brahma) created man in his own image, in the image of God created he him; and female created he them, and God blessed them, and said unto them, 'Be fruitful and multiply and replenish the earth, and subdue it, and have dominion over the fish of the sea and over every living thing that moveth upon the earth.

Hindoo Bible: "The Lord then gave to Adima and to his wife Heva, island of Cevlon for a residence, well fitted, from its climate, its products, and its splendid vegetation, to be the cradle of the human race.

"Go, said he, unite, and produce beings who shall be your living image upon the earth for ages and ages after you have returned to me." (Note this arfirmation and pledge of a future life, 'After you have returned to me.') "I Lord of all that exists, have created you to worship me throughout all your life, and those who shall have faith in me shall share my happiness after the end

of all things." Our Bible: "And God said. Behold, I have given you every herb-bearing seed which is upon the face of all the earth, and every tree in the which is the fruit of a tree yielding seed; to you it shall be for meat. And God saw everything that he had made (including this first pair, 27th v.) and behold it

was very good. Was the second chapter of Genesis compiled by the same writer who wrote the first chapter? Evidently not. he ignores the Hindoo Bible and the first chapter of his own book.

He here introduced the "Lord God." (Elohim, plural) and it should read, "And the gods formed a man out of the ground." Now dust has no adherent quality, and must have moisture before t will adhere or can be moulded into shape. Therefore, those gods had to use water, converting dust into mud before they could form a man.

They had "planted a garden east-ward in Eden," (a locality which no one wanted a gardener to "dress it, and they wanted a gardener to "dress it, and to keep it." They knew that the first created pair whom God blessed, and to whom he gave "dominion over all the earth," would not do it, so they "took the man (the dirt-man) and put him into the garden of Eden, to dress it and Took him, and put him, i. to keep it e, forced him to work in the garden with no pay only his food; but of the best fruit he must not eat, "for in the Lord." day thou eatest thereof thou shall surely die."

How long the poor man remained in confinement alone, days, weeks or months the record does not say; but when they saw "that it was not good that the man should be slone," one

RELIGION

A Lay Sermonetto by & F. Underwood.

Religion is an element of man's na ture. It is manifested in various forms among the different races and in the different stages of mental and moral development, In its highest manifesta-tion it is defined by Matthew Arnold as "morality touched with emotion." Be this a correct or incorrect definition it is certain that without knowledge and moral instruction, the natural religious sentiment is insufficient to guide man in the path of duty. Mere belief without intellectual enlightenment and eth-ical culture, while it may lead to wor-ship, is not enough to insure moral character and a moral life. In Pagen Home the thief prayed for success in his crime and made an offer-ing of the first fruits of his plunder; a

youth entreated Hercules to expedite the death of a rich uncle; the adultress implored Venus for the fuvor of her paramour. "A wager," signs. Mominsen, "might be laid that the more lax any woman was the more blously she wor shipped Isis." These are illustrations of sincerity of belief in the popular re-ligion of that day without the moral disposition and the spirituality which are found in those who combine with religlous faith the higher qualities of head and heart.

Dr. Schaff, writing in 1879, of negroes in the South; remarked; "The negroes are very religious by rature, and infidelity is scarcely known among them; but their moral sense of honesty and chestive is very week." chastity is very weak?".

We often see men and women who revel in the excitement of a revival and vet whose moral deficiency is so marked as to make them unreliable and more of an injury than a benefit to the church which tries to help them. In such cases sometimes the spirit may be willing, but the flesh is so weak and "the world, the flesh and the devil" make the moral and spiritual situation almost hopeless,

"Sins of the flesh" are so common because the animal nature dominates. But worse than these are the vices of the mind whose victims Dante pictures suffering the worst agonies in hell. For instance greed may be so strong, strengthened by the habit of amassing wealth through a lifetime, that it de vours all the minor vices as Aaron's rod, turned into a serpent, swallowed the magician's serpents. A Rockefeller may be circumspect in his ordinary life, free from the vices of the drunkard, the sensualist, the glutton; for the overmastering desire to pile up millions upon millions has become the dominant passion of his life and absorb all others. One may outwardly be a "Christian gentleman," yet in his greed for money ever ready to take advantage of a rival to wreck and ruin him, regardless of the moral aspect of the subject or of the consequences, involving distress to He may not be lacking in religious belief-the devils believe and tremble-but the spirit of "pure religion and undefiled," as defined in James epistle is absent. That is the only spirit which will save us from the piedatory class that has the power largely to form the conventional standards of social respectability, so as to include under it themselves, when they belong really to the robber class. The "respectable" sinners to-day are the worst enemies of religion and morality, even though they are professed friends of both. For they cannot serve God and mammon They pay the 'tithe of mint, anise and cummin and have omitted the weightler matters of law." They t"make: clean the outside of the cup and of the platter, but within they are full of extortion and excess."

B. F. UNDERWOOD.

said, "I will make an helpmeet for him, and the rib which he had taken from man, made he a woman, brought her unto the man, and A-dam called his wife's name Eve because she was the mother of all living"-Of bird and beast, of fish and worm.

minimum minimum

She mother was of each in turn; Tho' all were born before her birth, She mother was of all on earth.
Of creeping thing, of insect rare,
Of all that's found within the air. Within the water and of man, She mothered Cain, and poor A-dam.

The serpent, who then could walk and talk, persuaded this remarkable bone woman, and said, "Ye shall not surely die, for God doth know that in the day ye eat thereof; your eyes shall be opened; and ye shall be as (these) gods, knowing good and evil. And she took of the fruit and did eat, and gave unto her husband, and he did eat," and they found that the sement told the truth, for their eyes were opened and they knew that they had no clothes and without pins. needles or thread "they sewed fig leaves together, and made themselves aprons." "Unto A dam also, and to his wife, did the Lord God make coats of skins and clothed

"Unto the woman he said, 'I will greatly multiply thy sprrow, in sorrow thou shalt bring forth children, and thy desire shall be to thy busband and he

shall rule over thee. "And to the man he said, cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; in the sweat of thy face shalt thou eat bread till thou return unto the ground; for out of it wast thou taken; for dust thou art and into dust shalt

thou return."

Returning to the Hindoo Bible we read, "Thus instruct your children that they forget me not, for I shall be with them while they continue to call upon my name." He forbid them to guit the island

and said. Your mission is confined to peopling this island. and to implant my worship in the minds of those to be born. orn. The night had come. The birds

Which will we accept as the "Word of and discarding the superficial. were silent in the trees. The Lord was satisfied, for the birth of love had pre-ceded the union of the sexes." God," this beautiful version of the Hinaccredited to Moses in our Bible, where "Adima and Heva lived for some time in perfect happiness but one not one word can be found which promday a vague disquietude began to creep upon them. \* \* \* Let us wander through the island, said Adline, and see if we ises immortality or continuous life to Which the most worthy to worship,

may not find some pinde, even more beautiful than this. Hera followed her husband; \* \* but as they advanced she was seized with strange fears; 'Adima,' she said, lattus go no farther; it' seems to me we are also beying the Lord. the Lord God, with his mouth full of curses, cursing the woman and the man and the ground from which he was taken, or the Being who says. "I pardon thee, and him also for thy sake."
Onset, Mass. JAS. H. YOUNG.

Tear not," said Adara. And they bound on Arriving at the extremity of the island they beheld a shooth and nar derers stood an indicate beautiful thisms, which are let up it is a beautiful thisms, which are let up it is a beautiful thisms, which are let up it is a beautiful thisms, which are let up it is a beautiful thisms, which is a let up it is a beautiful thisms, which is a let up it is a l

WHATEVER IS IS BEST."

DIFFICULTIES AND TRIALS.

Necessary Means to Endless Spiritual

Progress.

There is no land of pure and unal-

come. Eternal sorrow would be

than for perpetual cloud.

flowery beds of ease"

ever passed.
Difficulties and trials will always at

tend the spirit in 4ts course of onward

The pathway of spiritual progress, so

of laborious, effort. The soul is not so

unhappy, as I fear it would be if the

idle rest. But it is in its normal condi-

What a grand condition it is for a

brave and manly soul to hope for and

the full and free exercise of all the vast

possibilities of the soul. Where all of

be solved by intelligent and persistent

effort. Where the earthly hindrances

to the soul's progress shall be un-

known and the spirit shall enter upon

Life is activity; and especially "no

Heaven must be a condition of great

and continued activity, where the soul

if it is wise, will make the most of the

great opportunities afforded it to reach up higher and still higher in its endless

In heaven as on earth there are souls

that do not care to advance, that are

content to exist without effort. Such

eaven as they left mother earth

souls never built railroads or tunneled

The part of wisdom on earth is to wil-

lingly meet the obstacles which stand

in the way of progress and advance along the line of spiritual knowledge

and development, just as fast as such

progress can be made safe and abiding.

TWILIGHT.

The day dies slowly westward, its radi-

The hovering clouds reflecting, as shad

drone of homing bees, And the fragrance of the clover is

The lullaby of nestlings, the cricket's

note of cheer, And the firefly's fitful candle, all tell

The blossoms, incense-laden, quaff deep

Then softly fold their petals, and dream the darkness through.

go and taste them. Heva, trembling, besought Adima to do nothing that

might irritate the Lord against them. Are we not well here? Wherefore seek

other things?
"True, replied Adima, but we will come back," and approaching the rocks,

Then placing his wife upon his

shoulders, he proceeded to cross the space that divided him from the object

of his desires.

'No sooner did they touch the shore than trees, flowers, birds, all that they had seen from the opposite shore, van

ished in an instant; the rocks by which

they had crossed sunk beneath the

"Adima threw himself, weeping, upon

the sands, but Heva came to him, say-

ing, Do not despair; let us rather pray to the Author of all things, to pardon

us," and as she thus spoke there came

love to thy husband, whom I command

ed thee to love, and thou hast hoped in

me. I pardon thee, and him also for

"Woman, thou hast only sinned from

a voice from the clouds, saying:

-H. Estelle Dudley, in Mind.

All Nature greets her guerdon,

fearless sinks to rest: Sounds there no echoed promise within

ows grow, the while; The tree-tops rustle softly, there's

heavy on the breeze.

that night is near.

the grateful dew,

the human breast?

Heva followed.

waters:

CARL C. POPE.

march of spiritual progress.

Black River Falls, Wis.

ant dying smile

the after life free from the clumsy earthly fetters, and where the opportu-

vancement for it will be countless.

persistent action.

nigher and greater efforts.

and not indolent and contented.

So-Called Evil Is Declared to Be a Blessing in Disguise-Great Disasters Held to Be Warnings to Humanity-Observance of Law Will Bring Harmony.

loyed happiness, such as the hymns of some of the religious sects would have If there is any universal plan, [as set one believe. The soul would soon get orth in the Record-Herald] any creatired of such a condition and would tor, any law of design and evolution, yearn for a variety of sensations, which then certainly "whatever is is best," If really make existence worth possessing, things exist which are not best, then oither on earth or in the higher exist-God, or Nature, or the All Force, is The soul must have its periods mocked. If I build an air ship through of sadness, it must taste the cup of sorlong years of study and toil, certainly row occasionally, in order to appreciate conditions of happiness when they it was made. My model of to-day is best, but it may not be the best to-mordeed sad, but eternal bliss would be much more sad. The soul was never row. To say that "whatever is is best" does not mean that there is no progresmade for perpetual sunsnine no more sion, no advance, no striving for some thing beyond. The Iroquois fire horror was "best,

The soul of man on earth cannot find The Iroquois fire horror was "best," In Mr. Tefft's clear-cut, article on for it was necessary—necessary to the progress of the future—necessary to save thousands of lives in coming gencontinual happiness if it were sought. Excellence and individualization are approximated by meeting and overcoming adverse circumstances which abound save thousands of lives in coming generations. Now theaters are safe. Beon all hands. No strong soul was ever fore that holocaust they were fire traps. developed in pleasure and idleness and The same can be said of the Slocum never will be. No thoughtful soul would accept in life a period spent on disaster; but no one wants that disaster alized. repeated. All so-called evils, as the social evil; thievery, murder, etc., are lesthing possible. A period of herioc sons for humanity: there would be no struggles is allotted to every incarnate improvement without them; hence they spirit. In this manner and in this manare "best." They follow because laws ner only can the soul become fit for the are broken; laws are broken because mankind is densely ignorant. Can you think for one moment, that

Every so-called "evil" is a blessing in the world on the right track is strength disguise. I touch a hot stove and "evil" spent unnecessarily, but the good sister the wise purposes of a struggle on earth will be abandoned when the spirit follows. All evil is caused in the same enters upon real life on the other side way—the only difference is in quantity I feel certain that the world is running and quality. There is no difference in its course all right, in accordance with the basic cause. A pile of rubbish and the rules of progression; but a large of the grave? It would be an unjust God who would prepare the spirit for a career of activity in the glorious realms of spirituality, and then surround it a conflagration are caused by the same portion of the people whose moral reforce—both are the same "evil." When fractions keep them in the rear and enwith conditions which must cause it to man learns how to handle fire there will meshed in dense conditions, thus in disdegenerate if not decay. No, the be no more conflagrations. Conflagra- cord and discomfort, is what gives the means of spiritual growth and advancetions are very useful, even when they world its dark shades. ment are far more effective after the burn up our friends and relatives. fitful fever of human life has been for-

no more "evil"; evil, per se, does not the ruler of the connected world sysexist; it is only the operation of law tem of this eterntiy. Truth is mighty which gives us discomfort. If the operprogress. Overcoming such difficulties and successfully meeting those trials will build up the spirit and fit it for ation of the law gives comfort, it is these especial truths will have their scigood; if discomfort, it is "evil."

far as I have traveled it, has been one 'evil" a thousand years from now ler knowledge of the electric currents What is "evil" in America is good in by those engaged in that science, for a Japan. conditions were those of pleasure and

nature of "good" and "evil." When it into conjunction for said demonstrais clearly understood that law rules su-preme; that all events are the result of ural a process as wireless telegraphy aspire to, where there will be room for law, then it will be understood that and all that is accomplished on those "Whatever is is best."

Let us hasten the day when ignor students, which I see in the world's ance and superstition will vanish and mind realm on its specific lines of when outraged nature will no longer have cause to bring upon us visitations which are unpleasant, and hence "evil." Nature, God, law, omnipotence, is be-

will follow when violations of law real, spiritual life can exist without "Let'us walk in the light."

Let us do something

Let us remember that nothing "hapevil" is "ignorance." nalignant and that "evil" is not an en-

tity. Let us remember that nature is no respecter of persons; the rain falls on dious observers. From my point your farm as well as on the farm of view, Spiritualism is not belittled mountains on earth, and they enter that wicked neighbor.

all created things is the only discord in Christianity has not builded properly the universe.

the way that this old earth would smile ried forward as the order of true progin everlasting and perpetual happiness, ress demands, then the credit and victory are realized where they are earned. Let us remember this question: Am I helping to make earth a heaven or a in the present conflict between truth hell? If I and all like me were out of and error. To be a Spiritualist by the way what kind of a place would merely believing in the return of and this earth be as a residence?

E. E. CAREY.

Do Women Influence Men More than Men Influence Women?

This tonic has been discussed in the New-York Evening Journal, and much light has been thrown on the subject pro and con. In a superficial way it ent language, but in substance is about would seen that men wielded the great- the same. er influence, as women will exert themselves and put themselves out more to the earth conditions are removed from

the real, is it not true that a man can actions not show the result of these influences? On the other hand if de-prived of these blessings are not the results equally manifest?

It rests with the mothers of our land to determine what the future genera-tions will be, but women must be politically free in order to best wield their influence. Some people assert that the home is woman's sphere, and it is true that here her power is potent, but she may guard her sons and daughters ever so faithfully in the home, but the moment they enter the street she has no influence whatever in saying what may befall them there. She is taxed, yet has no right to say that the streets shall be safe for her children to enter. Temptations are on every hand,

she is powerless to change affairs. principle is the attracting one: the masculine gives, the feminine receives. And heavenward thou hast fixed C Only as brute force and man-made laws which make women the inferior and politically and financially dependent on them prevail, has this intuitive law been reversed. Now that intellect is holding sway over this brute force, and

God," this beautiful version of the Hin-doos, or the garbled, untruthful version the thought that war was brutal and accredited to Moses in our Bible, where that the killing of their fellow-men was

Will then prevail. The use of induor
and tobacco could be abolished in like
manner.

But women do not realize their powa stain upon their souls to be atoned a stain upon their souls to be atoned or; they seek approval of men and ca-for in the future life, how long do you ter to their ideas, little realizing that it suppose wars would last? Not a day they but knew it, they could set the Peace conventions would be unnecessary, huge armies and navies would be disbanded, warships would be converted into merchantmen, and guns and swords rust from disuse. It is the fool-ish women in every land who urge their fathers, husbands and sous on to the

NO. 816

AGITATION OF THOUGHT. Various Passing Matters of Interest Mentioned.

After a careful reading of The Progressive Thinker of May 20, my houghts were so stirred that I must give some of them expression. The issue is full of truths and facts, as is every other. The unpleasant agitation of the fraud question was shown me many years ago, as my friends here can tes-tify. My spirit guides stated that the inside of all that is impure will be each of my models is best—at the time ate a stench but will clear away and turned out to public view. It will creleave the atmosphere clear and pure. It is here now, and I sincerely hope the clearing up will soon take place, and rest from these turbulent conditions and their unpleasant effects, be real-

> pure thought for good and impure for evil results. Our plea, therefore, is that all persons may think pure thoughts, that better things may be re-

It is pleasing to note that all truly spiritually minded men and women do recognize the power of God in directing numanity's destiny, supplying wisdom, truth and strength for all necessary services, from the universal stores. Mrs. Waisbrooker's assumed task of placing spent unnecessarily, but the good sister has a perfect right to her own opinions.

It is useless to worry whether Jesus When all law is obeyed there will be the Christ or any other mighty spirit is and prevaileth in God's own time, and entific demonstrations in due time. Hence there is no such thing as Preparations for the same are in prog-good" or "evil." What is your "good" ress even now, but when it will be can good" or "evil." What is your "good" ress even now, but when it will be cannow "evil." What is "good" to day is not be stated, as it depends on the fulunion of the active magneto-electric I write these lines so that some read- forces from the earth and the elements ers who are students of human action is necessary that these substances will have a clear understanding of the from above and below may be brought lines and what is worked at by many

thought output and supply.

This sister says, "Spiritualists are a result of an existing system which rests argely upon the obsessing power of the eficent and ever ready to shower un Christian idea." It is amusing to what numbered blessings on mankind—when extremes, this obsessing idea is mankind is ready. These blessings strained. It is a fact that I think all mediums at least, understand viz., that our sensing truths and seeing things spiritually; depends on each one's own development and acquired consciouslevelopment and acquired ness of what is about them in the spirtual and material realms of associated Let us remember that the only life. Our quests for pure truth are satisfled in accordance with our sincere, -Let us remember that nature is not unselfish efforts to find and to realize it as truth when it is given or beheld. From different viewpoints the same things are seen differently by the stuclaiming it to be the foundation Let us remember that man alone of Christianity. It is so in truth, but/it on its foundation and the present con-Let us remember if man were out of tinuation of the work then begun is car-

Works, not words of inharmony, avail communication with our departed friends counts for nothing in these trials through which the world and her people are passing even now. Spirituality is needed to win out.

In the excellent lecture by Mr. J. Clegg Wright, I find much corresponding with what I am taught by my spirit teachers. It is clothed in a little differ-

I feel a happiness come over me as please men than men will to please wo my senses and I am in the superior state seeing an army of bright angels But delving beneath the seeming to coming earthward, scattering truth and blessings all the way, and I feel to say: be judged by the kind of women that have come into his life? If he has had brought to earth through human minds a good home during the formative by inspiration! The very mysteries of years of his life, if blessed with a tencreation are revealed and man learns der mother and loving sisters, do his himself and his true place as a factor in all the mighty universal operations.

MRS. M. KLEIN

Van Wert. Ohio.

IMPROMPTU.

Twere vain to wish thee, lady fair, A life of cloudless bliss-For night will surely follow day In every clime like this; Our brightest sun goes down 'mio clouds, Our smiles give place to tears,

And oft amid our sunniest hopes We cherish idle fears. May every blessing heaven affords Descend upon thy brow And all thy pathway ever be

As flowery as now: Throughout all nature the feminine And sometimes, when in holy dreams All nature seems to be,

I pray remember me. IRENE CLIFTON. Cincinnati, Ohio.

women are asserting their God-given of peace rather than war, will change powers are we returning to the natural all this as time rolls on. Arbitration will then prevail. The use of liquor

> But women do not realize their powpace and men would gladly follow. It must be done by winning and attracting, not by scolding and nagging. LIDA BRIGGS BROWNE.

Friendship must be something else battlefield, who are responsible in a than a society for mutual improvement

## Crisis Pending in the Ranks of Spiritualism. Mr. Boving's Brief Reply to Judge Dunn.

"hot air," but no argument except the ment.
one and only one presented by him in Winans is a rank fake and has been his first letter: Was Winans conscious for twenty years or more, so say peoor not when he paraded his seance ple from various parts of the country room clothed in cheap, dirty garments who have so written me; one of these of his own design and manufacture? letters I enclose to be published in con-This is the point on which hinges nection with this article. 'Dunn himself Dunn's entire argument, and this point refers in his first epistle to an exposure has been discussed pro and con, by made of Winans in St. Paul some years many of our most worthy Spiritualists, ago. and I am sorry the Judge could not if we hear from you again, Brother have advanced some new thoughts for Dunn, please give us some new idea and discussion in this second epistle, as thought for discussion, as the Winans this subject has been devoured and case is worn threadbare, and Winans, thoroughly digested to the satisfaction the fake medium, has literally been of all, I believe, except possibly the eaten up and should be scratched from Judge himself. Winans is the only in the list for ever. F. C. BOVING. dividual who will ever positively know the correct answer to this query, and his own statements on the subject do not seem to satisfy this champion of his cause. I repeat what I have prevously stated

that Winans acknowledged to Eastman, Hallman and myself, when asked how often he had made use of the paraphernalia previous to the night at my house, his answer was, "About a dozen times." What better proof do you never will be.

did not mention the fact in his first let—with all the epithets in their vocab-ter. For Mr. Dunn's enlightenment I ulary. will state that the confession took place about a week after the article signed by him a month free of charge, and finally Isfied, just as the only argument ading all his test conditions.

Vanced in his first article is again ading all his test conditions.

You have free permission to use my to it. I think, Judge, you had better strike a new note or quit the race, for you have been defeated on all points

To the Editor: -Judge Dunn, I see, and I believe the public are of the same presents another long-winded, well-opinion, as I have failed to see one ex-written but nonsensical article full of pression supporting you or your argu-

MORE DAMAGING EVIDENCE.

A Statement From a Prominent Spirit ualist of Hayesville, lowa.

C. Boving,

My Dear Brother: —Lifeel like I want times." What better proof do you to say to you. "Stand by your guns" in want, Brother Dunn? Will you not take the C. E. Winans controversy. I know your client's own word for this? When by my own personal experiences with he acknowledges he has used this para him that you know what you are talkpliernalla about a dozen times, he must ing about. But you must not flatter have been conscious on some occasions, yourself that you have succeeded in exeven if not on this one, and isn't he just posing him. It can't be done by any as guilty for having used them con- one person or community. My wife and sciously to swindle others at other I tried it nearly twenty years ago times and places? Please do not re- through the spiritual papers, giving dehash this point any more, Mr. Dunn, but tailed descriptions of his fraudulent at I write on the methods and practices, together with subject, and then if you are not satis- the absolute proof of fraud throughout fied, put it down in your book that you the whole of his work. The editor of New Thought (Moses Hull) added his Mr. Dunn thinks it strange that my testimony with that of other prominent claim of Winans having confessed to Spiritualists, but it was "no go." Wi-Eastman, Hallman and myself the use nans bobbed up serenely within a week of the paraphernalia, that Dr. Eastman with plenty of friends to denounce us

Eastman and myself was written, also the evidences of fraud were forced on that the week following the publication us until, credulous as we were, we had of my letter mentioning this confession, to admit it all a bungling fraud. We appeared a letter from Dr. Hallman tes- did not attempt to expose him until the tifying to the truth of the statements proof was positive that the whole thing made by me. It seems that Judge Dnnn was wilful trickery. And I could go requires a statement to be repeated and into the cabinet and reproduce the chashed many times before he is sat- whole show as well as he could, includ-

vanced and is his only argument in his name in any future discussion of the second. He wishes this subject gone matter, or if you wish, I will explain over and more time and space devoted how he does it.

Yours for truth,

JOEL RICHARDSON. Hayesville, Iowa, June 30, 1905.

A HINT TO HANG AN ACTION ON. FIVE HUNDRED DOLLARS OFFERED

For I've found this thing is a fact: There are some affairs you'll be stop-"flat can't be managed by tact.

There are certain creatures—we call That trouble this world below, You'll forgive them seven times seventy. Then

I have never believed in a constant Or a pesky, aggressive chip,

But if one stepped over the limit now, I'd probably hit im a clip (In a brotherly way) for I've found that

Can make a man of a clown, And it's easy enough to forgive a man When you've up and knocked him

Yes, fighting is wrong, as a general to have psychic materializing powers,

But there's good sound logic in this. One swift hard blow to an utter fool Persuades him more than a kiss. and if Old Clootie's claws you'd slip, Remember to face him right, For the devil got never a man on the

If that man stood up to fight! One of the Worms That Turned.

"Principles of Light and Color." By thought and patient research into Na. humanity. Medical men especially, and scientists, general readers and students of occult forces will find instruction of great value and interest. A large, fouround book, strongly bound, and conbeautiful illustrative plates. For sale at this office. Price, postpaid It is a wonderful work and you will 55. It is a wonder....

I'm not a Quaker-and thanks for D. Edson Smith, a Prominent Spiritualist of Santa Ana, Cal., Offers Elsie Reynolds \$500 to Demonstrate That in Her Presence a Spirit Can Materialize.

To the Editor:-Some people are so constituted that they must have personal evidence before they will believe some things.

There are some people of great intel Nou'll have to convince with a blow. lect, and the highest integrity, who cannot be convinced but that Elsie Reynolds has been a genuine materializing medium. But I wish to say that KNOW she practices trickery and deception; and I have offered her five hundred dollars to come to my house and obtain materializations while sitting under the test conditions which the medium France cheerfully submitted to

When she submits to these tests, I will write you the results for publication. But should these tests prove her still I will never again sit in one of her circles unless she sits under absolutely test conditions; for I can never again trust her after detecting her so completely in her deceptive acts in my own and pretending that she was

clothed in the livery of heaven.

My suggestion on this fraud question is, that every medium aspiring to public recognition should first submit to an exhaustive examination by a committee whose integrity and ability is acknowledged by the mass of Spiritualists in E. D. Babbitt, M. D., LL. D. A truly mittee giving a medium who stands the great work of a master mind, and one examination a diploma, or certificate; whom Spiritualists should delight to the same as any other professional per-The result of years of deep son is required to have a paper signed by competent examiners certifying the ture's finer forces are here gathered by competent examiners certifying the and made amenable to the well-being of the public with their neutrons. the public with their powers.

If at any time in the future the honesty or ability of such a medium should be challenged by positive proof, then said medium should sit under any reasonable test comments
sitters, ever after.
D. EDSON SMITH. sonable test conditions imposed by the

Santa Ana, Usl.

## A Mysterious Occult Occurrence

One that Has Not as yet Been Solved, and Which Seems to Illustrate the Exercise of Some Occult Power Outside of the Material Plane of Existence. A Narrative that Reads Like Witchcraft Stories of Ancient Time's.

next Wednesday if-

puzzled Whitesburg and most of the hill people of Letcher county for the last fif-

Somebody, or some organization, orneans of the queerest plan ever conceived to keep them apart. Five times some injury might be done him. imes the date has been set, five times lenix was chosen as best man. the guests have assembled, and five time Vance staid in the room with Ab times, on the eye of the wedding, once within ten minutes before the cero on horseback they started to ride to the room was to have been as the cero on horseback they started to ride to the mony was to have begun. Ab Fender has suddenly disappeared. Each time, guests were waiting. data carried away into the Bide Ridge fastnesses to the east of Whitesburg, along the Virginia border. Yet not once has Fender had even a glimpse of his assailant or assailants, nor has he

ows were getting deeper in the woods, Suddenly from up the gage came a wild scream: "Help, O, Ab, help!"

"My God, it's Millie's voice," said Ab, his assailant or assailants, nor has he heard a voice speak." Most of the time he has been only half conscious, and each time but one he has come to his full senses in some out of the way gorge or in some deserted cabin and found Puzzled to Know Cause of Kidnaping.

The strange part of it all is that, in screams. no sultor, no acknowledged lover; al-

She is one of the prettiest girls in all Letcher county, and, as a girl, the boys from both sides of the Blue ridge were her admirers. Callers flocked to the home of Arthur Goings, her father, three miles across the valley from Whitesburg, when she came into full doom of womanhood, but none of them ever had a chance, as Ab Fender was recognized as her favorite. Ab, jolly, kindly, handsome, is one of

the "best fixed" young men in all the Blue Ridge region, and his timber lands since he got an opening to the railways across the mountains in Virginia that district.

Apparently everyone was pleased, and certainly every one in the district mother had been married on Feb. 15-dalso a Wednesday, because Millie's in spite of them, who yer they may be also a Wednesday and Millie planned had been married in the sound of the spite of them who were worse than his to be married in the sound of th to be married in the same saffron silk own and old lace veil that her mother. and her mother's mother, back in Petersburg, Va., had worn when they were

First of His Queer Experiences.

ke a wedding t ip to Richmond and to and whistling, ains on horseback to Glamorgan, Va., to creek, twelve miles down." catch the train. Ab and Millie were and went up stairs to attire himself for thing was possible. the wedding, which was to take place at

At 7 o'clock Vance, who was dressed and waiting, got uneasy, fearing they to the scene of the festivities, and, going to Ab's room, knocked at the door. the door open and entered. Not a trace of the bridegroom was to be found. The alarm was hastily was dispatched to the Goings home-

pearance of Ab.
Millie was prostrated: Her family but her faith in her lover remained firm, although she was frantic with fear that harm had befallen him.

Disappeared While He Was Dressing. The friends of the missing man him. An examination of his room showed that he had almost finished dressing and was ready to put on his Vance Mullenix vowed that Ab could not have left the room or the house without his knowing it, as he was waiting in a room at the bottom of the showed footprints, as if someone had umped from the low porch on which

Ab's room faced. and there were a dozen young men

Two days later, at dark, Ab reappeared. His wedding finery was sadly soiled and torn and he was suffering from He rushed straight to Millie's house. see her.

and leaned out further to look into the to listen and declared they must fight yard. Then it seemed as if I was being their enemies together.

Ab Fender and Miss Millie Goings saw him and was convinced of the truth will be married at Whitesburg, Ky., of his story. Together they discussed the strange case and decided that some Following that "if" [as set forth in unknown enemy had plotted the kidnapthe Chicago Tribune] Is a strange, ing, hoping that his disappearance weird story, and a mystery which has would cause Mille to throw him over. ing, hoping that his disappearance

Lured by his Sweetheart's Voice.

The wedding date was next set for April 4. Ab purchased another wedthe superstitious people declare-some ding outfit, and, in the busy preparaevil spirit does not want Millie Goings tions for the ceremony, they almost for to marry Ab Fender and is striving by got the kidnaping, although Millie means of the queerest plan ever con. in the last fifteen months the young promised. Again they planned an couple has planned to be married, five

Two miles out of Whitesburg they after two days, he has returned to Whitesburg, a little disheveled, a great deal angry, and wild for revenge. Each through a wild great two miles out of Whitesburg they stopped to give their horses a drink in Distillery run, which flowed down through a wild great They had been one of the five times he has been selzed through a wild gorge. They had been upon by an unknown person or persons, and carried away into the Blue Ridge armed. Dusk had fallen and the shad-

> grabbing his revolver, leaping from his horse, and starting toward the spot, running through the shallow water. Come on, Vance, they're stealing her, he called back.

Vance was after him in a minute. They went crashing forward up the creek, following the sound of the

Suddenly Vance ceased to hear any mittes and sudden quarrel, Ab Fender is sounds. The noise of Ab tearing not known to have even one enemy, his through the underbrush along the creek genial good nature and his sunny dispo-sition, his willingness to help, his kind-ness and generosity, as well as his good with he searched and called for Ab. looks, having made him friends in all There was no sound. After fifteen minparts of the county and with all fac- utes' frantic hunt he retreated to the tions. But stranger than that is the road and galloped rapidly to the Goings fact that, except Ab, Millie Goings has household and raised the alarm. All the guests set out to find Ab and rescue though she has admirers by the score, him. Not a trace was to be found. His footsteps ended suddenly in a piece of soft ground along the creek.

Superstitious Blame Evil Spirits.

All that hight and the next day the guests and neighbors searched, but there was no clew. The superstitious whites and the ignorant blacks began to think that evil spirits were conspiring to prevent the wedding.
Friday night Ab, almost crazed by an-

ger, chagrin and shame at the notoriety he had brought doon the girl he loved, reappeared. His clothing was torn, his flesh cut and bruised, his hands scarred have made him a wealthy man for and he showed evidence of fierce resist-

This time the family of Miss Goings and certainly everyone was pleased, and certainly every one in the district rushed to offer congratulations, when, last July, it was announced that Ab and Millie Goings would be married. The wed Ab it will be just what they want. "declared Millie. "If I refuse to wed Ab it will be just what they want."

Millie Goings would be married. The wed Ab it will be just what they want. It love him and am going to marry him in spite of them—wherever.

Ab E experiences were worse than his first "I went tearing along under the oushes, my revolver in my liand," said, when suddenly I ducked my head to go under the lower branches of a tree. Instantly I was caught by a rope or something and jerked into the air. The rope was partly around my neck, All the plans for the wedding were but I fought as hard as I could. I was laid. Ab traveled over the mountains dragged up into the tree, out of breath to Manchester to buy his wedding finery and it was planned that they would running around on the ground, yelling Petersburg. The day of the wedding consciousness. I remember being lift-arrived. It was to be an evening wedding, and the young couple was to I heard no one speak nor did I feel any spend the night at Goings' home and hands on me. When I recovered this start the next morning over the mountmorning I was on the banks of Lents

A family conference was held and evtogether during the morning—but the errbody concerned discussed the mat-women were busy and told him not to ter. There was not a breath of suspibe fussing around the house and sent clon attached to any one. The entire him away. He kissed Mille tenderly affair was a puzzle. There was a hint and declared he would take himself out that Vance Mullinex might be interestof the way until supper time. Then he ed, as he had once asked Millie to mar rode into Whitesburg, treated the crowd ry him and been refused, but both Ab there was a shrick from the bylde. of men who gathered to congratulate and Millie declined to consider that "Ab's fallen out of the window," she him, and went up to his sawmill. He supposition. It was even hinted that returned to his home in Whitesburg be one of the bridesmaids might have infore 5 o'clock, ate supper, with Vance spired the attacks through love for Ab Mullenix, who was to be his best man, —but Ab blushingly denied that such a -but Ab blushingly denied that such a

Secret Ceremony Is Interrupted.

Nevertheless, it was decided that the young couple should be married in sewould be late after a three mile drive cret on the next Wednesday morning. No one except Ab's mother, Millie's im mediate family, and the minister was There was no response and he pushed told. It was planned that the wedding should be arranged so that no one would suspect such a thing. The minraised. lister was to call at the house during the A score of persons were let into the semorning. Ab was to go to his sawmill, cret of the disappearance. A messenger cross Copperas mountain, and come to the Goings homestead by the mountain stead to notify the bride of the disap- path, arriving at the house at 11 clock, and the marriage was to be solemnized before noon. To further de and her friends thought Ab had deliber- ceive his enemies Ab was to wear ordiately run away to avoid marrying her, nary working clothes and change to better garments after arriving at the bride's home.

The program was carried out exactly Ab went to the room, to change his clothes-and disappeared again. was simply gone, and there was not a coured the country for some trace of trace left of him. Friday morning he reappeared again, sick, suffering from hunger and exposure. He said that, hunger and exposure. dressing and was ready to put on his coat and waistcoat when he stopped. He remembered smelling some pungent odor just before he lost consciousness. He had waked up on the other side of Old Horny mountain, on the Virginia side, the morning after he disappeared, stairs. An investigation in the garden and had been over a day getting back

to Whitesburg. 11v
The only theory possible was that he had been ighloroformed, carried out The entire community was ready to upon the poof, and thence over the upbraid (or worse) the recreant lover, "leanto" kitchen to the back of the house and up the mountain side ready to comfort Millie, but she would this could bayet been accomplished not listen to them. She declared some without attracting the attention of thing had happened to Ab and that he somebody in the liouse full of guests seemed impossible!

Refused to Field to Enemy.

The third disappearance and third great excitement and intense feeling. postponement of the wedding caused a great sensation among the ignorant but the family refused to permit him to people, both whites and blacks, who declared evil spirits were banded together His story was a strange one. "I was against the young couple. Ab was so just finishing dressing," he said, "when affected that, in his desperation, he ofsuddenly I thought I heard a noise on lered to renounce Millie, fearing-that the roof of the porch. I stepped to the he would bring some calamity down window and looked out. I saw nothing upon her, but the girl bravely refused

yard. Then it seemed as if I was being strangled and I lost consciousness.

"I waked up late this afternoon was in a deserted nigger cabin on the banks of Oven Fork."

The mystery of the disappearance and reappearance of Ab was the wonder of the district. Millie's angry relatives tried to keep them apart, but she would ride into Waltesburg, go to the

ANOTHER STRANGE CASE.

The Spirits and Money.

sociation of Spiritualists.

I was reading to day in The Progress eve Thinker the article from Mrs. Rey nolds of Puyallup, Wash., giving an ac count of going to a Mr. Kintons' and while there the spirits taking a \$10 gold piece and hiding it under the carpet, to prove their power of return. I think some of my experience in that direction will make good reading. I have a ranch at Alpine, some thirty miles from San Diego. I have my office and rooms in San Diego as a magnetic healer. Mrs. Bailey, my wife, has been sorely afflicted for some time. She felt she ought to go to the ranch for a season, leaving me at San Diego. About the first of April she sent for me (she is a strong psychic also), was feeling much so I went. I had in my purse \$30 in bilis-\$20 and \$10. I changed my clothes for a rough suit to work in. For three days I never thought of my money which I left in my pants in the wardrobe, till I wished to use it. Then found it gone-nowhere to be found. We laid the occurrence to some spirit joker, as such tricks through my wife's mediumship, had been done before.

A few days afterward I went back to San Diego, as I found I had to break up business there, and go to the ranch to care for her. So I went down to close up, sell some goods and take others home with me. There was at the ranch wash stand, a match for our bed-room set at San Diego; so she sent it down to me. While I was varnishing and cleaning up the set, I pulled out one of the lower drawers of the washstand, and I saw a newspaper behind them. I took it out; there dropped therefrom the \$10 and \$20 bills. A day or so after was showing a friend who had called in to see me, how I had found my money. He said, "What's that in the lower drawer?" I looked and there was a \$5 gold piece lying right in the center of the drawer. Now I have not had a gold piece for months in my possession That stand was brought down in a farm wagon lying on its back, so the gold piece was not likely to stay in the drawer very long.

This shows what power over matter the spirits have, when the proper mag-netic elements are in their favor. Alpine, Cal. DR. H. M. BAILEY.

minister's house, and have the cere mony performed. They reached the minister's house safely and asked him to marry them at once. He declared two witnesses were necessary. He offered to go for them. The young people remained together in the parlor

When the minister returned with the wo witnesses he found Millie alone sleeping, evidently under the influence of some powerful anaesthetic. Ab had disappeared, Millie did not know when or how, Two days later he returned

"I was sitting talking to Millie," he said, "and suddenly I caught a whiff of the odor I noticed the last time I disap peared. I turned my head suddenly and saw a shadow fall on the porch. started to step to the window and look out. I remember reeling. The next thing I knew I was up by Baxter's mill in the mountains."

Everybody concerned realized finally that they were dealing with some pow-erful enemy. They decided that the only way was to guard both the bride and groom carefully, surround them at all times with friends, and keep guard on them.

Accompanied by Armed Guard.

The date of the wedding was set for Christmas night. Again Millie got out her vell and her grandmother's saffron silk, and again Ab garbed himself in the

The company assembled Christmas afternoon, the men drinking the health of the bride and groom several times. the results of his labors are here, and Every time Ab moved one or two of his friends accompanied him. Every man continue to labor for the good of huse thing never before equalled in this in the party was armed.

At 7:30 that evening Mrs. Clint Rowe, who had been helping dress the bride, called down the stairway: "Oh looks.

With a bound Ab started up the stairway. Now, at the landing where the stairway turns, is a long window, flush with the floor of the landing. Ab turned this corner and stopped seeing his bride standing, beautiful in the saffron silk and the old lace veil, at the head of the stairs. An instant later

The women stood motionless. The men below were slow to catch the alarm, but when they did they grasped their revolvers, sprang out the door, and ran around the house. Scarcely minute had elapsed from the time that Ab fell out of the window, certainly not more than two minutes, but he had disappeared utterly. Dick Goings, a brother of the bride, and Sam White de clared they heard the sound of horses hoofs beating on the clay road, but whether they did or not, no one knows. It was discovered that Ab's body had been carried over the picket fence that separated the yard from the road, but

the trail was lost there. Found in His Bed After Two Days. The scare that time came near break ing off the match entirely. For an entire day and two nights the search continued, then Ab was found asleep in his own bed in Whitesburg. Whether he was carried there, or came there in a

daze, or how long he had been there, he nor any one else knew. The bride was prostrated from fear and the shock of the fifth destruction of their plans, and Ab was sick for weeks. He had suffered two broken ribs and a fractured arm.

"I was caught by the coat from behind and dragged through the window," he said. "I was not falling, but was swung out of the window. I distinctly heard some one slip down the steep roof of the little porch. I was knocked senseless when I hit the ground and remembered nothing more.

After Ab recovered he and Millie talked it all over. They agreed to get married, despite all opposition, and they firmly believe that, once wedded the opposition will cease.

The date for the wedding has been set for next Wednesday. Guards will surround the house and Ab and Millie will be watched constantly until the ceremony is over. The fact that no violence, beyond what was necessary to effect the capture, has been used in any one of the five kidnapings, assures both Ab and Millie that whoever is behind the act means them no harm beyond separating them.

But they will breathe easier when the 'I wills" are said.

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THE CHURCH OF THE FUTURE. Abstract of Lecture by Miss Elizabeth Harlow, Before the Worcester As-

Man has speculated in the past, and here are many speculations today as to what will be the church of the fu-My friends, let us suggest a foundation tonight for the church of the future. The churches in the past have seen built for God; let the church of the future be built for man. God needs no church, for he has the boundless universe as his temple, the wonderful sym phony of stars and planets, as pipe organ and choir, and all that has been re realed through counless ages as rev-

elations. When we seek to define this overruling Power, this Divine Principle of this Universe, we seek to define something that is incomprehensible. And yet there are many individuals in this world today who claim to know all about God, what he has been doing through countless ages, and how he will operate in the future.

The Principle of Life, this Law of the Universe which has existed through all time, and will continue to exist through all Eternity, how can we define it? The quarrels and dissensions which occur n the churches, and the division among Spiritualists at the present time, are all brought about as soon as we seek to define, confine, or limit this Principle of Life.

How much blood has been shed, tempers lost, the friendship of years broken, by a discussion of the God question. John Calvin could stand in the arrogance and dignity of his supposed superiority of culture and position, and calmly witness the burning of Servetus at the stake, simply because Servetus claimed "Christ was the living son of God," and Calvin proclaimed, "Christ was the son of the living God."

And when in 1848, Modern Spiritualism was born, in answer to the ques-tion which came rolling down through the ages, "If man die, shall he live again?" all who claimed to talk with angels were denounced as witches, and et the truth lives on.

Let us then build the church of the future for man to use as he may desire; if he wishes to go there to pray, he may do so. If he wishes to come together and discuss the ethical and spiritual problems of the hour, it shall be his privilege, and with the God of Lyman Abbott, the demonstration of Immortalty through Spiritualism, and the Brotherhood of Socialism lived, we are laying the foundation of the church of the future and the religion of the future, for all humanity.

When we consider the birth of Lyman Abbott, and his subsequent edu-cation and environment; his social prestigo and position, after reaching the age of seventy years, to evolve a moral backbone large enough to say to the world, "I no longer believe in a personal God, but a Principle of the Unierse," in our opinion he stands out as a sacred lily in our midst today. Thomas Paine ascended the mount, and descending gave to humanity all that he had received. When asked, "Where do you find God?" he answered, "I see God in the mountain, the river, the trees and flowers, and in the face of my brother man." And again, "Where do you see the wisdom of God?" he replied, "In the worlding of this mighty universe; and "Where do you see his mercy and munificence?" again the answer came, He maketh the sun to shine and the rain to fall alike upon the just and the unjust." And yet the world today has not grown to a concept of the God defined by Thomas Paine, after one hundred and twenty years.

Thomas Paine and all other noble souls who have lived and labored for humanity lived alone, deprived of all that was near and dear; persecuted, maligned, he lived his life alone, and passed into spirit life alone, and yet the results of his labors are here, and The year that Modern Spirit ualism was born also marks the birth of the Woman's Suffrage movement. The gentlemen of cloth denounced it on all sides, declaring "when woman enters public life she will be unsexed, the sacred gift of motherhood will be trailed in the dust," but the great feminine element of humanity was awakened and such women as Susan B. Anthony, Julia Ward Howe, Elizabeth Cady Stanton, Mary A. Livermore and hosts of colleagues were not daunted by the denunciation from the pulpit, but resolved to continue their work and await the result. And the female element, which is the mother of all life, has entered every avenue in public life today, and the result is, we have the best mothers, wives, and sweethearts standpoint, all are co-equal.

We recognize no sex in the spirit world, from an intellectual or spiritual standpoint, all are co-eual.

And now, my friends, we have laid the foundation for the church of the future, the religion of the future, and when that time shall come the brotherhood that exists in spirit life shall be lived here on the earth. But there is still one more problem to be adjusted, and that is the industrial problem. America stands today the leading nation of the world, the stars and stripes the most beautiful flag that floats, the emblem of liberty. You claim to be a Christian nation, you claim to be Spir itualists, you boast of your educational institutions, of your million dollar libraries, and yet in every city in your land to-day, we find squalor, ignorance, and degradation, hungry stomachs, uneducated brains, and we ask, who is responsible for these conditions? hardly a strike in your land today, but another follows, the trial and execution of one criminal is hardly at an end before another murderer occupies his cell. You will continue to enlarge your navy, and reach out for territorial aggrandizement until 'this industrial problem is adjusted and justice and equal rights prevail. But when we fully realize that "all men are created equal, and we live that brotherhood taught by the Nazarene of old, the slums shall disappear, school-houses shall take the places of prisons,—out from those prison doors shall come men and all humanity will then fully realize the true meaning of the words, "Peace on earth, good will to man." M. LIZZIE BEALS.

Corresponding Secretary.

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## A Trenchant Analysis.

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.

The location of the hall is important. It should be easy of access, so that strangers can find it without trouble; so that well lighted and ventilated, and pre an attractive appearance. There should be cheerful surroundings, and new attendants should be made to feel that they are welcome and that their presence is desirable. It is important, too, that there be harmonious and elevating spiritual influences pervading the place, so that the lecturers and mediums may be enabled to do their best. Where the hall is used at times for other purposes not soul-elevading the place, so that the lecturers times for other purposes not soul-ele-vating, but sordid and earthly and diametrically opposed to spiritual things, these subtle, miasmal emanations are sure to linger and exert an undesirable influence over any spiritual meeting that may be held therein, and while only a few sensitives may be conscious of its existence, it affects the whole audience harmfully, rendering them discontented and unappreciative of the truths presented. Verily, it is no won-

der some societies fail. The meetings should be advertised as much as possible, so that people who are not directly connected with the soactive and progressive, that good talent is provided, that they are welcome, for the neglect of this results in small attendance and weak societies. Advertising is necessary for the acquisition of new members, without which the society will sooner or later pass into decay and pass out of existence. If by any possibility the society can

pay expenses without charging admission fee at the door this should, if practiced, be abolished without delay. For while it requires money to support they pay a certain sum of money into the coffers of the society their absence is more desirable than their presence. Spiritualism and its benignant influence should be free, and the society which places a ten-cent barrier at the door denies admission to those who stand most in need of its comforting and cheering message. A Spiritualist society should exist for the truths it may teach and the good it may do; not for the purpose of seeing how much money it can put into its treasury, The society which would bar out the poverty-stricken unfortunate by making obligatory the payment of a definite ad-

There is scarcely another denomina-tion that would resort to this practice, and I fail to see the reason it should be the rule among Spiritualists. The helpful influence of Spiritualism is priceless, therefore let it be spread abroad without price, for as well as other churches are supported by voluntary contributions I believe that the who attend Spiritualist meetings are liberal enough so that they will pay their way without compulsion. Generally a collection will be found sufplained there should be no trouble in. interesting able Spiritualists to make up the deficiency. Then socials and other entertainments could also be held interest in the work and providing additional funds. Even though the abo-lition of the compulsory fee entail hardship at first, the society that persistently endeavors to have free meetings? will in the end become more prosperous than the one that clings to the payyour-money-or-stay-away system; for in
the free meeting the size of the audiences will gradually increase until in
consideration. It is also customary to
make the opening remarks.

One thing more I wish to consider before closing. There is a habit quite the course of years the larger attendance, all giving according to their means, will provide a larger collection than if a certain sum was demanded of each, thus checking the accretion of new members and keeping the audience the meetings are closed for six down to the minimum in size. The months so that they may again get into very fact that there are several Spiritual societies throughout the country which do not charge an admission fee, and yet hire good talent, and are prosperous, proves that the practice is un-

It must not be expected that any immediate benefit will be derived from having free admission and introducing other reforms; it has taken years for the compulsory charge and other sins of omission and commission to exert their baneful influence as evidenced by the pitifully small audiences sometimes found at our meetings, and it will take years of patient effort to bring dimin-ished audiences and weakened societies up again to their proper size and

I am somewhat surprised that any medium worthy of the name will attempt to hold seances at hours that conflict with the services of the local so-cicties. The medium who holds and the Spiritualists who attend a private circle during the same hours that the society is accustomed to meet must be extremely selfish and have but little regard for organized Spiritualism. In those places where there are societies it should be made the rule to neither hold nor attend circles on Sunday. The public meetings need all the support it is possible to give; and it does not look right to neglect them entirely unneces-

I could not consider this article complete were I to omit reference to the good work that can be accomplished by means of the often despised and seldom appreciated conference meetings Properly managed, it becomes one of the most entertaining and instructive of meetings; and is of great value as a means whereby each individual can give expression to his views. The discussions that ensue are often more thought-provoking than a lengthy lecture from one point of view would be; in the conference you hear both sides of the question presented and must use your reason to determine which is right; when a lecture is given, many do not stop to question the correctness of the speaker's position, and erroneous

ideas are thus inculcated. A spirited conference meeting generally makes clear the truth and exposes the error. It is a sound argument indeed in which a dozen or more critical of prizing most highly allegiance to doc-minds can pick no flaws. The confer-ence also teaches us to be tolerant of A faint conception of what the Spiritence also teaches us to be tolerant of A faint conception of what the Spirit es now surpass us—or else remain in each other's views; and the person who ualist society of the future is to be is the rear of the procession. If we want cannot listen good humoredly while his cannot lister good interest and critimized and critimized and critimized and opinions expounded contrary mopolitan, under the title, "Some to have it perfect in every detail, supto his own has no place in a conference Churches and Their Problems": meeting-nor, for that matter, anywhere else in Spiritualism.

Sunday afternoon a conference meeting rooms \* and halls for various purstand in no danger of being supplanted under the efficient management of our poses will no longer be required. In a by other organizations. co-workers George and Emma Cibbs whose earnest efforts thousand people, the duplication of

accomplish a great amount of good, that most cheerful, attractive place in town, it is not of secondary importance and always open, and the center of every that it should receive attention com-kind of helpful influence. mensurate with that accorded the more do not exaggerate when I say that at afternoon I have heard more sound philosophy, more true Spiritualism and more convincing eloquence, than is found in many of the lectures delivered been built with conferences as the prin-

cipal attraction, In many small towns, and fair sized cities, too, there are no Spiritualist services being held, merely because there are only a few active Spiritualists in the place, and they are unable to employ and support a medium or speaker. Here, then, the conference becomes doubly important; in fact it becomes absolutely indispensable; the largest and most prosperous societies have had small beginnings; and through and by means of the conference, wherever there are a dozen or even a less numher who are interested in the philoso ciety may be made to realize that it is phy of Spiritualism, there may be awak ened an increasing interest in the work until eventually a society would exist strong enough, and prospercus enough, to engage good speakers and properly

> Where satisfactory speakers cannot be engaged it is far better to hold a conference than it is to dispense with blunder of engaging an inefficient speaker.

The conference meeting is as essential as the home circle. It results in a meeting, those who do not have it bringing new workers into the field, as should not be made to feel that unless it offers a chance for development, just opment of mediumship.
Good management is most important

kept; the widest possible range of discussion must be allowed; no favoritism uine and satisfactory, yet if there are must be shown; those who show a tenstrained; and those who are reticent must be encouraged to express their opinions. In the meeting I have mentioned it is customary to limit the talks to ten minutes each. It has also been found desirable to introduce another rule whereby each person is supposed more unobtrusive neighbor. The meetchance.

Another practice in force which liscussion and announding it a week or who are interested a chance to become dom and in an unstudied manner, with other entertainments could also be held ing and instructive, as would otherwise and would do much toward creating an be the case. The audience should be requested to name any subjects they would like to hear discussed; and where two or more subjects are sented a vote of the audience should determine which is to be first given consideration. It is also customary to

> the habit of remaining away. Then comes a wail that "people don't take any interest in the meetings." There is some talk that the camp-meetings make warm-weather Spiritualists. Perhaps they do; but this intermittent method of holding local meetings is creating a lot of cold-weather Spiritualists

who are more numerous and more reprehensible than the former class. I am well aware that for various reasons it is difficult to have large audiences at all seasons of the year. On a whether or not anyone is a Spiritualist to patiently endure the discomforts of a stuffy, inadequately ventilated hall (such as is altogether too often used by unprogressive Spiritual societies). for the purpose of listening to the truths of Spiritualism. When a proper hall is provided this difficulty is much

In spite of the impediments in the way, it is best to have a meeting every month in the year. It keeps alive an interest in the work. If it is found inconvenient to have a meeting every week then hold a service every alternate one, or else once a month. If dur- ent effort to place it there. Our pathsupported, hold a conference instead.

securing of a first-class one:

and make a creditable showing we should keep this well in mind, so that when we gain the position and power possessed by some of the other churches we may not repeat the 'mistakes they are making, of seeking splendor more than usefulness, of being conservative instead of progressive, of being intolerant instead of broad-minded.

given in an admirable article by "In the church of to-morrow will be where else in Spiritualism.

found centered the various forms of the necessities of the future that it may
found Rapids there is held each social life of the community. Club fulfill its obligations to posterity and

small city of from twenty to thirty

use, where the money must in each case come from about the same men, is in every case a drain upon the private resources that should be spent in providing extra comforts or even luxuries for the individual families. The member of the coming church will know no distinction between his church life and his ordinary pursuits. Whatever he along this line have done much to show side the church • he will then take to me that the conference meeting can into the church building. It will be the

"Men, women and children will find popular message and lecture work. I their varied social and intellectual, as do not exaggerate when I say that at well as moral wants not only provided this little meeting, in the course of an for, but catered to. In short, the church will be what it ought to be, the hearthstone of the composite life of the community.

> "This church of to-morrow will have no creed, save the simple one of service to humanity.

"Its pulpit will have become a platform, and its preachers will be more of procession than they are now. A pow erful reason for the fickle taste of the average audience of to-day is found in the motive which brings them to Our fathers came to worship; the preacher was an incident. We of to-day come to be intellectually stimulated. Our homes are filled with the best literature; we are constantly in touch with the thought of the world's best minds; and, on Sunday, we find ourselves dissatisfied with something

[And with mediumship the same thing is true. The home circle has educated Spiritualists and investigators to be exacting; most good tests are more mediums, and better and more efficient ones too, working privately by means of the home circle than there are on the public platform; and the Spiritualist society that wishes to retain its good name and the active support of thinking Spiritualists must take condition of affairs into consideration. great care should be exercised that only honest mediums and well developed are allowed on the rostrum. Every time a society engages an unreliable medium the society, and even from Spiritualism in the conference; harmony must be as well. Though the management of the society deem a certain medium gen sundry murmurs and rumors of phe-nomena of doubtful authenticity taking place through this medium it is well to take the side of safety and hire only those about whom there can be no uncertainty and whose records are free from suspicion and accusation.

"But, unfortunately, men of genius obligatory the payment of a definite and not mission fee is lax in its duty and not putting in practice as it should, the heneficent teachings of Spiritualism.

heneficent teachings of Spiritualism.

heneficent teachings of Spiritualism. merely because he is. more agile and other lines of effort. And so the matcan get to his feet quicker than his ter will be solved by having a local superintendent, who with his assistant ings thus move along smoothly; there will look after the detail work of the oris no hesitation; and all have an equal ganization. But the platform work will be done by specialists, very much as is done in some of our universities to-day, might be copied by other societies with these men being engaged for single adprofit is that of selecting a subject for dresses long in advance, and making more in advance. This leaves those country." [be it noted that this is 'a commendation of the method so cominformed and get their arguments into mon among Spiritualists of having itinficient to defray all expenses. If not, presentable shape. Where there is no erant workers instead of settled speak-then a subscription list should be subject, or where it is not given out in passed around; and if its purpose is expenses advance, it is necessary to talk at randical or other reasons these men cannot the result that the discussions are not the leading citizens of the town, who so profoundly thoughtful, so entertain will discuss questions of public interest. And there will be many musical Sundays, when the people will get the uplift and inspiration which is so vital an element in living.

"The church offering will also be relegated to oblivion. The modern church will no more think of collecting funds to pay its bills during a public service than a well-bred host would think of permitting his grocer and cageneral among societies of not holding any meetings during the summer months. That is for scription, as they should.1

When one compares the average Spiritualist society, as it is, with the ideal society, as it ought to be, the outlook is not very bright and cheering. In fact, the gulf seems almost too great to span. The Spiritualist society of tomorrow will have a field of labor broad as humanity's needs. The Spiritualist society of today is narrow, extremely narrow, sectarian, far more sec tarian than we realize; the philosophy of Spiritualism is expounded, but seldom is it placed in practice to the extent it ought to be; the great humanitarian and educational moves the world over are seldom given active support by our societies, and still more rarely hot summer's day only those who are do they find their genesis in organized deeply interested need be expected to Spiritualism. This is not as it should be. As Spiritualists we need to awak en, to exercise more zeal; we should extend the field of operation of our societies, and make Spiritualism more useful than ornamental, if ever it is to assume its proper station as a religion that brings heaven to earth, gives hope to all who listen, and offers to the unfortunate, the unrighteous, and the undeveloped, a way to justice, to right

eous, and to more perfect life. It is not enough that we preach our ual society will not drift into its proper place; it will take united and persist ing part of the year a speaker can't be way is not unobstructed; we must compete with the liberal churches. Thous Never make the mistake of employ ands and thousands of avowed Spirit ing a second-class speaker because the size of the audience will not permit the Harmful not do so without good reasons. The as it is to cease holding meetings dur. liberal churches must excel in some ing part of the year, it is far better particulars wherein the average Spiritthan to hold a service with an apology ual society is deficient. It is our duty to remedy these defects. Among other for a speaker on the rostrum.

Every thinking Spiritualist believes things, at these churches good sermons the day will sometime come when Spir-itualism shall find universal acceptance. Then, necessarily, the Spiritualist someeting places are light and clean and clety must supplant the churches of attractive. Above all, Spiritualists are other denominations. As we strive now to master the details of organization against; their support is appreciated: Then, too, there is generally better organization than is usually found among Spiritual societies Certain it is that Spiritualists would not desert the Spiritualist meeting unless their needs were better catered to elsewhere.

The lesson scarcely needs enforcing. We must become more diligent; make our meetings more attractive; organof prizing most highly allegiance to doc-trines rather than practice of teachings. in every point where the other churchplying the needs of the present that It may grow and prosper, considering the

Grand Rapids, Mich.

recount in a fashion when awakened. Usually the dream editing will be exwith which it narrates impossible octremely free. Often when awakened a person will assert that he has not been currences. dreaming. Nevertheless, after a lapse of time, he may remember that lie had been dreaming and may be able to remember what he dreamed. If a person resolves every time he is awakened to ask himself immediately whether he has been dreaming, he will generally be ware that he has just passed out of a. whale.

If there is no dreamless sleep, then t seems to follow that the brain is unceasingly at work either in dream thinking or in thinking that goes on when we are awake. Both kinds of inings." He says: hinking differ much in different indi-

viduals. The continuity of the thinking part of brain work may appear to prevent that refreshment to the mind which we commonly regard as obtained through sleep. But refreshment may come without stoppage of work, Change may be sufficient. In some parts of the work of the brain it is certain there is no stoppage. Its work, for example, of carrying on respiration and the circulation of the blood never ceases. The thinking part of the brain's work may be regarded in a sense as involuntary, though it can be modified and directed ent of the will, to the extent at least that at no time can we choose whether we shall think or cease from thinking, and, like other parts of the work of the brain, it may go on without stoppage while the life lasts-under control of out that control when we are asleep. The point is that thinking is essential to the continuance of life. It need not be the kind of thinking that comes from the direction of the will, but thinking of some sort must go on if life is to con-We cannot think unless we are alive, and we cannot be alive without

THE MYSTERY AND THEORY OF

No person ever gets through twenty-four hours of life without gallucha-tions of memory, or of the sanges—sane halluchations. They go to make up our dreams. We see, hear, smell, and taste things in our dreams which have

no reality, but which appear to the mind of the dreamer to be read

There is no such thing as dreamless sleep. During the whole confinuance of sleep the mind, I believe, is occupied

with a certain kind of Minking, which

works round hallucinations. Every one has some dreams which he thinks he

remembers clearly, and which he can

DREAMS.

Beyond question thinking goes on in some parts of sleep, and in those parts onsciousness is as certainly not lost. Consciousness is coextensive with all mental operations and it must exist in row morning, at 20 minutes before dream thinking—both in that which is o'clock, and look in the east." remembered and that which is forgotten. In the thinking that goes on in sleep there is an absence of the sense of weariness. It seems to be left free to sport and, through the free, unre-strained play, as well as through the will's rest from work, refreshment seems to come to what we call thinking.

Dreaming is mental recreation.

It is alleged that during sleep valuable legal opinions have been written, difficult mathematical problems solved, and poetry and music composed. All such things I believe to be fables. The stories of the wonderful balancings of sleep walkers on roofs of houses and ingrow ledges. narrow ledges may be accepted as desires to manufacture the maryelous.

There is another character "of sleep the lack of moral sense in sleep. It would shock us to know all the imwould shock us to know all the im-proper things that are done in sleep with unblushing effrontery by the most proper people. If the moral sense is not wholly suppressed in sleep it is only partially active. If the moral faculty were not in abevance while we dream that dream thinking is a state of men-tal disorder, because in all forms of nental disorder the moral faculty particinates in the disorder.

We almost never feel astonishment or surprise in our dreams. We commit wicked and immoral deeds, but we are neither troubled nor surprised. The study of dreams appears to lead

That there is no such thing as dream-

That thinking is involuntary—to the extent, at least, that we cannot cease to

hink under any order of the will. That thinking has various characteristics, these being mainly due to the amount of control and direction exer-

That there are different qualities of hinking, depending on the original constitution, or the existing state of health of each individual.

That thinking never ceases during life, and is essential to the continuance That dream thinking is uncontrolled

and undirected by the will, is never coherent and concentrated, is more or less of the same character as thinking in delirium, and constitutes a state of mental disorder which is not a state of

That thinking, when awake, is always to some extent under control of

That there are many degrees of sleep and wakefulness, and as many degrees of efficiency in the controlling and directing power of the will.

That thinking, like breathing or the beating of the heart, does not cause a sense of weariness, though all three, of course, have a wearing out effect on all the organs concerned.

That the will's inhibiting and directing work brings fatigue and a demand for rest. That the will finds its rest and re

freshment in sleep.

That the frequent occurrence of a state of disordered mind occurring in sleep does not do us harm, but, on the Mitchell, in Chicago Tribune.

SPIRIT HELP. itel A Marvelous Occurrence in Connection With a Bird Cage.

I have a little bird s Its cage is suspended by a copper wire toda hook. Well, the wire was getting old, and when I fed the bird, Lthought I must get another wire. The nexteday I was surprised to notice the wire shorter, and the same tied, and a piece of broken wire lying on top of the cage. If the wire had broken in the night, the cage would have falley, so hthank the spirits for breaking the wire and tying the cage up again, and putting the broken wire on top. We have no servants, and my husband hardly ever no tices the bird at all, so I know the spirits did the work.
MRS. FRANK GRAFTON.

Tampa, Fla. "In the World Celestial," by Dr. T. A. Bland. Interesting, instructive and helpful; Spiritually uplifting. Cloth bound; price \$1.

"The Spiritual Significance, or, Death ing an Event in Lite." By Lilian Whit-ing. One of Miss Whiting's most suggestive, intensely interesting, spiritual books. It is laden with rich, thoughtful spirituality. Price \$1.

Review of Passing Events.

imore and the Baltimore Sun takes occasion to preach a sermon to those who disbelieve the story of Jonah and the whale. That story has furnished a bone of contention, and been taken seriously or humorously according to the mentality of the receiver. Understood as a solar myth, a folk-lore story, it is a pleasing portion of the child literature f the ancient world. As a divinely inspired writing it is an amusing story from the delightfully ingenuous manner

It appears that some visitors to the whale have expressed the old criticism hat the whale's throat was too small to swallow a man, and therefore the and probably was comforted Bible is not true. The objection is shall strengthened thereby. We may low, for the Bible does not say a whale furnishes like occasion. Otherwise we swallowed Jonah, but a "great fish." It is entirely gratuitous to say it was a

The writer of the Sun editorial is deeply incensed at the attempt to explain this miracle. He says it would be represented in the Bible. "God fur no more difficult for God to enlarge the rishes the occasion"—in the language throat of a whale than to "create all of theology"—to us, when our spirit

"The Bible, withstood triumphantly the attacks of Voltaire and Hume, having done that those who believe in it Elias appeared on the Mount of Transand love it have nothing to fear from figuration. the small fry critics who cannot see how an Almighty power could prepare long and dependent contention, appears a fish to work his will. Upon the Bible as waste of time. as a sure foundation, rest every hospital, every church, every institution of charity in the land." When the editor of a great daily

writes in such a strain, we call it a blot on the intelligence of his city and age He has been asleep ten times as long as Rip Van Winkle, and has not awakened. That all hospitals and institutions of the Bible, is constantly reported, yet is

as they should be, with few exceptions, maintained by the government. There is no question that an infinite God could enlarge a whale's throat, to His illness lasted over a month and allow a man to pass, and sustain that was brought on by being struck down man three days in the fish's maw. He by an electric car. could furnish a whale's stomach into a His father was a Presbyterian clergy

If such rot is popular in Baltimore, it 'If any reader of the Sun desire to witness a miracle inestimably greater and more marvelous than that of Jonah and Olean and Geneseo, N. Y. the whale, let them arise early to-mor-

If they should do as recommended, would they see a miracle?
On the contrary they would see the supreme activity and power of Law, which never swerves or deviates a hair's breadth for all the prayers and intercessions of man, or the interference of gods.

On the other hand we have a whale, said to be in a sea which whales never enter, and God specially stretching its throat that it may swallow Jonah, be-cause the said Jonah has offended the

Supreme Ruler of the Universe! In the density of his ignorance this and largely a work of inspiration, near-editor opposes Spiritualism. It would ly all the leading principles of the work editor opposes Spiritualism. It would be premised that he would. Ignorance

always opposes it. "What Say the Scriptures About Spirit-

A marvelous work would have been marble. ccomplished had there been estabished a spiritual publishing house, for the distribution of its literature, put-ting forth the efforts that characterize the "Watch Tower Bible and Tract Society." Especial effort of this society has been made against Spiritualism. Numerous tracts and pamphlets have The distribution has been so wide as to e something wonderful. These attacks have been from Bible grounds, severe, unscrupulous, dishonest and intensely

a stronger and enlarged edition. Conies have been sent me from Califor-His first wife died in 1876, and in 1879 nia, Washington, and Maine, showing he married Mrs. Alden Clark, who surthat the book has been widely sown, and the harm it will do by its misrepresentations and falsehoods cannot be measured. It is difficult to meet such ford street, on Thursday afternoon, by attacks. Those who read these screeds | Rev. Dr. Austin, assisted by Dr. Dickindo not see the spiritual papers, and remain in ignorance that any reply has been made. The only way is by the same means—the sending out of literature showing what Spiritualism really some Spiritualist should be moved to apply even a small tund in this direction, immeasurable good would be accomplished.

· For Higher Education.

That latest gift of ten million dollars of Rockefeller for higher education, means a great deal to the smaller colleges which have been living at a dying rate. We confess that we fail to grasp the meaning of "higher education." The highest education we comprehend, is not that which stuffs the head with Greek idioms, or with the odd crumbs of scientific facts; that makes boat crews, football bullies, or athletes. Rather is it a full and complete development of character into ideal womanly and manly excellence. It is an educa-tion in which loving kindness, thoughtfulness for others, not only self-helpfulress, but helpfulness for those requiring aid. The highest education is a development of the spirit, and makes the curriculum of the schools secondary to ts purpose.

We do not suppose the authorities will speer at the money as "tainted." It may have been wrung from the sinews of toil, or represent concrete tears of want, yet it will bring good value if rightly employed.

There is, however, always something to be thankful for. We may be greatly thankful in this case that the Standard millionaire is a Protestant. We would he exceedingly glad if he were a Liberal or a Spiritualist, but as he is not, we rejoice that he is a Protestant and not a Catholic. If he were the latter, and had taken the fad to give vast amounts to sustain Catholic schools and other institutions, he would give an

in that direction. The possibility of such an occurrence is appalling. A vital blow might be thus struck at the freedom of this

irresistible set to the popular current

Priestly Advice. A letter comes from a preacher, one Ogelvie, full of warning and advice

such a letter could be expected of an orthodox minister, especially a fledge ling. This preacher attempts to prove Spiritualism by the Bible. He brings forward the stock matter of the Witch of Endor," and says she was roven an impostor because when God sent Samuel "to put her to shame," she was "frightened nearly out of her wits." If the Bible is to be quoted as authority, it should be quoted correctly. Was cause Samuel appeared, or because as soon as she entered the clairvoyant state, she recognized Saul, whom she

knew had been percecuting to the death

There is a whale on exhibition in Bal- ull her kind? The answer will convict or ignorantly distorting the language

His Bible quotations are so prolix they are omitted, but his conclusions

are brief:
"If man seeks to receive this intercourse in forbidden ways, we may fairly presume it is Satanic aid, and for the furtherance of Satan's purposes. There is no satisfactory evidence that men talk with the departed. The effect of such efforts is sinful, being contrary to scripture."

In conclusion he says, by way of consolation:

"Christ did (converse with spirits), strengthened thereby. We may if God seek it at peril of our souls."

There is a gleam of truth. Certainly Christ conversed with spirits. 'The disciples were ministered unto. There is friends come near and intensely desire to manifest their presence. The occasion is as urgent as when Moses and After this admission, argument of his

HUDSON TUTTLE, Editor-at-Large N. S. A.

DR. BABBITT.

This Venerable Spiritualist Passed to Spirit Life.

Adwin Dwight Babbitt, physician, sci These institutions are, entist, philosopher and educator, was be, with few exceptions, born in Hampden, N. Y., in 1828, and died at his home in Rochester, N. Y., Wednesday morning, June 18, 1905.

Pullman sleeper, with a buffet and all man, and Dr. Babbitt in early life conmodern improvements. The query is, templated the ministry, but his views becoming liberalized, he devoted his life largely to educational work, authorshows a dormancy of intellect quite ap-ship and to scientific and philosophic

He was educated at Knox College, Ill having previously attended school at

He founded the Miami Commercial College at Dayton, Ill., in 1860, which has ever since been a most prosperous institution. He left that institution to publish a series of penmanship books, and to engage in the manufacture of steel pens which he introduced into London and Paris which are now known as the Spencerian steel pens.

He became interested in Spiritualism in 1865 and gave up all other lines of work to devote himself to its philosophy and promulgation, chiefly by means of his books and other publications.

His masterpiece, "The Principles of Light and Color," was partly the result of his own scientific studies, but also having been given to him directly by the higher intelligences and through his own mediumship. This work alone is an imperishable monument to his memory and more lasting than brass or

Among the other works which made his name famous among scholars and philanthropists are the following: "Health and Power," "Religion," "Human Culture and Cure," in five volumes.

Since-1878 Dr. Babbitt has devoted himself solely to the study of the spiritual philosophy and its applications to the human life and to teaching his system of the cure of diseases by "Light and Color," to his private pupils and through his books.

He married in 1858 Augusta Darling of Cincinnati, Ohio, by whom he had The latest, bearing the title above, is five children, two of whom died in invives him.

The funeral service was private, and conducted at his late residence on Ox son, a Baptist clergyman who was pres ent. The body was taken to Dayton Ohio, and buried in the family plot. A mighty man in our Israel has been taken from us. B. HURSEN. Rochester, N. Y.

Letter From San Jose, Cal.

The First Spiritual Union has en oyed a pleasing program of lectures and question meetings the past month, by Rev. Allen Franklin Brown, state

missionary. A basket picnic and meeting neld at Alum Rock Park, June 25. Many gathered around the well ladened tables at noon. Hot coffee was served with the many good things from the baskets that were made even more relishable in the opening.

At 2 p. m., conference was called by our chairman, Mr. Jos. Murray. The subject, "Why I Am a Spiritualist," was made very interesting by all who sponded. The day was perfect. All nature seemed to smile upon us as the birds blended their notes with the chorus. All were happy and joyful as they departed homeward, feeling benefited by the fresh air and pleasant visit with the many friends from both sides of

In the evening a meeting was held at Eagles' Hall, Mr. Brown giving a very able and interesting lecture on "Des-tiny," followed by psychometric readings, which were all acknowledged as correct. He will speak for the society the first two Sundays of July, and continue his question meetings that are becoming very popular with the people. Mrs. Nettle Pease Fox will work for the Union the last three Sundays of July, and hold Friday meetings during the week. She has been in the spirit-

ual field many years, and the people, with the interest of the First Spiritual Union at heart, recognize the blessing bestowed upon them by having her lo-cated in their city. She is a noble, willing and capable worker in this grand movement.

On July 13, a reception will be tendered Mrs. Fox and Rev. and Mrs. Brown, at the home of Mrs. Cora D. Ringlep, 230 N. Sixth street.

At a membership meeting held July 2, Mr. Brown was chosen pastor for the society during the month of August. As a missionary and organizer, he is unexcelled. While here his address will be 230 N. Sixth street.

MRS. DR. DOBSON-BARKER, Cor. Secretary.

"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,

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phy of Modern Spiritualism. Price \$1. The Spiritual Alps and How we Ascend Them, or a Few Facts as to How to Reach the Altitude. Price, cloth, 40 cents; paper 25 cents.

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tacks made by Adventists upon Spiritualism. Price, 10 cents. The Spiritual Birth, or Death and Its To-Morrow. Price, 10 cents.
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Wayside Jottings. Essays and skietches gathered from the highways and by-ways of life. Price 75 cents. Spirit Echoes. Short poems and sketches. Very beautiful. Price, 75 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.

## FREETHOUGHT AND

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 re-

Roscoe Conkling. Memorial Oration. by Robert G. Ingersoll. Price 3 cents. Thomas Paine. By Robert G. Ingersoll. Price 3 cents. Voltaire. An address by Prof. Emile Pingault. Price 3 cents. Abraham Lincoln. His Religion. By Robert N. Reeves. Price 3 cents.

Burns and Whittier. Some of Their ikenesses and Differences. By Prof. Charles G. Brown. Price 5 cents. Religion in the Republic. A. Freeman. Price 5 cents. Rational Worship. A lecture delivered before the Chicago Liberal Society

by Dr. T. B. Gregory of Chicago. Price Why I Am Not a Christian. By D. D. Stedman. Price 8 cents. Genesis to Revelation. Free Thought Commentary on the Whole Bible. By Judge Parish B. Ladd. Price 10 cents. Revelation Under the Microscope of

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Church and State. The Bible in the Public Schools. The New American Party. A Criticism by 'Jefferson.'' Party. A Cr. Price 10 cents.

Standing Up for Jesus; or What the Editor of the Freethinkers' Magazine Thinks of Jesus. Price 3 cents.
"Why An Expurgated Bible?"

Rev. E. H. Keens. Price 3 cents.

Progress of Evolutionary Thought. The opening address before the Congress of Evolutionists, held in Chicago, Sept. 28, 29 and 30, 1893. By B. F. Un-derwood, the chairman. Price 3 cents. Christianity; its Impeachment and Decadence, Also Demands of Liberal-ism. By Dr. F. E. Abbot and Prof. T. B. Wakeman. Price 3 cents.

Myth of the Great Deluge. By James M. McCann. Price 15 cents.

The Evolution of the Devil. By, Henry Frank. Price 20 cents. Prayer; Its Uselessness and Unscientific Assumption. By Henry M. Taber. Price 10 cents.

Liberalized Christianity. By Henry, M. Taber. Price 5 cents. The Republic in Danger. By Henry, M. Taber. Price 10 cents. By Henry

In Place of Christianity. M. Taber. Price 10 cents.

A Piteous Appeal to Christians,

It has been a common complaint

rum, the vices of civilization, and the

missionary accompanied each other in

all attempts to civilize the heathen. The

consequence has been the almost entire

extinction of the peoples brought under

the influence of the cross. Africa for

more than two centuries was made the

hunting ground of the slave trader.

Tribal wars were incited and the pris-

oners captured on either side were sold

to the slave trader for a trifle, perhaps

a jug of rum. These slaves thus cap-

tured were transported to the American

colonies, to curse the new world. The

pope at Rome, with authority from the

Bible, legalized this traffic by an offi-

cial bull, claiming to voice the will of

God. The missionary with the Chris-

tian vices, was always an accompani-

The Spaniards found a better civili-

zation in Peru and Central America-

than that they planted in its place. Las

Cassas, with how much truth we will

not undertake to write, says 40.000.000

of natives were massacred in this pro-

cess of Christianizing the natives of the

Look at the Indian tribes of North

America! The task of the missionary

has been successful here. Possibly

they have peopled heaven, but in doing

so they have almost annihilated the In-

The Sandwich Islands came under

the influence of the missionary, and the

people were on the highway to extinc-

tion when their government was

Japan welcomed the arts and sci-

ences which followed in the wake of

the missionary; but, they rejected his

religion, and we see them successfully

combatting the aggressions of a pro-

But turn we with tears in our eyes to

'Africa's Appeal to Christendom,"

which we find in the Century Magazine.

only brief extracts of which we can give

at this time. It comes from Prince

Massaquoi, of Vei territory, on the west-

ern coast of Africa. The little kingdom

lies about 300 miles along the coast

from Gallinas to Cape Mount, and is

about 200 miles wide. The missionary,

the slave trader, the rum traffic, and

the nameless Christian vices have been

very active in that country. The

prince complains that foreign powers

claim to own the country, but he thinks

the country belongs to them. He says:

pation, worse than losing the land, is

the destruction of the people through

the introduction of western vices.

These vices are as degrading as the

virtues taught are, uplifting. These

vices have been wholly introduced into

Africa by European representatives.

All who have traveled on our continent

will bear me out in the assertion that

there is a remarkable contrast morally

between the natives of the coast and

those of the interior.' This is owing

simply to the fact that the people on

the coast have been demoralized by the

vices of civilization from Européan

sources. As an instance, in none of the

various native dialects with which I am

acquainted, about eighteen in number,

are there any words with which to

curse or swear. When one hears a pro-fane word it is always in English, Ger-

man, or other foreign language. Polyg-

amy is practiced as much by Europeans

From actual calculation I find nearly

one-half of all importations came in the

form of liquor, of the very worst and

most injurious king. It is common to

find a man who is poor and not able to

get sufficient liquor on which to get drunk, rubbing a drop on his head or

mustache that people may smell it and

call him civilized. The poison is fast

doing its deadly work. In a few years

pressors. Our blood will be on their

"We appeal, not to England, not to

France, not to Germany, not to other

empires and states, but to the con-sciences of the individual men forming

such nations. We appeal, not for a gift

or favor, but for our right. Even as the Americans appealed for their rights and

obtained them by heroic measures so

do we claim the right for freedom to worship God, and to worship him by so-

briety, industry, good will, and all the

A people recognized as heathen ap-

pealing in the most pathetic terms to

be saved from Christian vices! It is

positively mournful to contemplate the

their country is depopulated by Christian slave-hunters. Then they are

robbed by these same people of their

land which gave them support. This is

followed by introducing vices among

them, under the guise of saving their souls from hell, which brutalize them

and fit them for the degraded condition they occupy. But the soul-saving pro-

cess will go on until the present rem-

nant of a once populous country is christianized out of existence.

Looks Like a Priestly Device.

That legislator who makes laws and

does not observe them himself we con-

sider an improper representative in

Congress, or in the state legislature, so

we push him aside at the next election

and select a more worthy person to

The Sovereign Ruler of the Universe,

so very exalted, one would suppose,

ought to be guilty of no infraction of

the laws of his own making. We are

told by churchmen he created all there

is in the universe, and rested from his

labors on the seventh day, and he re-

quired all mortality to rest on that day

in consequence. Instead of continuing

his rest on each seventh day thereafter,

he does not cease his own labors, but

continues to run the entire machinery

of the world just as he did on his for-

mer working days. Not a planet is

stopped in its course, but it rolls on

just as glibly on Sunday as on any other

day in the week. The sun sends forth its illuminating rays to all on that day.

The thunders roll in the heavens, the

lightnings flash, rain, snow or hail falls

with no seeming respect for the law

made for mortals. Beasts. birds and

fowls don't heed the injunction. Vege-

tation takes no rest, but the leaves flut-

ter in the wind, and the buds are just

as liable to blossom on that day as the

day after. But the good bible tells us

for simply picking up sticks on the Sabbath the great God caused the man's death who offended. Maybe

Moses lied when he said the Lord directed: "The man shall surely be put to

death." See Numbers 15:32 to 36. We

make laws for us.

condition occupied by them.

heads.

Christian graces.

located among us as by natives.

"A worse feature of European occu-

ment of the slave trader.

countries they colonized.

usurped by the white man.

fessedly Christian nation.

dian race.

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#### HUDSON TUTTLE.

Editor-at-Large for the National Spirit talist 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,

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

#### Mosheim Told the Truth.. Mosheim, the learned German, in his

Ecclesiastical History, whose scholarly work betrays his honesty on every page, "The rites and institutions,

which the Greeks, Romans, and other nations had formerly testified their religious veneration for fictitious delties, were now adopted, with some slight alterations, by Christian bishops, and employed in the service of the true God \* Hence it happened that in these times THE RELIGION OF THE GREEKS AND ROMANS DIFFERED APPEARANCE FROM THAT OF THE CHRISTIANS. They both had a most pompous and splendid ritual. Gorgeous robes, mitres, tlaras, wax tapers, croslers [staffs surmounted by a cross], processions, lustrations, images, gold and silver vases, and many such circumstances of pageantry, were equally to be seen in the heathen temples and

the Christian churches."

Chambers, in his Encyclopedia, stated a fact which all know who are familiar with the great author's productions. He says: The Ecclesiastical Hiseim: "Is a work of grea learning, fullness and accuracy." Educated however in the church, and a professor in a theological college, as was Mosheim, possibly he did not suspect what thousands of learned men now know, that the Christian church, instead of stealing the ritual, ceremonies and institutions of paganism and engrafting them on Christianity, the latter was only reconstructed paganism. The scholarship of the last 50 to 75 years has revealed with certainty that which for centuries had been suspected and hirited at, and even proclaimed by leading churchmen. But such persons were soon silenced by imprisonment,

torture, or the stake and fagot. In conversation with a bigoted churchman a while ago, in which this revamping of paganism and construction of Christianity was under discus sion, he said: "There are persons as learned as you who do not accept your ideas on that subject. There was Gladstone who you will concede was a great scholar, who died an earnest Christian."

True," we replied, "but the attention of the scholar you refer to and Gladstone, was not directed to this subject. Mr. Gladstone was a politician. His time and thought were turned to great national issues, and he had no time to investigate in the direction others equally honest and truthful have traveled. So soon as learned men in the church become acquainted with the facts, you pronounce them heretics, and set out to destroy their influence. You cannot burn them any longer, but you expel them from your church, and brand them with being renegades from the faith. But in spite of all your efforts the numbers who have investigated are increasing at a marvelous rate, and your church literature, when carefully examined supplies proof that cannot be controverted that your church beginning was in paganism."

The truth is, churches built on the ignorance of the ages cannot survive the light of modern intelligence, provided they still cling to their old-time narrow conceptions of a future life.

#### Three Churches Struck.

One of the strangest phases of the severe storm in Richmond, Va., is the fact that the three buildings that were struck by lightning were all churches. In addition to this, a Sunday-school picnic party at Westhampton Park, was almost frightened to death by the thunder and lightning. The houses of the wicked were let alone.

"Success, and How to Win It." A lecture and course of twenty-four success lessons by Dr. B. F. Austin, B. A., D. D. The titles of some of the lectures are as follows: Sell Helps; Financial Success; Ideals; Economy; Plan-ning; Attraction; Courtesy; Kindness

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"The Jesuits." By Rev. B. F. Austin,

John Hay Famous as a Poet.

John Hay, late Secretary of State, was a most remarkable man, not, only as a diplomat but as a keen, logical, incisive poet. His reputation in that respect is world-wide. "Little Breeches" and "Jim Bludsoe" are immortal. They set people to thinking. They convey an important lesson. "A Woman's Love" will also be read with appreciation.

#### LITTLE BREECHES.

I don't go much on religion. 14 I never ain't had no show; But I've got a middlin' tight grip, sir, " On the handful o' things I know. I don't pan out on the prophets, And free-will and that sort of thing, But I believe in God and the angels, Ever sence one night last spring.

I come into town with some turnips, And my little Gabe come along-No 4-year-old in the country Could beat him for pretty and strong, Peart and chipper and sassy, Always ready to swear and fight-And I'd larnt him to chew terbacker,

Jest to keep his milk teeth white. The snow come down like a blanket As I passed by Taggart's store; I went in for a jug of molasses And left the team at the door. They seared at something and started - contact I heard one little squall. And hell-to-split over the prairie

Went team, Little Breeches and all. Hell-to-split over the prairie! I was almost froze with skeer; But we rousted up some torches, And searched for 'em far and near, At last we struck hosses and wagon, Snowed under a soft white mound, Upsot, dead heat-but of little Gabe No hide nor hair was found.

And here all-hope soured on me, Of my fellow-critters' aid-I jest flopped down on my marrow bones, Crotch deep in the snow, and prayed. ... By this the torches was played out, And me and Isrul Parr Went off for some wood to a sheepfold That he said was somewhar than.

We found it at last, and a little shed Where they shut up the lambs at night. We looked in, and seen them huddled thar, So warm and sleepy and white. And thar sat Little Breeches and chirped, As peart as ever you see, · do "I want a chaw of terbacker, And that's what's the matter with me. How did he get thar? Angels. 11 . . . . .

He could never have walked in that storm o They jest scooped down and toted him ! To whar it was safe and warm. And I think that saving a little child, die i And bringing him to his own, Is a derned sight better business Than loafing around the throne. od ti

#### JIM BLUDSOE. THE VIEW OF THE PARTY OF THE PA

Wall, no! I can't tell where he lives, 1994 1. A. Because he don't live voil see 10 July x Because he don't live, you see; Leastways, he's got out of the habit .... is Of livin' like you and me, Whar have you been for the last three years, That you haven't heard folks tell' How Jimmy Bludsoc passed in his checks, The night of the "Prairie Belle"?

He warn't no saint-them engineers Is all pretty much alike— One wife in Natchez-under-the-Hill, And another one here in Pike. A careless man in talk was Jim, And an awkward man in a row-But he never pinked, and he never lied-I reckon he never knowed how.

And this was all the religion he had-To treat his engine well;

Never be passed on the river; To mind the pilot's hell; And if ever the "Prairie Belle" took fire, A thousand times he swore He'd hold her nozzle agin the bank Till the last soul got ashore.

All boats has their day on the Mississipp' And her day came at last-The Movaster was a better boat, But the Belle, she wouldn't-be passed, And so came a tearin' along that night, The oldest craft on the line, With a nigger squat on her safety valve, And her furnaces crammed, rosin and pine.

The fire bust out as she cleared the bar. And burst a hole in the night And quick as a flash she turned and made For that willer-bank on the right. Ther' was runnin' and cursin', but Jim yelled out Over all the infernal roar, "I'll hold her nozzle agin the bank Till the last galoot's ashore."

Thro' the hot black breath of the burnin' boat Jim Bludsoe's voice was heard, And they all had trust in his cussedness, And knowed he would keep his word, And sure's you're born, they all got off Afore the smokestacks fell. And Bludsoe's ghost went up alone In the smoke of the "Prairie Belle."

He warn't no saint-but at judgment I'd run my chances with Jim Longside of some pious gentlemen That wouldn't shook hands with him. He's seen his duty a dead sure thing. And went fer it than and then; And Christ ain't a-going to be too hard On a man that died for men,

#### A WOMAN'S LOVE.

A sentinel angel, sitting high in glory, Heard this shrill wail ring out from purgatory: "Have mercy, mighty angel, hear my ctory!

"I loved-and, blind with passionate love, I fell. Love brought me down to death, and death to hell; For God is just, and death for sin is well.

"I do not rage against His high decree, Nor for myself do ask that grace shall be; But for my love on earth, who mourns for me.

"Great Spirit! let me see my love again And comfort him one hour, and I were fain To pay a thousand years of fire and pain."

Then said the pitying angel, "Nay, repent That wild vow! Look, the dial-finger's bent -Down to the last hour of thy punishment!"

But still she wailed, "I pray thee, let me go I cannot rise to peace and leave him so. Q, let me soothe him in his bitter woe!" The Grazen gates ground sullenly ajar,

And upward, joyous, like a rising star, She rose and vanished in the ether far. But soon adown the dying sunset sailing, And like a wounded bird her pinions trailing,

She fluttered back, with broken-hearted wailing. She sobbed, "I found him by the summer sea Reclined, his head upon a maiden's knce-

She curled his hair, and kissed him. Woe is me!" She wept, "Now let my punishment begin! I have been fond and foolish. Let me in To expiate my sorrow and my sin.

The angel answered, "Nay, sad soul, go higher! To be deceived in your true heart's desire Was bitterer than a thousand years of fire!"

#### Women on School Boards.

Mayor Dunne of Chicago has appointed three women, Miss Jane Addams, Mrs. Emmons Blaine and Dr. Cornelia DeBey, to the Chicago school board. Commenting on this appointment the 'Public" remarks:

"Mayor Dunne has extended the recognition which has heretofore been but grudgingly given to women in the govof the schools. We are preached at with wearisome iteration to convince us that the place for woman is the home; and we might easily agree poor women and afternoon teas for idea. Yet the appointment of women to the Chicago School Board has heretofore been regarded as in the nature of a certain masculine condescension. Mayor Dunne exhibits a different spirit. He has recognized woman's true place in the home by considering the public school system as a a department of the home, and conferring approxi-mately half of his school board appointments upon women entirely capable of dealing with it."

#### Grossly False.

I the Lord thy God am a jealous God, sisting the iniquity of the fathers upon the third and fourth generation."-Exo-

Jealous is defined as "Apprehensive or suspicious of being displaced or outdone by another, especially in the love of another; revengeful of fickle treatment or slighted love." That may have been Moses' concept of God, but who believes God himself admitted to Moses he possessed such a character? It is a gross misrepresentation of the character of the Divine being, and, Bible or no Bible, it should be repudiated by every person of common intelligence as blasphemous. Why will churchmen, who profess to love God, persist in claiming Moses voiced his will? And why treat as "holy" a book that repeats and perpetuates such a vile libel against him we are taught to and justly adore?

"Child Culture, According to the Laws of Physiological Psychology and Mental Suggestion." By Newton N. MONOGAMIC, MARRIAGE

As Viewed by Prof. W. M. Lockwood.

Mr. and Mrs Frank Hamilton, of this city, entertained Friday afternoon and evening at the Bon Air hotel, Rock City, more than 250 guests being present to enjoy the reception, dinner and

dancing. Special cars conveyed many of the guests from Bradford, Pa., to the Rocks at 2 o'clock, and others went at a later

A notable and interesting feature of to this if the preachers' conception of the afternoon program was a lecture home were somewhat more compre-hensive than the idea of wash tubs for cago, on "Monogamic Marriage." It is cago, on "Monogamic Marriage." It is keeping within safe bounds to say that rich ones. But all this pious talk about the lecture was one of the strongest home as woman's sphere is twaddle, if and most intensely interesting intellect-the school is not included in the home ual productions that has ever been presented in this section. Professor Lockwood treated the absorbing problem in sociology from a physiological and psychological standpoint and the subtlety of his thought, the keenness of his analysis, and the beauty of his language invested the subject with a neculiar The speaker announced a new charm. hope for the world through the estab-lishing of the married relation upon a scientifici basis: True marriage is founded upon intellectual love; but the speaker defined intellectual love as appreciation based upon true knowledge acquired through the agency of all the psychological perceptions of the soul. True margiage is a complete union, and such unions are monogamic. Rightly understood, love is not an affair of the fancy, but is born of knowledge and is eternal. Marriage is the unification of two natures, of which one is the com-plement and fulfillment of the other ac-

cording to the law of selection. The speaker did not expressly state that the affections are manifestations of the som's reaction upon complete intellectual appreciation of the truth, but there was nothing in his remarks

inconsistent with that inference. The speaker, in the development of his theme, raised the marriage relations to a very high plane, and the lecture abounded in helpful thoughts and practical suggestions. It was admittedly a mere outline of a scientific system, but it made a profound impression upon the auditors.

After the lecture a fine course din-

private reception ever given at Rock City, while the interpolation of the lecture by a distinguished scholar and ora-

tor was a happy innovation.

Mr. and Mrs. Hamilton proved themselves princely entertainers, and their personal attentions to their guests left nothing to be Bradford (Pa.) Paper.

#### Dr. E. D. Babbitt's Transition.

Dr. Edwin Dwight Babbitt' passed to the higher life, June 27, in his 77th yea of earth life. Some time ago he was struck by a trolley car, and was seriously, but it was thought not fatally injured. A dropsical condition set in and the end came.

Dr. Babbitt has been a busy and a very useful man, and humanity has lost the presence of a friend, but through the various scientific, occult and ethical works he has published, his name has been immortalized, and the grandeur of his teachings will be more highly ap preciated as humanity unfolds to a ful understanding of their depth and spir

He was an avowed Spiritualist, and s a sensitive was greatly aided in his lofty aims and useful undertakings by those "finer forces" upon which h ounded a college.

#### IMPORTANT WORK. Official Register of the National, State

and Local Spiritualist Associations of the United States and Canada, With Lyceums, Camp-Meetings and Me diums." The above is the title of a highly im

ortant illustrated work, gotten up with painstaking care, by Mrs. Laura G Fixen, the efficient vice-president of the Illinois State Spiritualist Association 047 Carmen Avenue, Chicago. It con tains 100 pages and will prove of great value to those who wish to get informa ion in regard to the different societies located in various parts of the country t is gotten up in a most beautifully ar tistic style, and reflects great credit or its compiler. This long needed worl will impress the casual observer with the extensive following we have, and the dignity due to the grandest and most important philosophy now be fore the whole civilized world. It leads ner was served in the spacious dining off with a magnificent photo-engraving room, covers being laid for 208. Each of Mrs. Abby Louise Pettengill, presi guest was presented with a menu card dent of the "City of Light" Assembly and dance program and floral favor. Lily Dale, N. Y., who is a prominent fac The affair from first to last was a tor in the education process now going

## Psychic Circle

Every Friday Evening, From 9 to 10, Local Time-That is, by the time of the place in which you live-Dr. Alexander Caird and Wife, and Lynn Spiritualists Association Center.

kind faces; let cheerfulness abound ual good. with industry. Give us to go blithely The object of this movement is not on our business all this day; bring us for the advancement of the cause in any to our resting beds weary and content one place, or with any particular peo-and undishonored, and grant us in the ple, nor solely for the good of the end the gift of sleep.

Will You Join It?

Objects of Circle. Soul study and the development of receive a blessing with us. your psychic sense and of your highest

and best natures.

#### Rules for Circle.

First-send a loving and heartfelt Brother Francis has kindly offered greeting to all members of the circle. reeting to all members of the circle. the use of the columns of The Progress-Second—Search your souls to learn ive Thinker for the advancement of this

Third-Ask your spirit friends and publication, and so keep in touch with the circle guides to draw near and as- the work of the circle. sist you in the development of your We also hope that all members will highest soul powers and your medium- try and induce others to join; we wish

Fourth-Send out a helpful thought of the year. to all speakers, mediums and workers; and to the press, that the divine plan circle. may be more generally applied.

THE SUGGESTIONS AND DIREC- will be published in The Progressive FROM WISE AND CLEAR-SIGHTED Send your name and address and be OF A CIRCLE, IN WHICH THOU a life member.

SANDS OF PEOPLE AT THE SAME
TIME, CONCENTRATE, THEIR MINDS

Make it an endless chain. Send name to make it an endless chain. ON THE SAME OBJECTS, MUST BE

Morning Prayer, by Robt. L. Stevenson. If we believe in the potency of The day returns and brings us the thought, we can but believe that such petty round of irritating concerns and a thought wave permeating the psychic duties. Help us to play the man; help us to perform them with laughter and the world must be productive of spirit-

members alone, but for the workers, the press, the spirit friends, and the up-building of the cause in general. We Through the suggestions of the spirit believe that much good will be accomguides of Dr. and Mrs. Alexander Caird, plished; that those possessing the gift and in gratitude for the inestimable of mediumship will receive help and benefit these resourceful workers have spiritual strength by placing thembeen to the L. S. A. and a desire that selves in the psychic wave engendered others may be brought under the same by this means. We hope every reader helpful influences, this circle has been of this will send their name and those of their friends, no matter whether you are a Spiritualist or not, join us, add the power of your thought to ours and

Please remember that this circle is absolutely free to everyone, and we are Please sit in silence as far as it is glad to welcome you as a member withpossible for at least twenty minutes out conditions, but there are necessawithin the specified hour. If unable to rily some expenses (as printing and ansit alone concentrate your mind and awering the many letters of inquiry rethoughts on the objects and work of the celved) and if any one feels to contribute a small sum toward the same, it will be very welcome.

if you have lived your very highest object, and articles will appear from since the last circle. Have I been kind, time to time concerning its progress, patient and helpful to all with whom I We hope all members that can do so, will become subscribers to this grand

to have 5,000 members before the close You are cordially invited to join this

All matter pertaining to the circle

MINDS ON THE SPIRIT SIDE OF enrolled on the circle book free of cost.

LIFE. THE GREAT POSSIBILITIES The cost of a postal card will make you

A. A. AVERILL. 42 Smith street, Lynn, Mass.

### Explanatory Letter From Dr. Alex. Gaird.

To the Members of the Psychic Circle: tried to sit at nine o'clock by one time, —I would like to correct a misunder some part of our circle would be obstanding in regard to the Psychic Circ serving the rules every hour in the cle. Many of our correspondents seem twenty-four. If we all sit at nine to think that no one can become a memoricles, local time, the thought wave ber unless they are a subscriber to The will start at the Atlantic, extend across ber unless they are a subscriber to The Progressive Thinker. We certainly the continent and around the world. Wish that every member might (for their own good) receive the benefit to be derived from reading the grandest ject of general interest, will they kindspiritual paper published, and so keep ly send the request to The Progressive In touch with the spiritual happenings. come members of the circle who are Stevenson, upon arising in the mornnot able to subscribe for the paper, ing. "The day returns and brings us
much as they might like to. Such are the petty round of irritating concerns
just as welcome; there are no conditions. We wish Brother Francis could
read some of the many letters we have
read some of the many letters we have
received extolling his paper; he would
sometimes for the his afforts for the
hithely on our business all this day:

time. As our circle extends, not only in the end the gift of sleep. all over our own country, but to Africa, India, Europe, Australia and New Zea-land, one can readily see that if we 44 Commercial street, West Lynn, Mass.

in touch with the spiritual happenings. Thinker? We have no way to inform and learn the views and opinions of the the large circle, but everybody reads different writers on the large variety of The Progressive Thinker. We would subjects treated, but we realize that there are many who would like to become members of the circle who are Stevenson, upon arising in the morney of the country of the circle who are stable to subscribe for the paper. certainly feel that his efforts for the blithely on our business all this day; world's betterment were appreciated.

A word as regards the difference in content and undishonored, and grant us

ALEX. CAIRD, M. D.

I am a member of The Psychic Circle advertised in your paper and want to express my thankfulness that it has been started. I have already received much spiritual help from it. Long may it continue. CHARLES GOULD.

Hampden, Me.

Will the members of The Psychic Circle kindly concentrate their minds on Mrs. J. B. Roberts, of Tacoma, that she may obtain some relief from the intense suffering that is her portion at the present time. Yours in the interest of humani-CAPT. JONAS BALCOLM.

Tacoma, Wash.

I am deeply interested in The Psychic Circle started by Dr. Caird, of Lynn. I would like to request the members of the Circle to concentrate their thoughts on the legal powers to not only reprieve Mrs. Rogers, of Vermont, but commute her punishment toa life sentence instead, for we do not believe her spirit is in a condition to be thrust into the spirit world. J. N. NASON.

Michigan State Society of Spiritualists. To the Editor:—In my report of the

late Sturgis June meeting, I wrote a The Late Mrs. Stockdale Was Interested paragraph on a narrow strip of paper and pinned it to the report in the place where it ought to have appeared, but I

the paragraph here. It was as follows: troit and Buffalo charities, was some "Dr. Julia M. Walton, missionary of thing of an occultist during her declinthe Michigan State Society, lectured; ing years of her life was evidenced by her subject was "The Soul." She the testimony in the case to-day. One her subject was "The Soul." She the testimony in the case to-day. One quoted many ancient philosophers and of the witnesses sworn was Paul Counin all probability, as much about the a Spiritualist and as a friend of Mrs. soul as we do now. Her address was Stockdale, knew she was deeply interexcellent; she gave tests at its conclusested in Spiritualism for some time the persons for whom they were intended. The state society is congratulated

This paragraph has appeared in my home report to the Michigan Democrat THOS. HARDING.

Sturgis, Mich.

"Continuity of Life a Cosmic Truth."

on its missionary."

WAS AN OCCULTIST.

In Spiritualism.

presume it was lost when the pin was Flint, June 29.—That Mrs. Mary taken out. I feel it my duty to the Stockdale, the wealthy Flint woman state society to mention this and give who bequeathed all her property to Desages to prove that the ancients knew, tryman, aged 72, who said that he was ested in Spiritualism for some ion which were accepted as correct by prior to her death, as she had attended

eances held at his house. Mrs. Sarah Funcheon, aged 72, a Spiritualistic medium, testified to have ing had a conversation with Mrs. Stockdale in August, 1901, in which the latter told her that she had made more than one will.-Grand Rapids Press.

By Prof. W. M. Lockwood. The work of "Discovery of a Lost Trail." By Chas. a strong, logical thinker, on a deeply B. Newcomb. Excellent in spiritual supportant subject. Price, cloth, 21.50.

hope so. And maybe God had nothing to do with setting aside the Sabbath mental suggestion. By Newton N. In a that Applicance of the control of the contro day for rest and worship. It looks more like a priestly device than the act who have the care or training of call-A. M., B. D. An excellent pamphlet. it was undoubtedly the most elaborate fice. Price \$1. Area. Brice 65 cents. Price 15 cents.

## The Present Economic Conditions In the Light of the Soul Teachings.

Delivered through the Lips of Mrs. Cora L. V. Richmond, Chicago, Sunday, May 14, 1905.

Ever since man and woman were condemned to earn their daily bread by the "sweat of the brow" to evade and avoid the penalty, i. e., not to toil.

every adage in Scripture and philosophy, two-thirds brought about a consciousness of the value of the perthis, whatever can reduce the maximum of human the personality that this hope dawns upon Russia. labor is regarded as beneficial. Yet there are periods When you regard that—barring chattel slavery esthetic tastes that are cultivated by the wealthy nation nade between persons. Of course one-half of wherein the greater the amount of labor bestowed creation has always been left out, that is the women; expensive articles of apparel by hand instead of by personality of men the whole of womanhood has adried to a high degree of perfection by modern devices, epoch. it loses the individual quality of the master performer. Therefore machine labor stultifies itself. That which is ground out, apparently to save human | hundred, or a few thousand people can be at a height toil, becomes less valuable than the things that are that millions may not have attained. But the human fashioned by especial personal endeavor. Whether a race has not grown to consider that the moral propothing is better or worse depends, of course, upon the sition or the spiritual proposition is first. The "seckstandpoint of the one viewing it, upon his point of ing first the kingdom of God and its righteousness judgment and upon the perfection of the workman- and all these things will be added unto you" is not

forced idleness. Then it is not the work that is objectionable. Work is to do the thing that is needed to be done willingly, and for its ministration, lovingly. "it is not practical"; and why? We must strike at Toil is to labor because one must, because one is the root of the difficulty: If souls are not equal, and driven to it by circumstances, conditions, or other that is Calvinism, and for Calvinism how could there states of human life. Therefore, it is toil that people be a republic anywhere? For as your Puritan Fathseek to avoid, not work. People that are supposed to ers believed some souls would be saved, a very few be in the leisure class work harder than any other and all the rest lost, how could there be an equal class: but they work in ways they choose for them-thought for all people in the direction of government? selves; apparently they work in pursuit of what they If it is true that the kingdom of heaven is only for the call pleasure, or, at least, the following of what they few, and the other place for the many, and by divine conceive to be the highest aim of existence. While processes the few obtain that kingdom of heaven, is it the bodies grow weary, unless one is over indulgent not legitimate to suppose that this earth also belongs and satisfy steps in, it does not tire them or weary to the few? them like the labor that is grinding, that is in a treadmill, that must be done every day, so many days in that the kingdom of heaven has not yet come, but that the year, so many hours in the day for some one else. the "New Jerusalem" will come. Of course the more

Many people suppose that the economic propositions are to be grappled with and settled separately, does not apply merely to the Jews. The orthodox all by themselves. They suppose that the conditions industrially and economically make up the social state, either oppressively or otherwise. When Sir is that even heaven is exclusive. It is perfectly con-Thomas Buckle said that "the number of marriages sistent with the tenets of the Christian church that Mr. quiry can regard economics as the central question. gree of thought, must know, that these conditions are long to those that are the "chosen of God." the results, not the causes; that they are the results of certain preceding conditions.

certain nations through certain kinds of leadership of God, (the God of the Greek church), as the head of brings about subjugation of other people. Now it all his people, and that they must do as he says. As seems that the time has passed in the history of the the Church of Rome has taught that every blessing world when conquered nations are made the slaves, must come to humanity through that accepted chanthe burden bearers of the conquerors. Egypt, Rome, | nel and, in fact the moral results of a partial heaven all those nations that reached a high state of civilizal and a partial Deity must be a partial human state. tion over one another, nevertheless, made slaves of But if we accept the Sermon on the Mount. the ministheir subjugated nations, even if the subjugated na- trations of Jesus, the Beatitudes, we then know what tions had been previously as far advanced in civiliza- the true spirit of the Christ teaching is. But the failtion as themselves. The pictures of conquered kings ure of mankind to interpret it aright is because of the walking in chains through the streets of imperial lack of growth; because selfishness has not yet been Rome; the pictures of conquered queens walking overcome. through the streets in chains, as only slaves of their conquerers, you are familiar with.

Those who are acquainted with history will under-

ing power of the conquerors. slavery and serfdom are not so far removed from the great increase in the demand for every commodmodern civilization but what you can perceive that ity there is still in every crowded street in every large something resembling chattel slavery still exists in city and all over the earth a very large percentage of many parts of the world, even where enlightenment | the human race that cannot find anything to do. is supposed to prevail. A portion only of the serfs of Russia have been set free. Peonage is tolerated, either surreptitiously or openly; and is it not a fact sider this it is not surprising that the masses of the ers by the results of wealth, should fail to appreciate on toward the recognition of each personal life.

Whatever Oriental religions may have taught bevaluable in the sight of the Infinite Good. You cannot say this of the Mosaic law, of the Mosaic Dispen- men to give their toil to him when he has to burn his sation. You can say it of the true spirit of Christian-Christian nation on this earth but has been or is a slave-holding nation.

ligious exercises were private and secret. They held mercy of the transportation companies. meetings and offerings of prayers, oftentimes, 'unknown to their masters. It was at one time an ofthe essential part of the religion,

Now, if you will look at the demonstrations in Russia when an hundred thousand peaceable citizens there has been an effort on the part of the human race | went up to petition to the Czar for their rights and to protest against certain objectionable restrictions, you The effort not to toil has its origin in two human will understand that the spirit moving upon the indimotives: One is laziness or indolence, and the other is | vidual and personal lives of Russia is far in advance love of power over others. Of course both of these of what it was a half century ago. And the liberaare very imperfect conditions of human life. But tion of a portion of the serfs by one of the late Czars of the proverbs of Solomon, all things that serve as son the moment that ediet went forth. But a nation moral, or at least social precepts to mankind, everything that society insists upon, have a tendency to every person in that nation; and there are few so foster industry and thrift, and the earning of one's weak or ignorant but what they know it. They know daily bread by daily toil in some direction; with the it to-day when they did not know it twenty years hands if necessary, with machinery if that will suffice ago; they know it now when it was not dreamed of and, therefore, with the brain-notwithstanding all forty years ago. It is because of the advancement of

of reaction, when hand labor is considered more artis- and those who were held in chattel slavery—at the tic and better than machine labor. There are certain foundation of this government there was no discrimiupon a thing by individual workers the more it is but even they have refused to accept that position, of valued. The present time is prolific of the making of being unrecognized. With the advancement of the machinery, the making of furniture by hand instead vanced. The fact that there was no bond, no free, no of by machinery. The artist values the painting, the king, no subjects, that presumably every citizen of statue or whatever is the work of the individual cre- the United States had equal rights and equal opportuator. It loses its artistic value if it is machine made. nities, according to the ability to labor, to liberty; However perfect the automatic music, although car-life and the pursuit of happiness, constituted an

That there has been a recession from that standard is not to be wondered at, since a few dozen, or a few ship.

Yet a general human attainment. That is, there is not any very large numbers of people who recognize that crime. There is nothing worse than the hades of eneach person is just as valuable in the sight of God as every other person.

As a theory this is true, but, of course, many say

The Jews believe that the few will inherit the earth liberal Jews believe that this is a condition, that it Jew believes it to-day.

There can be no universal liberty when the thought depended upon the price of food," it was supposed to Rockefeller should want to own the earth; because he be the key to the sociological problems. But it is not. believes in the exclusive kingdom of heaven. It is Only the most superficial observer, or the one who is the legitimate sequence. It is that kind of religion intent upon pursuing a certain line of sociological in- gone to seed; it is flowering out of Calvinism, and the flowering out of that heaven that excludes those who There are periods that mark distinct steps in the do not accept the words as taught by theological tenworld's progress, so there are times when the indus- ets. Of course, the possession of the things in this trial questions culminate. But very one, of any de- world, reasonably according to that idea, should be-

The Jews believed formerly that the Children of If we trace the history of human labor we will would inherit the earth. So the Czar of all the Rusfind that the physical supremacy of individuals and of sias, hereditarily, must believe that he is the chosen

A big boy can whip a little one, a big nation can usually conquer a little one, a great financial power can swallow up a lesser financial power. It is a part stand that many times the "hewers of wood, the of the system. How many human beings are there drawers of water" and the diggers of trenches were upon the earth to-day who consider that every child conquered subjects; there were gradations of slavery of earth is just as large a child of God as those who it is true. The laboring man of Egypt had not only are called the ablest and largest? How many are no right to his body, to his labor, but no soul. Who- there who feel that every human being has just as ever came under the dominion of the Pharaohs for the good right to the air and the sunshine and the opportime being must be a slave. There is no doubt that tunies of the earth as they have? If they are indothe Israelites in their captivity were slaves as you are lent and do not avail themselves of it, of course, that aware; there is no doubt that all the Oriental nations is a different question, and they are unfortunate: but at one time or another were slaves under the subject- having the opportunity is one thing and not being able to, or unwilling to avail themselves of it, is quite When you consider that enforced toil, and chattel another. With the advancement of machinery, with

The condition of society that creates the greater demand and the greater supply should, when well balanced, create greater opportunity for all. When you that coolie labor has been imported to take the place read in the papers that any man who wishes to can of chattel slavery in this country? When you con- find employment, you know it is not so. Let there be an advertisement for any kind of a position and there people have not yet the right perception of the indi-will be hundreds or a thousand applicants for the one vidual or personal value of a pair of hands that can position. The daily bread must come from some-work; and it is not surprising that these who obtain where. The farmers lack the essential hands to till power, either as kings, emperors, or dominating pow- the soil; the fruit orchards and vineyards of California have gone to waste because there is no one to the fact that great renovation of the world is going gather the harvest. But why not? Not because men could not be found in abundance; not because women too, for that matter, could not be found in abundance, fore Buddha, he is the first one that is recorded as the but because the markets for the produce cannot be leveler of castes. He made every human being equally reached without paying ruinous tribute to the common carriers. How is the western farmer to induce corn for fuel because it does not bring the price of ity. But the spirit of Christianity and its modern ap- transportation? The economic problem, therefore, is plication run along different lines. There is not a not solved when individuals and syndicates press forward into the wilderness and out upon the plains to build railroads to ever lay an embargo on every man's In the time of chattel slavery the bodies and the consciences of the negroes were not theirs. Their recombine, the consumer and the producer are at the

These are the great problems then. People talk about this thing being very dreadful, and that they fense for the negroes to hold religious meetings be-should be careful of private ownership and of protect- can win all the wealth in the world to the exclusion cause of course, being owned they had no souls to ing the utilities of life. In the early days of this of those who are struggling along similar lines shall save. If, however, they persisted in having religion, country, perhaps you remember, those of you who lived be called "legitimate business." Whether the Vithey were told that to obey their masters constituted away in some backwoods and had to drive over the kings that came sailing down from the north for gold | That Hope, with white banners, is floating alway the essential part of the religion.

The shall be considered great and coffeet, irrespective of Above the red and green and the Blue and Gray.

highways were sometimes built by individuals, sometimes by the states, and small municipal corporations. Then the great hud and dry went up for "free roads." Does not that mean railroads? Does not that mean all methods of transportation? You are to settle it. We, who travel on the wings of thought, we who know no time and space, we only have to earn our "daily bread" which is the food of the spirit, by goodly deeds and loving words, offer to you as a proposition: If there should be free public highways, is not every way trayeled by the public a public high-

Now you are entering upon a condition where compined capital sees the value of combination, and combined labor sees the value of combination. The individual was worshiped a century ago in this country Personal freedom was what men were looking for, the right to worship God and to pursue daily life and earn the daily bread without imperial, kingly or other dictatorship. Voluntary combinations have been found more profitable among the capitalists than individual competition; voluntary combinations have been found more valuable in the protection of labor than individual contractors. Now the next great question is: shall these two be at war, or will it be found that universal combinations of capital and labor are better for the human race? That is the question that confronts you,

Right here in Chicago to-day employers are only so relaticely; employes are only so relatively, Your hand and thoughts and bodies are the servants of the intellent and moral forces of life, if you will have it so, I at if we are compelled to pit the millions of dollars accumulated in a few hands against the toil of the many, we would take the latter alternative: Men are more valuable than dollars; the dollar is but the instrument of utility. The insensate corporation has no soul; as a corporation it is simply a legal thing Therefore, to-day, if we were in Russia we would take the side of the men and women that went to plead with the Czar. Here in Chicago the czar is wealth and we take the side of the people.

We do not believe in violence; we do not believe in bloodshed, but an armed policeman who intends to shoot is no more sacred than an armed striker. The armed negro who is brought here to shoot your work men is not sacred. The power of violence, whether on the side of the state or the side of the people is not the right power. The question is not whether these employers have a right to deliver goods, but down deep behind that, had they the right to break their promises with the men whom they have obliged to fulfill their contracts? The under-current is not what appears on the surface, on the streets today; that is but the result. But will the United States troops or the state troops settle the problem of how this question is to be met? If you have anything to do with a railroad corporation (that relates to all the syndicates) the directors have an especial meeting and you have a hearing. If you have anything to do with labor that effects the whole of the workmen they have an especial meeting and the question is met.

Now the people have a right to demand that the reets shall not be obstructed by the strikers, and that they shall not be obstructed by the strike breakers. This question should be settled in the way that modern civilization has pointed out. There is only one way; it is not by troops, it is not by the police force, it is not by deputy sheriffs, it is not by injunction; it is by the moral force of the people insisting upon ARBITRATION. There is no difficulty that cople can enter into but what the people who are disinterested can help to solve. You insist upon the murderer having a trial by jury. You presume by a jury that is impartial, because you can insist upon it, but you do not know that they are, but nominally every opportunity is given the murderer for the saving of his life. If it were insisted upon that an impartial tribinal, a court of arbitration should settle these questions—and it could be impartial—there certainly would be a vast stride from the nineteenth century. And the steps in civilization that have been taken by Australia and New Zealand-perhaps the highest advancement so far-would also be incorpoated and introduced here.

When the capitalist says, "there is nothing to arbitrate," he means that from his standpoint there is nothing to arbitrate. We have yet to learn that any refusal has been on the part of the unionist or laborer Israel were the chosen people of God and that they to arbitrate. The one who is willing to submit his case to an impartial tribunal has certainly the balance

in his favor. Now the question is before you, that if these workmen are conquered now, if there should be intimidation, or if, notwithstanding the protest of the mayor and citizens, the United States or state troops are sent here, will that settle the question? This and another answer is resting upon you, the great questions concerning the highways is to decide whether the voice of the people is free from financial and other arbitrary pressure so as to leave it to a fair and impartial hearing.

The trouble is not where you think it is. Most of the people who earn their daily bread just as surely as those who toil with their hands have an insane idea that they are not working people; have an insane idea that their interests are with the capitalist. Since when have the capitalists refused to discharge, even their most reliable agents if others were found who could serve their interests better? Since when are clerks or any in subordinate positions in large establishments retained merely as a personal favor? There are instances it is true, where personal regard is shown, but the great system is centered on the point of personal interest to the employer.

Now if one has a larger interest, if there is anything beyond personal interests; if there is anything in the spirit, in humanity, in the public mind that is greater than the almighty dollar, he makes all the money that he can through syndicates and through speculation and then gives it to charitable institutions. But Jane Addams works in the slums. Undoubtedly she has her "daily bread," but she also has the Bread of Life. Miss Willard worked for everyone; undoubtedly she had her "daily bread," but she also had that larger sustenance of working for others. The whole question is: not what is for your interests as a capitalist, even your personal interests as a laborer, but what is for the interest of the people?

Since capital cannot move a wheel, run an engine. build a railroad or do anything without the hand of abor and the man bellind, it is the human being we must consider and not the bank, not the syndicate, as question of capital, but the human beings as portions of this great life and work. Now the value is to he determined within the next few years; whether humanity is greater than selfish interest; whether we have reached a point in the world's history when the teachings of Buddha Gautama and the teachings of He blest and welcomed the Blue and the Gray.

Jesus of Nazareth can's be applied to daily life. And now as Hope lights, like a star-Whether the world has had enough of strivings and contentions and bloodshed for the mere maintenance of the name of physical power. Whether that which is miscalled "patriotism" that urges the Russian soldier to leave his family and home and to go out to battle for the purpose of extending the empire of Russia shall be called "patriotism?" Whether that which seeks to conquer all the weak nations in the world for the purpose of augmenting its territory shall be called "patriotism?" Whether that which enables a man, because of his genius and ability, who

true commerce upon the high seas? Whether the pirates that have been relegated to the domain of darkness by advancing commerce and civilization shall be supplanted by modern commercial pirates? Whether there shall be in the thoughts and minds of the human race this idea: that the race of giants has disappeared, that the race of pirates has disappeared? The highway robbers, who came out from the fast nesses of the mountains and robbed the unsuspecting travelers have been relegated to a few remote regions. But have I a right because I have intellectually gained control of all the money power in the world to use it oppressively to my fellowman? For the intellectual giant, the monetary giant and the Vikings of old are similar in their expression. There is a tradition that the souls of the Vikings are bound to those icy barques that come floating down from the northern seas. In those frozen ships they are condemned to sail for eons of time because of their wrongs against humanity. Those wrongs were as the smallest part of a fragment compared to the wrongs of the vikings in your midst, compared to the bandits who, under the protection because within the limit of the law, prey upon the people. What ships of ice, what frozen regions of the spirit, what weird and terrible states will they find when out of the gateway of their own souls and of the immortal world they seek to find the passage way that is barred by their lack of hu-

Friends, the economic question is the important question today. The great industrial problem is the imminent problem to solve. The President cannot solve it; the governor of the state cannot solve it; the mayor of the city cannot; even the chief of the police cannot solve it. You, and by you we mean the entire inhabitants of this city and this nation, have the opportunity of solving it. It is a moral question; it is a juestion of deepest humanity; it is a question that relates to the spirit; it is that which belongs to the next great stride in civilization. Its battle-field is not in any nation, it is between the Titans of commerce and those merciful deities that hold charge over the lives and souls of earth.

Now this voice of the spirit summons you, not to solve this question from your small personal interest of salary, not from your small personal interest in the value of your stocks, but from the larger interest of that which "ye would that men should do unto you do ye even so unto them.'

Ministers in the Christian churches have said that the people want peace; they do not want bloodshed; they do not want rioting. That is true; they do want peace, but they do not want peace through smothering the mouth of the volcano; they do not want it in the region of the earthquakes; they want it on the high plateau of a broader, deeper and wider humanity.

Are you ready? If it came to the matter of princi ple, whether you should worship in this little room every Sunday or give up your religion-or perhaps your daily bread—are you ready to give up your religion or your daily bread? Is truth stronger to you than any other present inducement of physical life? If it is not, then you are not ready. And over and over the mills of the gods will grind and grind, and another will take the place of the Czar; half a dozen more men will take the places of those now in the syndicates of the world. You will tread the same treadmills while the fields are longing for hands to cultivate them, and Nature beckons to you to come home, to be one with her, and earn your daily bread where there is no striving, no external display, only nature and the life of her many happy children there.

Oh! when, heart-sick and weary and broken in spirit, the man of the world goes back to the old home. stead roof after all his strivings and all his millions, he is not able to purchase the smallest measure of the happiness which was his. He would give all if he could lay his head upon the bosom of mother nature among the daisies under the waving branches of the trees and rest and sleep as when a child! So the restless nations of the earth that have seared the consciences and tortured the brains with the seeking for position and power will all one day go back to the bosom of the mother, and like the spoiled child will bosom of the mother, and like the spoiled child will special recipes will discover that proper say: "Mother, I have sinned against thee, but I come preparation increases the palatability of back now to ask your blessing." And the great, Infinite Mother, the heart of love, and the great Infinite Father, the heart of wisdom, beekon the children of recipes of this cook book. earth, when weary with all this wandering, when their hands and hearts and brains are tired of all this triving, to come back to this Infinite altar of love striving, to come back to this Infinite altar of love the way for many to perfect health. with their added experience and their sorrows, and understand that there is no sorrow in the world, no struggle for which there has not been a wise provision when the lesson is learned. The infinite Love is always there with its divine benefaction.

#### ."THE BLUE AND THE GRAY." "HOPE."

mond, Chicago, May 27, 1905. (Impromptu poem, the subjects being given by mem-

Spoken Through the Lips of Mrs. Cora L. V. Rich-

bers of the audience.)

Along the ramparts of the skies When the sun shall rise on that one day, And you behold, with loving eyes, The streaks of Blue and the tints of Gray,

You will say: How well they mingle in love In that upper light in the morning dawn. How well it is, that in heaven above,

As the sun lights up the wondrous lawn Of Earth, there is no other way Than the mingling of the Blue and the Gray.

Here on the earth men do what they, For duty, think is right and best, And think because if they give away Their human life and human quest, They do it for their country's sake,

That she will better glory make.

But if each one bears within his heart A sacred purpose, who shall say, That in heaven they must stand apart, And be known distinctly as "Blue" and "Gray"?

We honor ever the nation's flag; We prize the patriots of all time, The courage of the soldiers who never lag. Oh! we know! there in that higher clime. Is a bond that will not pass away:

They are crowned together, the Blue and the Gray.

When Abraham Lincoln knew that the war Was over, and peace once more was here, When his spirit rose unto that height, as a star, He did not take to that heavenly sphere Any hatred for those who had erred that day:

And now as Hope lights, like a star, The warring nations of the earth, And you behold from near and far, New struggles and impulses have birth,

And in your heart of hearts still say:

Can you not walk forth in that spirit to-day, Feeling the contention and striving that is here, But easting hatred and scorning away, Pitying those in sorrow and fear,

For hope lights up the life with light, And above all colors, that are broken here In the shattered shards and fragments of sight, Is that which is still more pure and dear:

I bless them, too, "the Blue and the Gray"?

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ought to our attention is the result of chronic catarrh of the throat and middle ear. The air passages become clogged by catarrhal deposits, stopping the action of the vi-

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middle ear, removing the catarrhal obstructions asit passes through the tubes, and loosens up the bones (hammer, anvil and stirrup) in the inner ear, making them respond to the slight-tet vibration of sound. Actina has never failed to cure ringing noises in the head. We have known people troubled with this distressing symptom for years to be completely cured in only three weeks use of Actina. Actina also cures asthma, bronchitis, sore throat, weak lungs, colds and headache; all of which are directly or indirectly due to catarrh. Actina is sent on trial postpaid. Write us about your case. We give allyice free, and positive proof of cures. A valuable book—Professor Wilson's 100 page Dictionary of Disease, Free. Address

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## CANGER CURED

DR. BYE, Gor. oth & Kansas City, Mo.

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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 rast amount of matter so well adapted to enrich the mind. Send in a subscription new.

## General Survey.

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

CONTRIBUTORS.—Each contributor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet 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 to hand, however much we might desire 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 correspondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, 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

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

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

cast into the waste basket. KEEP COPIES of your poems sent to if we have not space to use them.

THIS GENERAL SURVEY DEPART-MENT IS ONLY INTENDED TO CHRONICLE THE ENGAGEMENTS AND WORK OF SPEAKERS AND ME-DIUMS. A REPORT OF WHAT THE

AS A GENERAL RULE, IN THIS OFFICE WE PAY NO ATTENTION TO ANONYMOUS COMMUNICATIONS THE NAME AND ADDRESS OF THE WRITER SHOULD ACCOMPANY, ALL MATTER, OF WHATEVER KIND, SENT TO THIS OFFICE.

Rev. R. Heber Newton says: "I make bold to say there is no field for human investigation half so promising as this which should so appeal to edu ted, intelligent, philanthropic men tosupport and endow. Anyone who walks with his eyes open, ready to hear what men have to tell, will find stories pour ing in upon him from men whom he knows to be sane and sensible, which will stagger him."

Cheerful news cames from St. Louis. on Peter Eldam, who had shot himself, physicians pronounced him dead and left the room. A third physician re-

SAFELY TO HAND. THEY ARE ALL Pa. MY FANCY PAINTED THEM, LOVE. F. M. H. writes from Detroit, Mich.:
LY AND DIVINE; BUT I DO NOT UN"The closing services for the season of PROSPEROUS TO PROMULGATE was tastefully and beautifully decorated THE GRAND TRUTHS OF SPIRIT- with bunting and flowers. The services

This, if it is true, might discovered. seem to make the case in favor of Materialism complete. But is it the origin of life that has been discovered or only the beginning of life on this planet? That sooner or later the beginning of life musical program and recitations in our new temple. A social will be life on this planet would be discovered were beautifully rendered by kind and held at the president's home, Saturday by science was almost certain. But the loving friends. Everything passed of beginning of life on this planet is not in a harmonious manner, and all retired its origin. Something there must ap feeling they had spent an enjoyable parently have been in that particular particle in which life commenced distinguishing it from other particles and from matter in general. If the source of this has been found, the origin of life has been discovered; otherwise what has been discovered is not the source. but only the beginning. The proof of physical evolution is heartily accepted. for another year, and in the fall with But, as at present advised, we challenge! the assumption that physical development out of a germ plasm is the beginring and end of all."

On account of sickness Miss Laura Mattock of Owosso, has resigned her position as Secretary of the Grand Ledge Camp, and Miss Rena Chapman will do the work of Secretary for the camp this year.

Taking as its text a "revival" which tal calls attention to the fact that Archthe congregations of depressing emoprovided in active thought or in practi-Hall, South Paulina street, between cal duty. He traced others to the kin-Washington Blvd and Park avenue." ared but more gradual operation of the merely a surrender of the will to the render emotion, and not will, the pre-

dominant factor in the organism.

Take due notice that Items for this is alone responsible for any assertions page in order to insure insertion must or statements he may make. The editor contain the full name and address of the writer. Otherwise they may be cast into the waste basket.

> ALWAYS GIVE YOUR FULL NAME TICES AND COMMUNICATIONS FOR PUBLICATION, OTHERWISE THEY WILL FIND THEIR WAY TO THE WASTE BASKET.

At the First Congregational Church, Oak Park, Mr. William E. Barton preached on "Redemption in Other Worlds." He said in part: "With our increased knowledge of other worlds we cannot restrain our inquiry as to the probable condition of life there, That there is now life like ours in every wordl, or precisely like ours in any world, is not known, not even probable We are not at liberty to suppose that Christ has been born and crucified in other worlds. His life is a part of the history of this planet. But the more we free the Bible plan of redemption from the adventitious and the accident al, the more overwhelmingly probable it becomes that in every world characters shall rise through analogous rev elations to a common zenith."

Mrs. Hobson writes from . Toronto Canada: "Mrs. L. A, Griffin, the Eng-lish medium, who for the past six months has been touring in Canada and the states, is recalled unexpectedly to the old country. She leaves for England July 6. It is with feelings of deep regret she finds herself compelled to return to British shores without being able to visit the Lily Dale camp grounds, where her Erie friends had ar ranged to receive her. Mrs. Griffin de sires to sincerely thank all those kind this office, for they will not be returned friends who have been instrumental in making her visit to America a success and pleasure."

Mrs. Squire writes: "The Church of All Souls has been discontinued for the summer. I thank my many friends for their presence, hoping to meet them again in the fall."

W. P. Butler says: "I tried hypnotism upon alcoholic cases and found that it VARIOUS SPEAKERS SAY WILL is as successful as in the treatment of NOT BE PUBLISHED, AS WE HAVE cigarette fiends and have had the good NOT SPACE SUFFICIENT FOR THAT fortune by this means to add several recruits to the temperance cause. So successful has the hypnotic treatment

een that I have already trained Daniel P. Higgins, John S. McCullough and Dana Heck, of this city, to help me with it, and as soon as they mastered the power of hypnotizing subjects they have had the same success as I have had." Mr. Butler believes that hypnotism should be adopted as a branch of the temperance cause, that each temperance society should have a squad of hypnotists and that temperance orators should practice hypnotism as an adjunct to their work.

Mrs. Ina Wilcox writes: "I attended a Spiritualistic meeting held at 962 Milwaukee avenue, of which Mrs. DeLong Moseler is pastor, July 2, and 1 caunot say too much in behalf of the medium. cannot mistrust as liars and whom he Her psychic power is something marvelous. A large audience congregated in her parlor, all anxious to receive a word of cheer from some departed loved one During an operation in the city hospital through her organism. These meetings are held every Friday at 2:30 p. m., and the patient's heart ceased to beat for Friday and Sunday evenings at 8 so long a time that two of the attending o'clock. They will not be discontinued during the warm weather."

Parkland Heights Spiritualist Home mained, however, and by injecting salt and Camp-meeting Association will into Eldam's veins set his heart to beat, open on Sunday, July 9. Mr and Mrs. ing again and restored him to con-sciousness. Mrs. C. Fannie Allyn and B. S. WATSON WRITES FROM others will follow. Address all commu-DENVER, COLO.: "THE PREMIUM nications to the secretary, Miss Eliza-BOOKS YOU KINDLY SENT CAME beth M. Fish, Parkland, Bucks county,

DERSTAND HOW YOU CAN GIVE SO the Earnest Workers S. S., were held MUCH FOR SO LITTLE MONEY, at its fine hall, 333 Michigan avenue, MAY YOUR LIFE BE LONG AND Sunday evening, June 11. The hall were fittingly and gracefully conducted Goldwin Smith says: "We are told by our esteemed president and pastor, that the origin of life has at last been Mrs. Mary Stein, in her usual brilliant manner. A great part of the success was due to the high and soul-inspiring work of Mrs. Metcalf, Mrs. Jenkins Mrs. Pengally and Mrs. Dr. Fish, who kindly lent their aid and assistance. A evening in communion with the angel world, and sorry that the meetings had closed. Much praise is due Mrs. Stein and the officers of the society who have raised it from almost a failure to the flood-tide of success. The society is so leased with the grand-work of Mrs Stein that it has selected her as pastor pect forth greater efforts for the uplifting of humanity. The meeting was closed with a beautiful benediction and the audience singing, 'Our Father in Heaven.'"

D. G. Hill writes: "The opening serv ce of the summer meetings of the Golden Rule Spiritualist Society, Sunday evening, July 2, was very satisfacory in attendance. The speaker, Mrs. Nora E. Hill, gave a very interesting ad occurred in Belfast in 1859, the Hospi-dress, with messages by visiting sisters, Mrs. Weaver and Mrs. Thompon, which deacon Stopford had the discernment to were well received with the beautiful perceive the hysteria produced and the music and singing by our choir, and courage to preach a warning. "He which made the service a most enjoytraced some of the attacks of hysteria able one. The next meeting will be to the abuse of certain pulpit arts, to held on Sunday evening, July 16, and the reiteration of hell! hell! hell! and each Sunday evening thereafter during to the consequent accumulation among July and August. Good speakers and mediums always in attendance; open tions for which no adequate outlet was door; all welcome. O'Donnell College

The American Journal Examiner of highly charged mental atmosphere of California, says: "On 'Calvary Hill, the locality, and he described the na- near Torres, Colorado, in Las Animas ture and tendencies of the induced dis- county, an accident happened on Good ease with sufficient clearness to disa- Friday. A young man named Jesus buse all candid minds of the supposi- Gonzales was nailed to a cross during tion that it could ever, in any circum- the Easter religious ceremonials of the stances, be rendered an instrument of Penitentes and expired in view of the good. Physiologists, and physicians as lawe-struck spectators. He had volunphysiologists, are bound to recognize teered to take the part of the Savior in that emotion is a force seeking outlet the solemn ritual of the sect, and his in action, capable of being guided by wrists and ankles had been firmly those who have been trained to bring bound to the cross with ropes. At his it into subjection, but certain, when suf- own request nails were then driven fered to accumulate, to overpower per through his hands and he was spiked to sons of feeble will, and to compel them the cross-beam of the cross. At a siginto courses which sound judgment nal from the high priest of the Peniwould often be unable to approve, tentes the cross was elevated and the Abandonment to religious feeling, like ceremonial continued. Following literabandonment to any other feeling, is ally the New Testament narrative of the Savior's crucifixion, every incident emotions, and its principal effect is to and episode was imitated. Some of the Penitential Brothers performed the part

of Roman soldiers, and one of them

When writing for this paper use a pen or typewriter.

We go to prese early Monday mornng, herice communications intended for that current Issue should reach this office not later than the previous Saturday morning. Bear this in mind.

pressed a sponge of vinegar to the lips of Gonzales. The pseudo Christ smiled feebly and whispered the Savior's las words, 'Father, forgive them for they know not what they do.'. The Peni-tentes then divided Gonzales' clothes and cast lots for them, as told in the scriptural account. A brother then seized a spear and plunged it into Gonzales' side, and his face lighted up with he beatific smile of a martyr. Meanwhile the various episodes of the crucifixion were executed with solemn zeal. Mrs. T. J. Boyd of 403 Stanton street,

Bay City, Mich., warns all people against employing the services of one Seo. White in any capacity in connection with Spiritualism. He said he hailed from Toledo, Ohio. His methods were very simple. He would put out every ray of light, and we poor dupes would see spirit lights (or thought so) until some of the same kind of light was seen on his fingers, and it was a very fleshly hand caught holding the trumpet. A voice smelling strongly of whisky and tobacco came through the trumpet. Mrs. Boyd would like to warn others so they will not fall into the same trap. He is about 40 or 45 years old: medium size and build, and has a young woman with him of about 25-a tall blonde. J. M. Humphrey writes from St. Louls, Mo.: "I want to say to the sis-

ters and brothers everywhere that here in St. Louis Spiritualism is attracting more favorable attention now than ever before. It is interesting more thoughtful people. For the past two months the First Spiritualist Association has had Brother Will J. Erwood of Wisconsin and he has worked up something like a revival interest here in things Spiritualistic. Thirty or more new nembers have been added to our rolls in this time, and others will follow. Brother Erwood is a talented, educated, coming young man-a credit to our cause, a capable, earnest and industrious worker. · Wednesday night, June 28, our temple was filled to hear his last talk on 'A Glimpse of the Future,' a subject he handled very acceptably to his audience. Following the discourse Brother Erwood received new members in a beautiful, suggestive and original flower service, fittingly appropriate to our loving cause, and most impressively conducted. A Spiritualistic wedding ollowed, wherein flowers and little white-robed children, assisted, and losed Brother Erwood's work here for this season. Representatives of the city press were present, and made extended pleasing reports, a certain evidence of Spiritualism's growth in public esteem. All is well with us and our

Rev. R. Heber Newton says: "The middle ages believed that the saints were surrounded by halos. - Again the scientist laughed in his sleeve—if he was courteous enough not to laugh openly. Yet Baron Reichenbach showed that certain scientists recognized a luminousness in magnets, and since the earth is now known to be a great magnet man may also be a good sized

Mrs. Ruth Eastman of Mancelona, Mich., writes: "I wish to announce to your many readers that improvements are being made at our camp grounds. Our venerable worker, Samuel Lesher, is giving his whole time, so far as his health will permit, to beautifying the grounds he loves so well. He has given up his farm to spend his last earthly days to do so. He is 80 years of age, and knows how to clear up land. Two cottages are in the course of erection. Come to our Northern Camp; more the Mrs. C. Kirchner writes: "A large and

home, listened to the services of the of all it has to meet." Rising Sun Mission on Sunday evening, July 2. Our sister, Mrs. M. Price, delivered a grand lecture on Spiritualism, which was listened to with rapt attention. Our president spoke about the meetings being closed for the summer at the People's Institute, and to save the expense of rent would hold meetings at his home, 22 Jackson Place, beween Van Buren and Jackson Blvd., west of Hoyne avenue. Brother Thompon gave some grand tests, as well as did Sister Kirchner. We are pleased to see so many strangers at our meetings, and feel we are spreading the gosnel of Spiritualism to a good number of investigators. The regular meetings will be held every Sunday evening at the president's home until September 3, after which the services will be held evening, July 15, for the benefit of the building fund. All welcome; come and have a good time. Our speaker for Sunday, July 16, will be Mrs. W. F. Schumacher, pastor of the Church of the Students of Nature."

P. A. Jensen writes from Melmont, Wash.: "One need not get hysterical over this fraud question and say, "The fakes everywhere are trembling in the anticipation of exposure." The fakes are doing nothing of the kind, for they know there are dupes enough to support them for years to come. Elsie Reynolds and the Crindles, after their exposure in Los Angeles, struck camp, and started business in San Francisco. Maud Freitag of Los Angeles, continued her meetings as usual, after her exposure, although the particulars of her take work were published in the three eading Los Angeles newspapers; and there was nothing unusual noticeable about her meetings, unless it might

have been a little suppressed excitement among her dupes." A. A. Averill writes from Lynn, Mass.: "The prospects never looked orighter for the growth and prosperity of our cause than at the present time n Lynn and vicinity. The meetings held at Cadet Hall during the winter, under the management of Dr. Alex Caird, have been full of interest. Some of the finest speakers procurable have been heard from our rostrum. Mr. Oscar A. Edgerly was with us during the month of April and delivered as fine a course of lectures as was ever listened to from any platform, spiritual or otherwise. In May we had Dr. G. A. Fuller, who presented the spiritual philosophy in his usual able manner, and Mrs. Kate M. Ham of Haverhill, who demonstrated it just as ably. And the work does not end with the coming of Summer: on the contrary, it is entered into with more zeal and vigor when the meetings are renewed at Unity Camp. There is a wonderful increase in the size of the audiences since last season, partly in consequence of the opening of the new electric road which now takes passengers direct from Scollay Square, Boston, to the camp gate, running every half hour. June 4, was Benefit Sunday and a large number of local and visiting mediums assisted. The 11th, Mr. Edgerly was with us, and the 18th was Haverhill Day when the Helping Hand

THE FOLLOWING PROGRAM CON-THE FOLLOWING PROGRAM constitutes the pammer work of Mrs. Cora L. V. Richmond: Leaving their home in Rogers Park! July 2, Mr, and Mrs. Richmond 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 Mansua, Chio; Aug 1 to 6, inclusive; Onset, Mess., Aug. 7 to 14; Unity Campo (near Jynn, Mass.) Aug. 20 to 27. New Work! Utv. and the Cetskills. to 27; New York City and the Catskills, Sept. 1 to (about) Sept. 15. Services Harry J. Moore writes' from Butte, will commence at the Church of the Mont .: "Noticing an article in the gen-Soul, in Chicago, Sunday, September 17, eral survey in reference to Madame

HELEN STUART RICHINGS, Who has been in the far Northwest for several years, is returning to the lecture platform, and desires to correspond with societies wishing the services of an inspirational lecturer, psychometrist and dramatic artist. Terms most reasonable, especially for long engagements. Address P. O. Box 115, Seattle,

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excursion to the camp, and it was truly gala day, parties being present from early all the neighboring societies to greet the Haverhill friends. Miss Elizabeth Harlow, who has lost none of her old-time power and vigor since she became a Westerner, was warmly welcomed on the 25th, as was Mrs. Ham on July 2, to be followed on the 9th and 16th by Rev. May S. Pepper, whose wonderful work in New York has attracted attention all over the world. She will also be present during the fair which is to be held in the grove July 12 and 15, inclusive. It is a dream of ours that some plan may be formed whereby more of the western speakers could come east and the eastern ones go west, which could be easily accom dished by the formation of circuits, so that a speaker could have six months engagement with societies near each other, each society paying their part of the traveling expenses. There are many mediums in the west that our people would be glad to hear, and know that we have many here that could do good work in the west."

Mattie E. Hull writes: "Mr. Hull and

myself have been so busy since our return from the west, we have been comelled to seemingly neglect many correspondents who have sent us cordial messages during the past two months. As there comes an end to all things in our earthly experiences, there will soon ome a temporary change in our condition, and we hope we may find more ime to attend to our friends though the isiting must be done at long range and through the medium of the type-writer. On the 12th inst. we leave our home quarters for Mantua, Ohio, where we have an engagement with the management of the Maple Dell Camp Associa tion. My next camp engagement will be at Clinton, Iowa, Mt. Pleasant Park camp-meeting, where I am under a three weeks' engagement in the interest of the children's lyceum. I wish the friends to remember that while we announce a children's progressive lyceum in connection with the camp work, it is not to be purely a kindergarten atfair. I urge that the children and young people especially should be in atendance, but I want the adults, those who have the time to spare to feel so much of an interest, that their presence will be in evidence. I shall gage my best endeavors to make my part of the work a success, but there must be a cooperative effort on the part of the visitors at the camp. We ire looking forward to our next school year with a great deal of anticipation. Calls for catalogues are coming in larger numbers than ever before. probability now is? that Mr. Hull and myself will return to Washington and Oregon engly in January to Work in the than we were enabled to do in

interest of the school, and I feel to say to more fully complete the work with our friends on behalf of Spiritualism, spring, on account of being compelled to return so soon. I mention this, so the friends in Seattle, Tacoma and Port land, and smaller places that we falled to visit for lack of time, may communiappreciative audience which tested the cate with us relative to the dates, etc. seating capacity of our president's Spiritualism is going forward in spite Spiritualism is going forward in spite

Harry J. Moore and Mrs. Eva McCoy are working under the auspices of the Montana State Association, and will serve same state until the N. S. A. convenes in Minneapolis next October. Any other speakers or mediums claiming to be working under the same state assodation excepting the above named parties are making false claims. Mrs. Frank McCormick, president; Mrs. W.

C. Selbrede, secretary.

Mrs. John Lindsey, who has been ill for some time, is now at the hospital at he Soldiers' Home annex, Grand Rapds, Mich., for treatment. She will be leased to hear from her friends.

Mrs .Christine Cooper writes from Clinton, Iowa: "Miss Ella C. Preston of St. Louis, Mo., has felt obliged to canel her engagement with the M. V. S. A. We are pleased to announce the engagement of Mrs. Alice C. Barry to fill the vacancy. Mrs. Barry has for the past twenty months, served as pastor and message bearer for the Philosophical Society of Spiritualists of Clinton. During this time she has, through her pleasing personality and honest, earn-est efforts completely won the hearts of all who have been so fortunate as to listen to the inspired teachings and She will no doubt receive the same cor-She will no doubt receive thesame cordial greeting from the M. V. S. A. plat-

E. L. Stewart writes: "For some time the Hyde Park Occult Society has not incumbered the columns of your paper, for the thought came to us that some times "Silence is golden"; but now we wish to give a little intormation to the numerous readers. We will still continue to hold our regular Sunday evening services. We have been very excellently entertained; in the last few months by fine speakers, such as H. S. Frazier, Dr. J. H. Randall, Dr. Geo. B. Warne, Mrs. Martha Price, Mrs. McArthur and Mrs. Jennie Staner Adams. We always aim to get the best, and those who work for the sake of spreading the truth. Our society has kept its rostrum clear from objectionable mediums, and those we have had we do not hesitate to recommend as doing honest work, giving only what they get from the other side of life. We refer to Mrs. Kline, Mrs. McMenamin, Mrs. Lin-coln, Mrs. Lichtig and Mrs. McIntyre, who have recently served us. Since January, 1905, we have lost two of our officers by resignation, having gone from the city; our president, Mr. Enslow, having gone to Jalisco, Mexico, and Mr. Otto E. Kropp, treasurer, being called away, on account of the sickness of his mother, and who passed to spirit life a few weeks after he got home, to St. Peter, Minn. Regrets have been expressed that we had to lose such an act ive worker as Brother Kropp. The va cancies occurring necessitated an elec tion which took place on June 30, which made a change in our officers. As it now stands: H. T. Stewart, president; Mrs. A. Ware, vice-president; Mrs. O. B. Wilson, financial secretary; W. H. Lundie, treasurer, J. A. Bostedo, re-cording secretary, Miss E. L. Stewart, corresponding secretary. Mrs. S. Irwin

and Mrs. E. Kline with the above, form

the board of trustees. I wish to inform

Society of that place made their annual | those who desire to correspond with me

that I have changed my residence, and all communications will reach me at 455 Bast 55th street. We extend a cordial invitation to all who find their soclety closed for the summer to come and see us. We will guarantee you a pleasant time. Good speakers and mediums will always be present. The third Sunday of every month will be devoted to mediums giving messages, and no lecture.

Bell and signed by Wm. M. Tabor' of Butte, Mont., I wish to repeat what I stated in my former article that Madame Bell came to Billings during the state convention and it was deemed advisable to publish in the secular press that she was not a medium endorsed by the National or State Associations of Spiritualists and was not in Billings under the auspices of the local society. Mr. Frank D. McCormnck visited her and when he mentioned Isomething about credentials or recommendations she said she did not have any, hence the notice in the secular press. also say that more than one 'floating' medium (so-called) who travels about not only in Montana but adjoining states will come in for their share of noice as soon as I return from the coast. We must uphold the position of the N. S. A. and state associations."

Lorenzo Worthen writes as follows from Hillsboro, Br., N. H., about the Sunapee Lake Spiritualist Camp: camp-meeting at Blodgett's Landing, N. H., commences July 30, and closes Aug. 27. All arrangements have been made by the committee. It has a good list of speakers and mediums. We have engaged Mrs. Sadie L. Hand, and also Edgar W. Emerson, who is known from Maine to California. The officers have lone all in their power to make this camp-meeting a success. We will wel-come all who come to investigate the truth of Spiritualism. The officers cannot make a success without the people helping them. We hope all old mempers will renew their membership, and each one bring a new one with them. Direct all letters to the secretary at Blodgett's Landing, N. H., after July

Fred P. Evans writes from Psychomo Lodge, Los Gatos, Cal.: "I have given up my San Francisco home for the pres My family and self are now domiciled at my mountain home, as pe above address. I leave here for Lily Dale and other eastern points on July

Dr. N. F. Ravlin was in the city last week on his way to Portland, Oregon. He is one of our ablest workers, his keen, incisive logic hitting the mark eyery time.

The Sunflower Club had a splendid picnic at Lake Bluff, July 4. It had as its leading spirit, Mrs. Laura G. Fixen. whose efforts were seconded in a noble manner by ALL the members and officers of the Club. The occasion will long be remembered as most enjoyable

by everyone present. Dr. Beverly writes: "One hundred and fifty people were at Arlington hall 31st and Indiana avenue, last Sunday. Why should we close when the hungry people come? All cannot go to camp meetings, and many cannot wait till September for the next meal, so we invite all to come and partake freely of the waters of life. The writer is giving a series of lectures on 'Development from the Blackboard.' We have our new membership cards ready. Send 25 cents for this card of instruction. Co-operate with us in unity of purpose, to help each other and all humanity. Address Dr. Beverly, 44 East Thirty first street!

PSYCHOMETRY.

Some Notable Exhibitions of Faculty.

In The Progressive Thinker of June

17, is an article, "A Medium in Japan," which is interesting as showing progress on the other side of the earth. But is it more marked than the work of many of our mediums here in the United States? Years ago it fell to my lot to preside at a series of lectures on Spiritualism. Among the lecturers was Dr. L. Barnicoat of Boston, whose peculiar gift was psychometry. Twentyfour paper boxes were made as near alike as possible, and when she lectured these boxes were passed among the audience for articles to be read by her. The cover was placed on the box and the twenty-four brought to the platform. This was done to show that it was impossible for any one to know what was in the box—to stop criticism. She never failed to read the magnetism attached to articles sent up. Occasionally there would be three or more magnetic conditions and there would be amusement and instruction in the unraveling: but she always came out correct in the reading.

Another lecturer who had the same gift was Miss Jennie B. Hagan. She was given a pebble. Placing it at her forehead, she told of its long\_journey from the north-its varied experiences till it came into the hands of man. to this point its history in past life rested on her sayso. It was all natural and quite probable. When it reached the hands of man, we could test what she told-and it was correct.

I name these two mediums, having been intimate with exhibitions of their ability to read the past as impressed upon or into inanimate objects. Doubtless there are thousands of these psychometrists. -Let their friends say a word for them, and then Enima Kasakura won't be such an apparent curiosity as one "talking with (reading) inan mate things."

C. F. LIVINGSTON.

Report on Baby Barrett Spread. Received in all. \$19.40. Forwarded to Morris Pratt Institute Association and Mediums' Relief Fund, \$7.23 each., 'Remainder left for expenses, \$4.94. This is to pay for material, purchase book, and pay express charges on the spread to Brother and Sister Barrett. It will be seen that the ladies who made the spread made nothing. As they had hoped to have a small balance left for work in their Aid Society, they feel rather disappointed, but still believe that they have been more than re paid in the pleasure and profit they obtained from reading the many beautiful letters sent with the dimes and dollars. May the angels bless every one who has had a hand in the work. Our personal thanks are due to the editors of The Progressive Thinker and the Sunflower for the many favors received from their hands. The book and spread will be forwarded as soon as the names and

MARY SKOGLAND. ROZETTA GOTT. Wellington, Ohio.

sentiments are copied.

lives. Price, by mail, 81.

"Handy Electrical Dictionary." A practical handbook of reference, containing definitions of every used electrical term or phrase. Price \$1.

THE TALE OF A SHIRT.

have served a stylish master and have been to him a friend, But the best associations must in time come to an end.

While my threads were new and stronger and were ironed to a shine, was chosen for the parties by that rich young master mine.

returning from the laundry, I'd wrinkle or a spot, I'll assure you that my master waxed

around there very hot, And he cast me in the closet with cuss-word and and a blow, And with bitter words for some one to

the laundry I would go. But the woes of life are never singlehanded you must know, And my master learned a lesson from

another's tale of woe He had taken me to parties where I knew it wasn't right, And spilled beer upon my bosom till looked just like a fright. Ah! he stained me till my whiteness

grew as dull as common lead, -Like the skin of my dear master, as 'twill be when he is dead. Yes, he stained me, then he cast me in

the closet here for good, But the truth about the staining will some day be understood.

I'm too good yet for the rag-man, and I still much would endure, If somebody would but give me to some fellow who is poor,

And I'll bet he wouldn't stain me as my rich young master did. Till I feel that it were better had I been forever hid.

Had we garments any union to protect us from the stain That our masters put upon us we would never need complain. Were each character we cover

clean and pure and bright, We would have less stain to spot us and would treat our masters right.

Had we souls we oft would shudder at the fearful crimes we see, 'Neath the mantles of the classes called

"the best humanity." Had we eyes to see and language to express what we behold. We might make the world much better with the tales we could unfold.

Michigan State Association.

DR. T. WILKINS.

The Michigan State Spiritual Associa tion will hold its twelfth annual con vention, Tuesday, Aug. 15, headquarters being the Mediums' Home, Lansing. All Spiritualists of the state are invited to be present and all societies of he state are requested to send their full number of delegates. Let all come and make this our largest convention There is work to be done.

RENA D. CHAPMAN,

Secretary M. S. S. A.

THE CHURCH AND STATE.

Has Been Divided in France-Concordat of Pope and Emperor Is Annulled by Chamber of Deputies-Comes Down From 1801-Contest Began in March and Was Bitterly Fought From Beginning of Session. The bill for the separation of church and state passed the chamber of depu-

ties, Paris, France, by a vote of 341 to 233. The result was greeted by govern mental cheering and opposition hisses When the result was officially given out there was renewed clamor from the crowded galleries, lobbies, and the floor of the chamber.

The task has occupied almost the en tire time of the lower house since March 22. The opponents of the meas ure utilized every means to prevent the bill becoming a law, moving no fewer than 250 amendments, which were re-

Tried to Make Bill Liberal.

The steering committee showed a réasonable spirit by accepting sugges-tions from all sides in order to render the bill as liberal as possible, at the same time taking every precaution to avoid leaving loopholes for political in-

The text of the bill has been almost completely revised, with the consent of the house, since its introduction. The broad principle of reform is permitted to stand, fulfilling the long expressed desire of advanced republicans to see the state untrammeled by connection with any religious sect.

The system swept away by this bill dates from 1801, when the famous concordat was signed by Pius VII. and Na-

Bill Abolishes Concordat.

This concordat gave religion govern mental status, the churches being gov ernmental property with the clergy paid by the state, and the entire church ad ministration being under the direction of a member of the president's cabinet The new system abolishes all laws and regulations under the concordat and terminates the authority of the concor dat itself.

The general principle of the measure as finally adopted by the chamber of deputies is as follows:

"The republic assures liberty of conscience and guarantees the free exer-cise of religion, subject to the restricions of public order. The republic neither recognizes, pays stipends to or subsidizes any sect, but provides funds for college, hospital, and asylum chaplains. Otherwise the public ship budget is abolished and public es tablishments connected with religion are suppressed.'

Compromise on Church Riches.

The most active contest took place over the proposition whereby the price ess riches of the church, consisting of collections made during many centu-ries of paintings, tapestries, and statuary, were to be passed to the state This was finally modified so-that civil organizations retain control of the

goods of the church. One of the last amendments adopted prohibits members of the clergy be coming mayors or holding other nicipal offices during the eight years succeeding the adoption of the law. This was bitterly contested. Rigorous provisions are made against clergymen taking any active part in politics.

An Easy Way to Make Money:

An Easy Way to Make Money.

I have made \$50.00 in \$0 days selling Dishwashers. I did my housework at the same time. I don't canvass. People come or send for the Dish-washers. I handle the Mound City Dish-washer. It is the best on the market. It Is lovely to sell. It washes and dries the dishes perfectly in two minutes. Every lady who sees to wants one. I will devote all my future time to the business and expect to clear \$0.000 this year. Any intelligent person can do as well as I have done. Write for particulars to the Mound City Dish-Washer Co., St Louis, Mo.

Mrs. W. B.

Wellington, Ohio.

"Hellocentric Astrology or Espentials of Astronomy and Solar Mentality, with Tables of Ephemeris from 1830 to 1910." By Yarmo Vedra. For sale at lives. Price, by mail. \$1.

The Light of Egypt. Volumes 1 and 2. An occult library in itself, a text-book of esoteric knowledge as taught by Adepts of Hermetic Philosophy. Price \$2 per volume.

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PLANT'S Nature'S Poslitve Cure for HAY.
FEVER and ASTHMA,
Since its recent discovery this remarksble botanical product
has come into universal use in the Hospitals of
Europe and America as an unfalling specific.
Mr. W. H. Kelly, 317 48th St., Newport News, Va., writes
Ian, 25d, was a helpless invalid and was cured of HayFover and Asthma, by Himalya after is years's suffering.
Mr. J. E. Nos'pke, of HilliCity, Kans., writes Jan. 25dh,
had Hay-Fover and Asthma for ton years and could get
no relied until cured by Himalya. Er. D. E. Cossas, 12th

Her. J. Rordice, of Hillicity, Kans., writer Jan. 22th had Hay Pover and Asthma for ton years and could get no relies the Hay Pover and Asthma for ton years and could get no relies the Hilliand by Himalya. R. D. L. Cleasa, 1th Morris S. Philadelphia, writes Jan. 16th, Doctors did me Handor and the Hay Bow of the R. W. P. Chaplell, and the Hay Bow of the R. W. P. Chaplell, and the Handor and the Hay Bow of the Hay Bow of the Hay Bow of the Handor and her had a bow of Hay fever and Asthma and have never had any return of the disease. Handreds of others send similar testimony proving Himalya a truly wonderful remedy. As the Kola Plant is a specific constitutional cure for the disease, Hay fever sufficers 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 discovery, if you suffer from Hay-lover or Asthma, wa will send you one trial case by mail entirely free, it costs you absolutely nothing. Write to-day to the Kola Importing Co., 1162 Broadway, New York.

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They are our own publications. They are neatly and substantially

bound in cloth. No other publishing house in the United States excels them in the mechanical work-binding, printing and

The three volumes of the "Encyclopedia of Death, and Life in the Spirit World," contain more valuable data on Death and Spirit Life than can be dug up in all the libraries of the world.

Then comes the valuable work by Hudson Tuttle, "The Religion of Man and Ethics of Science."

Then the excellent work by Dr. J. M. Peebles, "The Seers of the Ages."
Then comes the "Great Debate Between Moses Hull and W. F. Jamieson. It will fill an important niche in your

library. Then follows "Ghost Land," "Art Magic," "The Next World Interviewed" and "A Wanderer in the Spirit Lands,"

and the "Occult Life of Jesus." And lastly, our latest premium book, "Letters From the Spirit World," writ-

ten through the mediumship of that re-markable medium, Carlyle Petersilea. All these TWELVE PREMIUM BOOKS are furnished to our subscribers for \$3.75 (postage prepaid)—a prico never before known in ancient or modern times. Read over our premium list and then send for them. They will delight you. They will constitute a perennial fountain of knowledge for you and your family,—an achievement only accomplished by the Progressive Thinker—a miracle in modern business

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Here is a book of songs for public meetings and the home that is full of music and poetry that reach the soul. The book is just the right size, neatly constructed, plainly printed on a splendid quality of paper, and contains 76 songs. WORDS THAT ARE TRUE.

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breathe a tender sentiment to the cultured soul.

Lyman C. Howe.

"This collection of songs breathes a pure spiritual harmony, 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. Huil.

"There are some things in our personal history that hever fade from memory. One in mine has been fresh for fifty years. I went one night to hear the cloquent lecturer, Prof. S. B. Brittan, but I have no recollection of a thought he advanced or a word uttored. 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 earliest compositions."—J. S. Loveland.

Longley's latest book of songs comprises the

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 60

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This department is under the management of

HUDSON TUTTLE. Modress him at Berlin Heights, Ohio.

NOTE-The Questions and Answers Mayo called forth such a host of reing compels the answers to be made in whose fertile pens have enriched the spondents, that to give all equal hearthe most condensed form, and often pages of American literature with clearness is perhaps sacrificed to this choicest bits of poetic imagery in referforced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be dep-Correspondents often weary with waiting for the appearance of ment on the part of the writer. All of their questions and write letters of in the truly beautiful and wonderful quiry. several weeks ahead of the space given, ifornia" are actualities, but they must and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal

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

John T. Dow: Q. How are the peo-ple to gain their liberty? If combines, trusts and monopolies are to control courts, legislatures and every depart

the condition of the people is as de-plorable as this question implies, yet if for the first week has been good, and it were, they have the means of re the secular press has been unusually demption in their own hands. They yearly vote these same men into place and power. If a voter casts his ballot against his own best interests and in favor of those who oppress him, it is self-evident it is because he is misin-formed or ignorant. The remedy is as self-evident-he must be informed-ed-

Voting ignorance is the one great menace of popular government. If the voters remain uninformed until revolution, the avenging of wrongs by brutal force, is the culmination. If the voters become informed and

ways and means of gaining and maintaining their rights, there comes the glow but sure advance by peaceful evoof centuries, cannot be changed in a day. The efforts of the greatest reformers may appear of little avail at will be announced as time goes of the greatest reformers may appear of little avail at will be announced as time goes of the greatest reformers may appear of little avail at will be announced as time goes of the greatest reformers may appear of little avail at will be announced as time goes of the greatest reformers may appear of little avail at a Spiritualist camp-meeting? the time. The whole people, least a majority, must be drawn up to

industry, and labor is stifled in the they are a part of it, hence ally Spiritabundance of its own production. As ualism with every needed and helpful money gives its possessor power and reform. position, it has become master, and conthe money-mad.

Here is the opportunity and necescepts and teachings of the spiritual philosophy of life here and hereafter.

A Thomas Paine is the requirement of the hour to write anew "The Rights of Man," from the present view-point. more pay, may be better housed, clothed and fed, than at any time in the past. The new found power and machinery it drives is doing the work of hundreds of millions of men, and the hundreds of millions of men, and the Dye, of Los Angeles, to deliver the admon who guide it receive small recomits ownership. To the millions Carne- geles, and is one of the trustees of the gie has amassed, the men who tolled in N. S. A. He knows what Spiritualism tributed, receiving a daily wage which and eloquently of it, its work, and of the gave him ten times more. It is not sur possibilities of the present camp. Mr. prising that pricked by conscience he Dye spoke from manuscript, and it is his, and exploits himself by gifts. . The people do not want charity-they demand justice and their rights.

The great benefactions of nature bean exclusive few, and enable them to enthusiastically received. put the many under tribute are the laws of robbers.

the interests of the people. Every insurance company is organized to make money for the officers in

control, and as much as possible out of the policy holders. Every promoted scheme is for the in

terests of the promoters. The root of the evil is in the money question, planned most cunningly by

"financiers," which virtually makes every business man and every laborer pay tribute to those who hold this power.

retained by boards of trade. This edu cation is being received more rapidly was a gem, and its impress will long rethan the great political leaders dream main upon the minds of those who of. The feeling is permeating all heard it. classes, and in the strikes, the giant Harriso power blindly and desperately strives in vain effort. The most popular literature is tinctured with the new ideas of

When men believe the fundamental principle that to the laborer belong the products of his labor, they will not be method of treating it might also be the dupes of demagogues, nor have to trite, yet he felt as if it were best at be persuaded to vote for their own

#### AT NIGHT.

Sometimes when Dark has spread for me her robe of rest, And Silence guarded by; The night bird, Sleep, would startle

from her nest, Stirred by the baby's cry.

When night is deepest now, again and yet again,
I lie with wide eyes wet. it was his little cry which waked me

then: His silence wakes me yet. -Edmund Vance Cook.

vidual Problems and Possibilities." By the young men in Spiritualism who are win. George Jordan. Another valuable already "here" ready for work. Spirit "The Majesty of Calmness, or Indi-

CALIFORNIA NEWS. Notes From Mineral Park Camp, Los

Angeles. This camp opened under the most au spicious skies on Sunday, June 25, with a very large and enthusiastic audience present at all sessions. The auditorium and been most tastefully decorated with lowers, potted plants, flags and bunting by the loving hands of those who are devoting their lives to Spiritualism, un-

til it seemed a veritable hower of

eauty set in the charming valley in

which the camp is being held. California scenery has been too often described by visitors to this coast ence to climate, trees, flowers, mountains, the clear blue of the sky, and the hospitality of the people, to require any attempt at description or embellian The supply of matter is always things associated with the word "Cal-

> be seen to be appreciated. Mineral Park camp has a charming location, and all of the native elements of natural California beauty enter into and make up its surroundings.

This camp is almost wholly the result of the indomitable energy and enter-prise of one little woman, Mrs. Nettie Howell whose executive and general business ability have won for her a most enviable reputation among the great financiers of the Pacific coast. In private conversation with business people who are not Spiritualists, it is most gratifying to hear them refer to her as one of the most substantial husiness women of America. Her word is her bond, and her name is gilt-edged in

business circles. Mrs. Howell is the motor power of the camp, hence it is sure of success. ment, and make tariffs and prices to harmony and good will are to be found suit themselves, is there any way to head off the plutocratic sharks?

A. We would not read the start of the sta ment of both local, and general govern- In fact, it is a success already, for only A. We would not readily admit that to do something for Spiritualism by

> fair in its treatment of the meetings. Mrs. Howell deserves great credit for the program she has provided, and for her most excellent arrangement of the talent she names in her official proclamation to the world. She has put in a number of special days, with attractions second to none in the United States.

Among these special days may be named Woman's Day, with Rev. Eliza Tupper Wilkes as the leading speaker, flanked and supported by the splendid vote away their heritage, red-handed army of Spiritualist speakers who will be present on that occasion. A departure of great merit is Audubon Day, or Animals' Day. Rev. S. Augusta Armhence capable of comprehending the strong will be the leading speaker on this occasion, and a rich treat is in store for all who are so fortunate as to t sure advance by peaceful evo-the government, as a growth the dumb creatures find friends if not

Other days of equal attractiveness will be announced as time goes on, and or at they are certain to bring out the reformciples for which these days shall stand. This is a money age. The robber These extra attractions in nowise interbaron is represented by the captain of fere with the regular program—in fact

Mrs. Howell sought to secure represcience has disappeared in the race of sentative speakers and mediums to present the religion of Spiritualism to the world, and substantiate it with demonsity of the diffusion of the exalted pressured facis in the way of phenomena. As their names are given from week to week the readers of The Progressive Thinker will see that she has succeeded. -

Camp opened promptly at ten o'clock True it is that the laborer receives Sunday morning, June 25, with John T. dress of welcome. Mr. Dye is president pense compared with those who claim of the Truthseekers' Society of Los Anmines and at the blazing furnaces, confeels that he has what is not rightfully hoped that he will kindly forward the same for publication later in the season.

Mrs. Adelaide K. Brooks, formerly of Chicago, then gave an inspirational long to all, and laws which give them to solo of great beauty, which was most

A symposium of brief addresses followed, given by Harrison D. Barrett, Every law of banking has been made President N. S. A.; John W. Ring, Nat. for the bankers by the bankers, not for Supt. of Lyceums; Mrs. Ada S. Horman and John L. Dryden. Each speaker was in a most optimistic and hopeful frame of mind, and succeeded in impressing a like spirit upon those who istened. It was an era of good feeling an epoch of promise an augusy of success. Indeed, the seen and the unseen were blended into a perfect oneness of soul that made every one glad

Mrs. R. S. Lillie closed the morning services with a most touching and ex-An educated people cannot be en-guisite improvisation. Everyone felt slaved by being boodwinked by the the presence of the angels, and audibly sophistries of "economic philosophers," nurmured at the close, "Lord, it is good retained by boards of trade. This edu- for me to be here." The poem itself

Harrison D. Barrett, president of the announced his subject to be, "What Is Spiritualism?" He acknowledged that the subject was trite, and said that his the opening of the camp to reply to this question in a way that would show the outside world why we were out in the wilderness attending a camp-meeting. Mr. Barrett's address was kindly re-

ceived by his hearers. A vocal solo by Mr. John T. Lillie, a poem by J. L. Dryden, and congregational singing closed the services of the afternoon.

Sunday night at 7:30 a large audience was found in the auditorium, waiting to enjoy the feast of good things announced on the program. Mr. and Mrs. Sullivan rendered an excellent vocal duet, following which John W. Ring gave a masterly lecture upon a poetical subject that he most eloquently and deftly turned to practical account as he unfolded his theme. Mr. Ring is an orator of no small ability, and is one of messages by Mrs. R. S. Cowell, one of

# um." Fully Answered

In 'Mediumship and Its Laws, Its Conditions and visitors feel at home. How she can and Cultivation," by Hudson Tuttle. Price 35 cents. Send to Mr. Tuttle, Berlin Heights, O.

California's reliable psychics, and an inspirational solo by Mrs. A. K. Brooks,

losed the services. Monday was rost day, yet a spiritual conference was held in the morning, a which the discussion turned upon the iniquitous license exacted by the city of Los Angeles, of all mediums who pre sume to practice their profession within the city limits. Steps were taken to secure the repeal of so much of the ordinance as applied to genuine mediums and a committee was appointed to take the matter in charge. This committee was made up of earnest Spiritualists, and they have lost no time in preparing a case for the consideration of the city council at its next meeting. Somehing may come out of this movement that will involve the Spiritualists of the nation in an earnest fight for their rights, ere the case is finally settled.

John L. Dryden of San Dlego, was the speaker of the afternoon, and he gave a most earnest and eloquent adcress upon the subject of "The Problem of the Small Boy." It was a humanitarian cry and it touched the earts of his hearers.

The evening exercises consisted of a nessage seance given by Mrs. R. S. Cowell of Oakland in Lyceum Temple, and a social dance in the pavilion.

Tuesday, June 27, an interesting conference was held in the morning, the question under discussion being, "Whatcan we do to make Spiritualism respect; All agreed that Spiritualists ed?" must respect themselves if they wish to have Spiritualism respected.

Harrison D. Barrett was the speaker of the afternoon, and he was followed by Mrs. R. S. Lillie in one of her most beautiful improvisations. Messages by Mrs. Cowell closed the services.

Mrs. R. S. Lillie was the speaker at the night service, 7:30 o'clock. Her subject was "The Influence of the Beautiful Upon the Evolution of the Individual Consciousness." It was handled in a most helpful, instructive and interest ing manner, hence was enjoyed by all. Messages by Mrs. Bryan closed the exercises.

Wednesday's services were interest ing from first to last. The morning conference was spirited, and was well attended. It was the people's conference, and the regular speakers listened to other voices than their own with keen enjoyment. The address of afternoon was given by Mrs. C. M. Johnston of San Diego, who followed her lecture with messages. Mrs. Johnston was highly recommended to the management, and pleased those "who were in sympathy with her thought.

The night service at 7;30 was conducted by Mr. John W. Ring. His subject was, "We Believe in Infinite Intelligence." The lecture must be heard to be appreciated. Wit, pathos, wisdom, eloquence and profound logic flowed fluently from the lips of the inspired speaker, who seemed almost transfigared as he gave utterence to the splendid thoughts with which his whole address was filled. Scores of requests to have it published were heard on all sides. Mr. Ring cast a spell over his hearers from which we hope they will

never free themselves.

Messages were given by Mrs. Cowell at the close of the lecture. They were clear-cut tests-no stock business what she gave that night. The two worlds, were one again that evening, Thursday, June 29, Harrison D., Bar-

rett was the speaker of the morning, and he was favored with a very large and enthusiastic audience. W. T. Hutchins of Los Angeles, an ex-

Episcopalian clergyman, was the speak er of the afternoon. Mr. Hutchins pleased his hearers with his quaint hy mor and fed them with many solid chunks of meat. He has a happy way of stating his facts, is decidedly inal in his rhetorical figures, and a perpetual surprise to his hearers. The evening lecture was given by

Prof. John W. McLean, whose quaint ruggets of truth to the people, but did ty. A commodious tent is to be placed not have time, perhaps, to fasten them into one connected characteristics. into one connected chain of logical se quence. He made his hearers think, and after all is said and done, what more should a speaker do? He read with effect several of his own poems, one of which, "Why Don't He Lend a Hand?" was most enthusiastically received.

The notorious W. W. Tatum, alias Fred Tatum, has attempted to palm this poem off as his own in several places where he has been at his nefarious work of humbugging the people. Spiritualists and all readers of The Proressive Thinker should take due notice that Prof. McLean wrote this poem -not Tatum, under one name or another. Mrs. C. M. Johnston closed the ervices with messages.

The exercises of Friday, June 30, were unusually interesting. An inspiring conference in the morning was folowed by a scholarly and logical address by Mrs. Ada S. Horman upon the subject, "Is Spiritualism Worth While?" Her effort pleased everyone who heard it, and several who were not Spiritualists were heard to remark, "That" woman stuck to her text. She gave us an address worth hearing." In fine, many word-bouquels fell at Mrs. Horman's feet as she closed her excellent address. Mrs. Maud Lord Drake gave one of her interesting seances at the close of

Mrs. R. S. Cowell's test seance in the evening was well patronized, and great-

Saturday, July 1-a whole week of the camp is gone. Everyone regrets the passage of time, but feels as if the week had been full of spiritual bless ngs. To-day we had a good conference in the morning; in the afternoon a me meeting at which Mrs. Bryan Mrs Vlasek and Mrs. Hutchinson gave messages. At night, John W. Ring gave another

of his eloquent and truly inspired lectures. It thrilled and filled the souls of all his hearers, and every one is sound-ing the praises of John "Archbishop of Texas," as Mr. Barrett facetiously calls

Bro. J. T. Lillie makes a most excellent chairman. His introductions are most happy, and he has a way of making every one feel at his ease and at home as soon as he enters the auditorium. He is truly our "soulful, songful, happified John!"

Bro. B. D. Dye and wife are frequent visitors at the camp. They are always welcome, for they mean the camp shall he successful.

The strong, resolute, earnest face of Robert T. Hale is often seen among those who come to listen to the lectures. Mr. Hale's methods may seem too strenuous for some Spiritualists, but his heart is right, and his soul sincere in his determined opposition to all forms of fraud and chicanery. His blows are hard and effective whenever he is forced to strike.

The hardest worker at the camp is

our loyal manager, Mrs. Nettie Howell. She has to attend to the minutest details in all business matters pertaining to the camp, besides having her hands full in making all speakers, mediums

Temple Heights, NorthBort, Me. The annual session of the Temple Opening Day Exercises, Bunday, July 2

The prognostications on the part of

he weather bureau for Sunday, July 2,

came true as predicted for this section

This was too bad, for it kept many

Clevelanders from visiting the camp

trip. The ride from Cleveland to Lake

Brady is an hour and a half by rail, 35

niles of fine farming, garden-producing

country, interspersed with woodland

and small streams making a fine ride at

However, while it was not in the

quantity it was the quality of the

crowd on board our train that took the

chance. Let me say it was one of the

nicest, most intelligent lot of people

Spiritualists have read or heard of Mrs.

Anna L. Gillespie of San Francisco, who

speaker and test medium of the day.

To hear her once is to wish to hear her

again. Mrs. Gillespie is bright and

witty, full of humor and pathos, has a

splendid flow of language and holds her

audience without effort. Her tests were excellent, asionishingly so to all

tures filled with knowledge and truth

interspersed with many touches of wit-

During the afternoon lecture a laugh-

able incident occurred. Up to this time

the weather had been threatening, but

no rain. While Mrs. Gillesnie was

holding her audience spellbound to the

onlivion of all else, there came sudden-

iy a faint flash of lightning, then a peal

rained, yes it poured, so quick and hard did it all happen that no one realized

what was to happen. The tent was

crowded, many standing. Instantly all

crowded together, the noise of the rain

Noted for his quick wit, he stepped to the platform and made good use of the

occasion, and with his genial manner

thanked kind nature for having blessed

the farmers round about for the bounti-

ful rain so opportunely given, for it was

sorely needed. Then appealing to the

audience, showing by the awful rainfall

the dire necessity for a better shelter

house than a tent, asked for a one-dollar

contribution of the audience to the au-

Suffice it to say the fund was aug-

nented to a considerable degree, prov

ing the old adage, "It is an ill wind that blows no good." The storm also helped

the ladies' lunch counter, for, mark you,

after everything in the shape of eat

ables had been softened and washed

away, the lunch counter in the ladies'

cottage had to help us out. Pies, cakes,

ice cream and sandwiches were eaten

and sold out, even the coffee had to be

watered. . What a splendid rain-fall!

We had with us Mr. Bond of Wil-loughby, Ohio, one of the old pioneers,

former president of the Lake Helen

camp, Florida, who is known to most of

the mediums and writers in the cause

also Mrs. Irene Gay, president of the

First Spiritual Society of Willoughby,

and Mrs. Goodrich, also of Willoughby;

Major George Cock, connected with the

emigration bureau and stationed at

Cleveland, O., also a staunch Spiritual-

ist, besides quite a number of others

During the morning services a state

ment was passed among the audience

and signed by the president of the

camp, Mr. C. F. Hunger, showing the

financial standing of the society. The

This new Lake Brady society is working on a sure basis, the motto be

ing to buy nothing without money, hav

ing learned from the sad experience of

the old society, where something like

\$80,000 was lost so it is said, failure

now is impossible. The association

seems to be in the best of hands and all

are workers without remuneration but

weather there were about 500 on the

grounds to-day; gate receipts about \$70.

tages, making a fine camp appearance.

Mrs. Gillespie is to be here the com-

ing week and also next Sunday, after

which Cora Morrell of Grand Rapids

mond of Chicago, Ill., then Lyman C

Howe of Fredonia, N. Y .: Elizabeth

W. J. Colville, and lastly Marian Car-

with these, making a splendid program

Lake Brady holds a winning card and

is bound to succeed. My predictions are, we will all be surprised at what we

H. L. TOBIEN.

Hazlett Park camp will go down in

the history of Spiritualism as one of the

successful centers from which its phil-

osophy and phenomena have been

inithfully and successfully promulgated.

"Boolal Upbuilding, Including Co-op-

tendencies. Price, cloth, \$1.

congression Erice & conta

"The Commandments Analyzed."

A. J. CHAMPION,

their respective organizations.

shall see of her success in a few years

Mich., follows with a two weeks'

There have been built this spring

well known to the cause.

con's work.

ove for the cause.

Notwithstanding... the

ditorium fund.

f thunder, and all of a sudden it

empty ones soon for us to use."

ticism. One I quote.

She gave us two splendid lec-

on this occasion was the attraction-

that ever attended, this camp.

who otherwise would have made

this season of the year.

"cloudy, with occasional showers,"

leights Spiritual Camp-meeting will convene on Saturday August 13, and continue one week. The speakers will include Edgar W. Emgrson of Manches ter, N. H., Mrs. Effle Mebster Chapman of Cambridge, Vt., and Mrs. Juliette Yeaw, of Leominster, (Mass.) Good mu-sic will be furnished and there is sure to be a week of pleasure to all.

Mrs. N. H. Rhoades of Rockland, who is one of the directors, and has been very seriously ill all the spring, is steadily recovering, and is how occupying her cottage for the summer. She is accompanied by her piece, Mrs.. W. S. Hobbs of Belfast, who will demain with her this summer. her this summer.

Mr. and Mrs. George Benson and Master Paul, are occupying the Pleasant View cottage and will care for many disitors to the grounds this season, as formerly. They have been here since early in April.

Mrs. J. P. Stearns of Lagrange has

been spending several weeks at her cotlage, Harmony, and will return for the month of August. Mr. and Mrs. Willard L. Lathron of

Boston, who spent the winter here and have made another visit of several weeks, have gone to Boston for an indefinite stay, Mr. and Mrs. Collins McCarty of Belfast and granddaughter, Miss Louise

Webber, are at the Veterans' Home and will remain the summer. Mr. McCarty has been very ill during the winter but s in good health now. The Bagley and Hadley cottage has been repaired and painted this season and is now looking very neat. The cot-

tage is prettily located and will be occupled by the two families this season It is expected that the music this year will be furnished by a quartette of voices and an effort will be made to introduce some new features in the week's program which will be interest-

Mrs. Mary A. Boynton of Rockport, has opened her cottage, and has been domiciled here some weeks. She is ac-companied by Miss Nellie Haskell and Mrs. William Corthell of Rockport, who vill spend the summer with her.

on the tent, the sudden darkness, con-Mr. and Mrs. Charles Black of Bucks fusion prevailed, the lecture ceased, no port, are occupying the small Benson one dared venture out. Outside cottage which they have rented for the about the grounds benches and tables were covered with uneaten hash, paraummer. Mr. and Mrs. G. C. Lower of Detroit

phernalia of all kinds, boxes, bundles will be among the visitors during the and baskets, pie, cake, etc., all floated camp session at Temple Heights this down stream, for which there was no year. They have sold their farm and help. Finally kind nature let up this fall will go to California to make and peace was restored. Now Mr. Dell their home. Herrick, the medium and fecturer, hap

Many will be pleased to know that pened to be in the audience at the time. Mrs. Juliette Yeaw will return to grace out platform this year. Mrs. Yeaw was one of the early workers at. Temple Heights and she has many friends there

Sickness in the home of the writer since our return from the South in the spring has prevented carlier letters but more will follow. ORRINAJ, DICKEY.

PARKLAND HEIGHTS, PA.

The New Camp meeting, Grounds,

At this beautiful ranal shot, on Sunday, July 9, Parkland Heights Spiritualists Home and Camp meeting Association will open the camp season by holding morning and afternoon services at the Auditorium, with George W. Kates and wife as the speakers for the day. These two well-known workers in the cause gave such general quatisfaction last year at the first day's services ever held in the interest of Spiritualism com Parkland Heights, they are wanted here again this season, and we are looking forward to a grand opening day. These, services will be continued each Sunday until September,

Many improvements are being made to our camp grounds, to which four lots have recently been added, makin in all ten now in the possession of this sociefeel justified in being proud of the prog-ress made since the organization of this baby society on the 30th, of August, 1903, in spite of the many difficulties

fourteen acres together with consider strewn along the way.

These have gradually been surmount. able improvements, such as new fences shade trees, shrubbery, flower beds wells, tents and contents all paid for ed through the efforts of a few earnest workers, aided by the unseen forces and a surplus of \$1,062.82 in available which we know to he with us in this work of making of beautiful Parkland a cash on hand. This is to go for the new auditorium, expected to be built reat center of high spiritual thought; also to establish on these. Heights a this fall if possible ready for next sea nome and orphanage.

Just across the avenue from our

camp-ground a handsome new residence for William L. Park is in process of building. Mrs. Mary J. Jennings has returned to Pioneer Cottage.

Thomas M. Locke and wife are spending the summer at their handsome residence. Thomas Rogers and family are now

established at their pleasant home. Horace Oler and family are spending their second season on the Heights, at heir commodious new home. three more very nice, two-story Henry Thomson and wife have again

aken up their abode here, after spendng the winter in the city.

The president, Richard F. Adams and wife, will be guests at Floral Heights on Saturday and Sunday of each week, and the treasurer, William R. McGlenn and wife and the other directors will be here to aid all in their power in making a success of this secnd season.

All the cottages vacated during the vinter are rapidly being filled, and the prospect is there will not be sufficient mall ones to meet the demand, but rooms may be obtained at the hotel, and many are preparing to take board ers, so all may be accommodated ELIZABETH M. FISH,

্যারভা Secreary "Fioral Heights," Parkland, Eden P. O. Ma the that the different sects do to maintain

Hazlett Park Gamp, Mich.

To the Spiritualist of Michigan and Friends Elsewhere:—The twenty-third annual assembly of the Hazlett Park Camp Association opens Aug. 5, 1905, with Dr. G. B. Warne of Chicago, as speaker for the opening week, and Mrs. R. S. Lillie for the second. Other good speakers follow to the close of the camp, September 3.

Lansing, Mich. camp, September 3.

A cordial invitation is extended to all spiritualists and Liberalists of different cults, to meet with us and enjoy with us the opportualities we have to offer. Few camps have as many inducements to offer as Hazlett Park. A beautiful lake, attractive grounds and beautiful lake, attractive grounds and ethereal phases of Spiritualism, leading the mind onward into the purer atmoscamp, September 3. "After Her Death. The Story of a Summer." By Lilian Whiting. No mind that loves spiritual thought can the mind onward into the purer atmos scenery, electric and railroad service to phere of exalted spiritual truth. A michigan Agricultural College, with its book for the higher life. Price, many attractive surroundings, located on the electric line between Larging and from the state capitol and the

on the electric line between Lansing erative Systems and the Happiness and Ennoblement of Humanity." By E. D. and the camp grounds. At the close of the 1904 camp-meeting Babbitt, LL. D., M. D. This comprises the last part of Human Culture and the officers of the association secured an unincumbered title to the west half, Cure. Paper cover, 15 cents. For sale and the most desirable part, together with the auditorium and all of the "The New Life." By Leroy Berrier. Eminently suggestive along the lines of "new thought" Excellent in tone and

buildings belonging to the camp. The one objectionable feature has been removed, and now the camp association has a title that secures to it every right belonging to a real estate transfer and no fears need be entertained as to the see here an example perhaps of spirit no fears need be entertained as to the aid? More when there is more to future of the camp and its belongings, write.

EVANORIA if Spiritualists but forth half the zeal

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Genesis xviii:1; xxxii:24. Exodus xxiv:10.11. Daniel v: 5. Luke xxiv: 15, 16, 29, 30, 31, Luke xx: 30, 31,

Spirit Writing. II. Chronicles xxi:12.

Independent Spirit Writing. Exodus xxiv:12. Exodus xxxi:18. Exodus xxxii:16. Exodus xxxiv:1. Deut. ix:10.

Trumpet Speaking. Exodus xix:13, 16, 19. Exodus xx:18. Revelations 1:10. Trance.

Genesis xv:12, 17. Daniel viif: 18. Acts 1x:3, 9. Acts xxii:17. II. Cor. xii; 2.

Numbers xxi:8, 9. II. Kings v:1, 14. Disciples Charged to Heal the Sick Matt. x:8.

Healing-Old Testament

Disciples Heal the Sick. Acts 111:1, 8.

Luke ix: 2.

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The spirit of prophecy is pointing to n successful camp and the management All the little maidens were fittingly aris nutting forth every effort toward the rayed in white, and with the red roses fulfilling of the prophecy.

ginning to end. Hon. W. J. Bryan will deliver his popular lecture, "The Prince of Peace," on opening day, for the benefit of the association. As he has been styled "The most persuasive orator of all history," a treat is anticipated.

ent factor, and we thank the Western Passenger Association that we can say to the people that a rate of fare and one-third has been granted on the cer-tificate plan, from all points in Illinois, Wisconsin, Minnesota, Iowa, Nebraska and Missouri. Tickets must show purchase of going on July 27—August 2, chase of going on July 27—August 2, Miss Elizabeth M. Fish, John T. Fish, Inclusive, and on each Tuesday and Friday thereafter during the meeting, and wife, Miss Theresa E. Cooper, which begins July 30 and closes August LeRoy Wildman and wife, Miss Theresa E. Cooper, 27. Ask your agent for a certificate

St. Louis and St. Paul, has granted one-half fare transportation for round trip Dunn, Miss Marguerite, Watson, and from all way landings. These facts reduce the expense of a summer vacation very considerably, while each passing moment the scene changes, and new charms break upon the enraptured

of inquiry concerning the mediums who greatly appreciated. are to be upon the grounds this season. As before stated, the management does not engage, or make a practice of especially inviting any particular phase of mediumship aside from the test mediums that are named on the program. cordial invitation is extended to al alike to come and be one with us-come and stand upon your own merit. There nothing in all the world so helpful to the soul's unfoldment as the freedom of in and can diagnose their conditions. the individual. The freedom to express Mr. Young says in the letter referred our conviction, for in giving, we receive; the freedom to be ourselves, and son! has a beautiful picture of himself not slaves to "dead men's opinions," or apes of living ones; the freedom to question everywhere and all times, concerning what we would know, and the freedom to live our own lives according to our highest ideals, is the most glori-

Friends, your way may not be that of another's—in fact the highest light of another may be mere darkness to you, yet there is an exquisite joy even then in the thought that all these differences go to make the grandest harmo-

When reading the many criticisms concerning the phenomena of Spiritualism I have thought, with all its "Tyranny of Darkness" we need not despair. there never another physical manifestation produced, we have a phithan our neighbors. Let us appreciate what we have at hand.

mediums at the park this season, who are ready and willing to give to hungry tain and nourish, mediums through celestial shore will come and in communion sweet live over, as it were many happy incidents of their earth experience. "No good this no evil thing a success. "No good thing is a failure, For programs descriptive of the camp

and its work, address MRS. M. B. ANDERSON, .. Sec'y

Clarksville, Mo.

PARKLAND, PA.

Double Birthday Anniversary Celebrated at "Floral Heights."

Monday June 26, was a gala day at Floral Heights, in commemoration of the sensitive plate with that of the sit the double birthday analyersary of Miss ter." Lois Elizabeth Fish, youngest daughter of John T. and Theresa B. Fish, of with Prof. Denton, Franklin and Fara-Fallsington, Pa., and her aunt, Miss day on it—posing there as Mr. Fred-

anniversary of her birth here five years factured by Mr. Wylie. ago, each year has been celebrated by a family reunion at this piace on the 26th tion that he is selected by the spirit

but tiny plants, but with their rapid of a silly Spiritualist. growth in two or three years they will make indeed a Bower of Beauty. Over Los Angens, Cal.

Healing: New Testament-Jesus the Healer.

Matt. viii: 5, 13. Matt. xii: 10, 13. Luke xiv: 2, 4. Mark fil: 2. 5. John 1v: 47, 54. Luke ix:11.

Gifts of Healing. I. Cor. xii:9, 28. Healing by Magnetized Articles. II. Kings iv: 29.

Acts xix:11, 12. Independent Spirit Voices. Deut. 1x:12, 13. I. Samuel iii:3, 9. Ezekiel 1:28. John xii: 28, 29, 30, Acts 7:30, 31. Acts 9:4 7 Acts 11:7, 8, 9.

Spirit Levitation. I. Kings 18:12. Wzekiel 8:3. Possibly also Matt. 4:1.

Spirit Tests, Genesis 24:14, 19. Judges 6:36: 40:-

I. Samuel 10:2, 6, 9, 10. Spirit Communications in Dreams. Job 33:15. Joel 2:28.

bered by those who witnessed the same,

Miss Minnie Wilkie. Beside these, all

Floral Heights with good wishes and

were-the recipients of many handsome

HOW IT IS DONE.

Fake Work in Spirit Photography.

To the Editor: -Mr. Ambrose Young's

letter, as it appeared in The Progressive Thinker of July 1, needs correcting.

know all the parties mentioned there-

to: "The medium IMr. Chas, Fredrick-

with Prof. Denton, Franklin and Fara-

day as an aureola, around his head.

taken by Mr. Wylie, the photographic

Mr. Wylie, the photo medium, as he

Years ago when he had his rooms on

medium of Los Angeles."

I know Mr. Wylie well.

Genesis 31.24. Genesis 37;5.

the arched doorway on a golden beam are placed five shining letters of her name—"Lois E." In this the little lassie was seated, in her great-great-

grandfather's old arm chair, to which was attached a white canopy, decorated understanding, an occasional change of with red roses, then crowned with a scene is almost essential, and there is wreath of the same bright flowers, "our not a spot more inviting than our own little queen of hearts." Around her Mt. Pleasant Park. The meeting of stood six little maids of honor, each stood six little maids of honor, each holding in her hand red roses and other sweet flowers. Miss Elizabeth M. Fish then dedicated this rosy bower to her little niece, by voicing an original poem, and with sweet blossoms christened it to recuperate wasted energy, and send the "Lois E." In the latter she was us back to our little world with renewed assisted by the little maids of honor, who lovingly laid their flowers in the n better life for ourselves and a greater lap of their little queen; after which two of them. Lillian and Eather Greenice, sang a sweet song about the roses

Our program is a strong one from beshining with delight, they made a beautiful living picture long to be remem After the dedication services dinner

and cake, to which all did full justice On this occasion the family reunion Transportation rates are an importwas complete, four generations—each member being present-from Joseph Fish, who is eighty-one years of age, to his little great-grand-daughter, Miss Theresa Ellen Cooper. Beside these there were a few other, relatives and friends, the following being present at dinner:—Joseph Fish and daughter,

sa H. Fish, Andrew Smith and wife when purchasing ticket. then purchasing ticket.

Mrs. George DeCoursey, Mrs. R. F. Adams, and the Maids of Honor: Miss ing the "Father of Waters," between Lillian Greenlee, Miss Esther Greenlee, through the day there were callers at kind remembrances of the day, and the two in whose honor they assembled

We are the recipient of many letters and useful presents, all of which was

chooses to call himself, now engaged at ous freedom of all. Mineral Park camp, is only a trick pho-Spring street, in this city, I visited him frequently, being at that time interest-

ed in spirit pictures. One day while in his rooms I had occasion to go into a back room, and there I SAW MR. WY-LIE'S SPIRITS PILED UP BY THE HUNDREDS; THEY WERE NOT LIVE SPIRITS, JUST IMAGES ON GLASS BOTH OF ANCIENT AND MODERN CHARACTERS. Since then, losophy, a religion superior to all other I have never wanted any spirit photoreligious and in this are more blest graphs. Mr. William E. Rooinson, author of

"Spirit Slate-Writing and Kindred Phe-I have every assurance there will be nomena," says that images on glass can be transferred two ways: First-The glass with the desired spirit picture upon it could be placed in the plate holder, in front of the sensiwhose organism the friends from the tive plate, so that the image of the glass would act on the sensitive plate. The size and distinctness of the spirit form would vary according to the distance between the two plates.

Second-A glass with the desired spirit image can be placed behind the sensitive plate after the sitting is completed, and afterward, by a feeble light the image can be impressed upon the plate with that of the sitter."

Mr. Robinson further states that when a skeptic brings his own plate for the negative, it can be done this way "A microscopic picture of the spirit form can be inserted in the camera box alongside the lens and by a small magnifying lens its image can be thrown on

The spirit photograph referred to rickson's guides, ought to have been ev Since the little maiden spent the first idence enough that it had been manu

Mr. Fredrickson entertaining the no world to do a great work was, One special feature of this recent cel- course, an ideal subject, and Mr. Wylie ebration was the dedication of a Rose with the characteristic shrewdness, of Bower of fifty crimson rambler vines; his profession, perceiving Mr. Free Around a center pole fifteen feet high, rickson's wants, gave him the very best a rustic frame twelve feet in diameter batch of guides in stock, namely, Prof. has been placed, and over this the fifty Denton, Franklin and Faraday; and so, rose vines are to be trained; four of these great men's names are dragged which are now in bloom, the rest are down and belittled, to satisfy the vanity

P. A. JENBEN.

# The Progressive Thinker.

A Paper that Never Falters, Never Pauses in Its Effort for the Greatest Good to the Cause of Spiritualism, Science, Morality, Higher Thought, and a Better Life. Never Lacking for Life and the Dissemination of Most Important Mind-Food.

## Give Us the Truth, the Whole Truth, and Nothing but the Truth

## Spiritualist Meetings.

It is important when a meeting is suspended, that notice be given us, so that inquirers may not be mislead. We want new notices of all meetings being held here in public balls at the present

First German Spiritualist Society on the West Side. Meetings every Sunday at 3 p. m. in Garselman's Hall, corner Ashland avenue and W. 13th street. The North Star Spiritual Union holds services at Perl's Hall 1546 Milwaukee avenue, every Sunday at 7:30 p. m. Mrs. Johanna Roennaw, test medium. Central Spiritual Church holds services each Sunday afternoon at 2:30, at Fasking's hall, 30th and Archer avenue. Conducted by Mr. and Mrs. Howes. The Light of Truth Church will hold services in Hopkins' Hall 528 W 63rd street, near Stewart avenue. Conference at 3 p. m. Lecture at 7:45. Mes sages at each service. Midweek meet

ing Thursday 3 p. m. Mrs. Jeffery Bur land, pastor,
The Englewood Spiritual Union is now located at McDermott's Hall, 6603 South Halsted street. Meetings every Sunday evening at 7:30 Ladies' Aux liary every Thursday afternoon at 2:30. Chicago Spiritual Alliance Church, in Vincennes Hall, 35th and Cottage Grove avenue. Mrs. May Elmo, pastor, as-sisted by Hugh S. Fraser. All wel-

ome. Services at 3 and 8 p. in.
The Kenwood Spiritual Church will come. hold services every Sunday at 3 and 8 p. m. at Kenwood Hally Nos. 4308-10 Cottage Grove avenue. Good speakers and music. Mrs. Grace E. Aitken, pastor and test medium. Come and bring your friends.

The Progressive Society holds services every Sunday at 183 East North avenue corner Burling, at 3 and 8 p.m. Good speakers, tests and messages at every session. Mrs. Hilbert, pastor. The Church of the Psychic Forces holds services at Wilcox Hall, corner Champlain avenue and 43d street, every Sunday. Conference at 3 p. m. Lec-ture at 8 p. m. The hall number is 361-363 East 43d street. Conducted by Mrs.

Isa Cleveland.
Spiritual Science Society meets every Sunday from 2 to 10 p. m., at Arlington Hall, N. W. corner of 31st street and noon meetings, free; evening service, 15 cents. Mrs. Dixon and her daughter, the child wonder, will always be in at-Others will assist. meetings will be continued all summer Dr. Beverly, president, No. 44 East 31st

A Spiritualist- Temple bas been opened by Mrs. Schwann, at 523 Bel-mont avenue. Services held every Sunand Thursday evening at 8 clock. Tests and music at every zer-

vice. . The Spiritualistic Church of the Stu dents of Nature will hold Sunday evening services at 1565 Milwaukee avenue, corner Western avenue. Mrs. M. Schumacher, pastor.

every-Sunday at America Hall, 77 East

31st street, at 3 and 8 p. m. R. Gilray, pastor. Evangelist F. M. Stoller will preside at all meetings during the absence of Brother Gilray. Lake View Spiritual Union holds Sunday afternoon meetings at 3 p. m., at Wells Hall, No. 1629 North Clark street, corner Fletcher, conducted by

Dr. and Mrs. Carl A. Wickland, All cordially invited. Residence 616 Wells Meetings every Sunday at 10:45 a. m.

known lecturer. Miss Cora M. Nafe, The German-English Society Bund der Wahrheit No. 18, holds services every Sunday evening at 7:30 in Brandt's Hall, 152 E. North avenue, between Halsted and Clybourn; and every Wednesday evening at 8 o'clock sharp at the National, formerly Garfield Turn er Hall. Mr. Frank Joseph, medium. Church of the Soul Communion holds meetings every Wednesday evening at 8 oclock and Sundays at 8 p. m

207 Lincoln avenue, between Garfield and Webster avenues. Lecture mes-sages and tests. R. S. Ray, pastor. The Christian Occult Church, United Brotherhood Hall, 3245 State street. Every Sunday evening at 7:30. Test

messages given by good mediums. Good speakers in attendance. The Golden Rule Spiritualist Society will hold meetings every Sunday at 3 and 8 p. m., at O'Donnell College Bldg. South Paulina street, between Washing ton Boulevard and Park avenue. All cordially invited.

Temple Light and Truth, 870 Wabansin avenue, near Robey street and North avenue. Sunday-school 10:30 a. m. Lectures and spirit messages given at 3 and 8 p.m., by Mrs. T. Loll, pastor, every Sunday, in German and English. The Hyde Park Occult Society holds regular Sunday evening services, 7:45 o'clock, at 319 E. 55th street, between Kimbark and Monroe avenues. Jackson Park cars pass the door. The best talent available will be secured for all meetings. To spread the truth is the object of this society. Address all communications to Miss Eva L. Stewart, corresponding secretary, 455 E. 55th street. Entrance to hall, 319 E. 55th

The Chicago Spiritualists' League holds its meetings the first Tuesday evening of each month, at Kimball Hall, 243 Wabash avenue, Dr. Geo. B. Warne, president; O. E. Kropp, 5481 Kimbark avenue, secretary. League wishes every Spiritualist soci of the city to send in the names of all their mediums, stating their particular phase of mediumship. Address all

communications to the secretary. The Spiritual Association of Sixtyninth street and Wentworth avenue, meets every Sunday at Alberta Hall, 6922. Hon. D. Gilmour will address the chic science. Demonstrator of the momeeting at 7:30 p. m. Conference at

The Society of Spiritual Unity holds meetings every Sunday at 3 and 8 p. m., at Star Lodge Hall, 378 S. Western aveue, under the direction of Mrs. Nellie Kusserow. The Rising Sun Spiritualist Mission will hold its meetings during July and

August at No. 22 Jackson Place, holding one meeting each Sunday at 8 p Church of the Spiritual Truth holds meetings every Sunday evening at 7:30 + 062 Milwaukee avenue mear North at 96.1 Milwaukee avenue, near North Paulina street. Mrs. J. DeLong, pastor, Mrs. Virginia Bryan, one of our most eloquent trance mediums; will lecture at Etar Lodge Hall, 223 Scuth Western avenue, tach Sunday events.

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Monday, July 17—9 a. m., lyceum, Mrs. Anna L. Gillespie; 10 a. m., confer-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

Friday, July 21-9 a. m., lyceum; 10 . m., conference; 2 p. m., lecture, B. F. Austin, "What Is Man?"

Baturday, July 22—9 a. m., lyceum; 10 a. m., conference; 2 p. m., lecture, E. W. Sprague; tests, Frank T. Ripley, Second Sunday July 23-9 a. m., lyceum; 10 a. m., lecture, B. F. Austin "The Common Origin of Religion"; 2 p n., lecture, E. W. Sprague; 4 p. m.

tests, Maggie Waite. Monday, July 24-9 a. m., lyceum, Anna L. Gillespie; 10 a. m., -

Tuesday, July 25—9 a. m., lyceum; 10 a. m., conference; 2 p. m., lecture, E. W. Sprague; tests, Mrs. E. W. Sprague. Wednesday, July 26-9 a. m., lyceum; 10 a. m., conference; 2 p. m., lecture, E. W. Sprague.

Thursday, July 27—9 a. m., lycéum; 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. W. Thompson, "Architypes of Chris-

Third Sunday, July 30-9 a. m., ly ceum; 10 a. m., lecture, Lyceum Day, conducted by Anna L. Gillespie; 2 p. m., ecture, Marian Carpenter; 3 p. m., tests, Maggie Waite.

Monday, July 31-9 a. m., lyceum; 10 . m., —; 2 p. m., —. Tuesday, August 1—9 a. m., lyceum; 10 a. m., conference; 2 p. m., lecture, Marian Carpenter, followed by tests. Wednesday, August 2-9 a. m., lyce um; 10 a . m., conference; 2 p. m., lecture, Anna L. Gillespie; tests, Frank

Thursday, August 3-19 a. m., lyceum; 10 a. m., conference; 2 p. m., lectu Anna Throndsen, followed by tests. Friday, August 4-9 a. m., lyceum; 10 a. m., conference; 2 p. m., lecture, T. W. Smith.

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 ceum; 10 a. m., Memorial Exercise and lecture, Marian Carpenter; 2 p. m., lecture, Lizzle Harlow; 4 p. m., tests, Mag-

gie Waite. Monday, August 7-9 a. m., ---; 10 a. m., —; 2 p. m., Lizzie Harlow.

Tuesday, August 8—9 a. m., lecture;
10 a. m., conference; 2 p. m., lecture,

Lizzie Harlow. Wednesday, August 9—9 a. m., lyce um; 10 a. m., lecture, E. Thompson Thomas Paine"; 2 p. m., lecture, Wil-Thursday, August 10—9 a. m., lyce-um; 10 a. m., conference; 2 p. m., lec-ture, Lizzie Harlow.

Friday, August 11-9 a. m., lyceum; a. m., conference; 2 p. m., lecture Anna Throndsen. Saturday, August 12-9 a. m., lyceum 10 a. m., conference; 2 p. m., lecture Lizzie Harlow; 8 p. m., Dr. Littlefield's

ceum; 10 a. m., lecture, Lizzie Harlow; 2 p. m., lecture, Dr. A. B. Spinney, "The Science of Spiritualism;" 4 p. m., tests Monday, August 14-9 a. m., lyceum;

) a. m., —; 2 p. m., —. Tuesday, August 15—9 a. m., lyceum; 10 a. m., -10 a. m., conference; 2 p. m., lec 3. Spinney: tests by Frank T. Ripley. Wednesday, August 16-9 a. m., ly eum; 10 a. m., conference; 2 p. m., lecture, T. W. Smith; tests by Anna Throndsen.

Thursday, August 17-9 a. m., lyceum; 10 a. m., conference; 2 p. m., lecture, A. B. Spinney.
Friday, August 18—9 a. m., lyceum;
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Anna L. Gillespie. Saturday, August 19-9 a. m., lyce um; 10 a.m., conference; 2 p. m., lecture, A. B. Spinney. Sixth Sunday, August 20-9 a. m., lyceum; 10 a. m., lecture, A. B. Spinney.

Subject, "The True Idea of Spiritualism Truly Lived, the Salvation of the World"; 2 p. m., lecture Anna L. Gillespie: 4 p. m., tests. Maggie Waite. Monday, August 21-9 a. m., lyceum; 16 a. m., conference; 2 p. m., —. Tuesday, August 22—9 a. m., lyceum;

10 a. m., conference; 2 p. m., lecture, Dr. J. M. Peebles. Subject, "Travels in Social Life.' Wednesday, August 23-9 a. m., lyceum; 10 a. m., conference; 2 p. m., lecture, W. V. Nicum. "Cosmic Conscious-

Thursday, August 24-9 a. m., lyceum; 10 a. m., conference; 2 p. m., lecture, Dr. J. M. Peebles, "Travels in Egypt and Palestine." Friday, August 25-9 a. m., lyceum:

0 a. m., conference; 2 p. m., lecture, W. Nicum. "The Spiritual Leading" Saturday, August 26-9 a. m., lyceum; 10 a. m., conference; 2 p. m., lecture, Dr. J. M. Peebles, "A Pilgrim Four Pimes Around the World in Search of with." Seventh Sunday, August 27-9 a. m.

yceum; 10 a. m., lecture, Dr. J. M. Peebles. Subject, "Progress the Law of Life"; 2 p. m., lecture, W. V. Nicum, "Man is Not Man as Yet"; 4 p. m., tests, Anna Throndsen.

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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, Clarksville, Mo.

ONSET CAMP.

Onset camp commences its twenty-ninth annual meeting, July 23, and closes August 27. For full programs address 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 Burnee, Sutton,

N. H., or the secretary, Lorenza Worthen, 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 July 9, and continues over four Sundays. Address Rev. G. C. Love, president, 354

College street, Portland, Oregon. EDGEWOOD CAMP, WASH. Commences July 30 and ends August 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 Columbus. For particulars, address the sec-retary, 55 McDowell street, Columbus, GRAND LEDGE CAMP, MICH.

The Grand Ledge Spiritualist Campmeeting opens July 21, 1905, and closes Aug. 21, 1905, with Mr. Oscar A. Ed-gerly as presiding chairman. For full information address J. W. Ewing or W. R. Divine of Grand Ledge, Mich. THE ASHLEY, OHIO, CAMP.

This camp opens August 6 and closes August 27. For further particulars ad-dress 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 hold its twelfth annual camp-meeting, commencing July 15, and ending July

25. Address Mrs. Maud K. Gates, 807 North Manning street, Winfield, Kans., UNITY CAMP, MASS.

Opens on Sunday, June 4, and continues every Sunday until the last of September. LOS ANGELES CAMP, CAL. To be held at Mineral Park, com-

mencing June 25 and ending July 25. Mrs. Nettle Howell is in charge. VERONA PARK CAMP. The Verona Park camp-meeting, Mc., will open Aug. 13 and close Aug. 27.

A. F. Smith, president, Bangor Me.; F. W. Smith, secretary, Rockland, Me. MANTUA CAMP, OHIO. This camp located at Mantua Station, Ohio, will open July 9, and continue to

dress F. H. Sherwood, Secretary, Mantua Station, Ohio. CAMP PROGRESS. Camp Progress, Moreland Park Grove, Upper Swampscott, Mass., opens

Sunday, June 4, 1905. LAKE BRADY, OHIO. The fourteenth annual session of this camp will be held during the months of

July and August. For full particulars address A. G. Keck, Akron, Ohio. FOREST HOME CAMP, MICH. Forest Home Spiritualist camp-meeting begins July 30, and closes Aug. 20. For full particulars address the secretary, Mrs. Ruth Eastman, P. O. Box 69,

ISLAND LAKE CAMP.

Mancelona, Mich.

Island Lake Camp, Mich., opens Sunday, July 23, extending until August 28. For programs of information write or on the secretary, H. R. LaGrange, 185 E. Montcalm street, Detroit, Mich. NIANTIC CAMP, CONN. The Connecticut Spiritualist Camp-

meeting Association, at Niantic Camp Ground, Niantic, Conn; season of 1905. ommencing June 12 and continuing until September 11. For full particulars address George Haten, South Windham, Conn. WONEWOC CAMP-MEETING. The Western Wisconsin Camp Association holds its annual camp-meeting

in Unity Park, Wonewoc, Wis. to 27 inclusive. For particulars and programs write M. M. Blish, secretary, Wonewoc, Wis. HARMONY GROVE CAMP. Harmony Grove Camp-meeting Association will hold its annual camp, Aug. 6 to 20. This camp is located three and one-half miles from Escondido, Cal.

to the camp address T. J. McFeron, secretary, 528 Fir street, San Diego, Cal. CITY OF LIGHT ASSEMBLY. The season opens at Lily Dale,, N. Y., July 14, and closes September 3. For programmes, address E. Evstaphieve,

For further particulars in regard

OTTAWA CAMP. Spiritualist Camp-meeting Associa-

secretary.

tion, 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-meet-

ing Association will hold its tenth an-

nual camp-meeting commencing September 1, and closing September 17. D. L. Haines, secretary, Franklin, Neb. HASLETT PARK, MICH. The twenty-third annual assembly of Spiritualists at Haslett Park, Mich. commences Aug. 6, and continuing to September 3. For programs address E.

Spross, Okemos, or D. R. Jessop,

Williamston. SUNAPEE LAKE CAMP. This camp-meeting at Blodgett's Landing, N. H., commences July 30 and closes August 27.

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