Religious Fanaticism Run Wild in California-Actions Displayed That Border on Insanity.

At this writing the Free Methodists of Los Angeles, are holding a camp meeting, and according to the newspapers of that city are acting like a lot of lunatics. The Los Angeles Times of a late date gives a detailed account of the meetings. The Times says:

The meeting of yesterday evening was the most remarkable of the series. The sermon was delivered by Rev. M. M. Downing, district elder. His theme was "Salvation," and with emphasis the speaker drove home the lesson, while the big barracks echoed with the hallelujahs of the mass of listeners jammed among the benches. Dramatic in delivery and showing the

intensity of his thought in his every action, the speaker thrilled the throng with the pathos of his utterance, arruigned the willful sinner and deplored his sin. These are some of the striking paragraphs of the remarkable sermon: When I received the regulation dose of gospel ipecac, I vomited up the world," said Rev. Downing. "The best recommendation to Jesus Christ is a broken-down, half-damned, repentant clave of sin who comes for pardon.

During the sermon, one woman stirred to the depths of her feelings, arose and placed the floor, with her hands clenched. Another jumped and yelled aloud, while a third stood in her seat and stretching out her arm, held it extended toward the throng. Without speaking a word, sne stood thus for more than an hour.

after-meeting brought the tide of feeling to the highest pitch and many rolled on the floor and shouted their petitions prostrate before the rostrum where the leader conducted the service, which proceeded in spite of the strange interruptions.

During the closing hours of the conference a total of \$2200 was realized for the Free Methodist Seminary, \$700 \$200 for camp meeting expenses and helping preachers to their circuits. A total of \$1600 was realized for home

It will be noticed that a total of \$2.300 were raised for missionary purposes. Now I am free to say they would better expend that money on themselves in an honest effort to learn some common-sense things. In what part of the world may be found a people who are so ignorant and deluded as to believe that God is pleased to see his children rolling on the floor, and shouting, and screaming, and frantically yelling their prayers to him? What do to teach in their Seminaries for which they raised \$2,200? Now I am very erant in my views touching the honest religious faith of my fellow men. ferred to I sometimes contribute to carry on the work of the Salvation Army, and the work of orthodox churches, although I am not orthodox in my religious beliefs, but I could not contribute nickel to these Los Angeles Free

My answer is, they are religiously insane, and the money that is given them to be expended in teaching "the heathby the missionaries, and the children in their Seminaries, would be

worse than wasted. scribed above. There are "cranks" in every church; even the Spiritualists confirm the words of Genesis, have their quota of them.

It seems to me that the time has come for mankind in civilized countries to abandon the idea that there is a God up somewhere in the sky, who demands that every man and woman shall importune him, entreat him, coax and fiatter him, and promise to do nothing else through eternity than to fall down before him and tell him how great he is, and worship him, and sing his praise, and constantly remind him that if he had dealt justly with them they would

Here I am reminded of the story of the Methodist and the Quaker who, stopping at a farm house, were asked to sleep in the same bed. The Quaker | the vallies of the Nile and Euphrates disrobed and jumped in. The Methodist kneeled down and prayed. He told God "how he had been conceived in iniquity and born in sin; how prone he was to do evil, and that if God had dealt justly with him he would have been in hell long ago where mercy could never

The Quaker quickly sprang out of bed and began to put on his clothes. When asked what he intended to do, he replied: "Friend, if thee is half as bad a and the beginning of the Champlain man as thee has just told the Lord thee period—about 8,000 years ago, as shown is, then I will not sleep with thee, for by Dr. Alexander Winchell. The sci-I am afraid thee will rob me before

That there is an "Infinite Intelligence" I do not doubt. That this "Infinite Intelligence" is the life of everything in the universe, I believe. This Infinite Intelligence, I call God. My God could not have been frustrated in his plans by a devil, an inferior being. He could not "repent" that he had made man. He could not be so malignant and sayage as to establish an endless hell and send unnumbered billions of men, women and babies to that place of eternal torment, because one man, Adam, ate a forbidden truit. My God could not make so bad a job of work in creating a world and peopling it, as to require that his only son should come to earth and be cruelly murdered in order to give God an excuse for keeping a part of the human family out of hell on condition that they spend both time and eternity in flattering him by telling him how great and good he was, for inventing "his great plan of salvation." My God would not be delighted at seeing men and women rolling about on the floor, shouting their petitions and yelling like a lot of ignorant sav-

May that day hasten when people will learn that right living is the best religion: the doing unto others as we would that they should do unto us, and that no rolling on the floor, nor yelling and shouting to a supposed God up in the clouds asking him to enable us to escape some merited punishment "for Christ's sake" will change the laws of R. A. DAGUE.

Alameda, Cal. No consecrated absurdity could have stood its ground in this world if theman had not silenced the objections of

wanton eye is the messenger of an unchaste heart.—Augustine. It is one thing to be tempted, another to fell. Shakspere.

PRIMEVAL MAN.

A Giant in Size, But Not a Savage—The Views of a Minister of the Gospel, in the Chicago Record-Herald-Interesting Particulars.

Much speculation has been indulged in as to the mental, moral and physical haracter of the first members of the human race. A comparison of the findings of natural science with the teachings of Genesis is interesting. The book of Genesis tells us "there

were glants in the earth in those days." Who were the Nephilim, or giants, mentioned in Genesis? Sir J. W. Dawson says the answer is furnished in the skeletons found some years ago in the cavern at Cromagnon. This cave is a shelter under an overhanging ledge of limestone, and was excavated originally by erosion, stream to the southwest, and having originally been eight feet high and twenty feet deep, must have formed a very cozy retreat from the elements,

and with a pleasant outlook.

The "Man of Cromagnon" must have been of huge frame, for he was 6 feet 4 inches in height, and his bones prove him to have been of the most powerful and athletic mold—a Samson strength. The bones of the limbs have the peculiar form characteristic of athletic men, accustomed from childhood to the most violent walking, running and leaping. This is indicated by the enormous strength of the thigh bones and the flattened form of the leg bone in this as in all other paleolithic skeletons. The skull presents the evidence of advanced age, the teeth being worn down to the sockets, though without being lost.

Superiority in Earlier Race.

The skull proper, or brain case, is very long, much more so than in ordi-nary modern skulls, and has great breadth. The brain was of greater size than in the average man, and the frontal region was largely and well devel-

The face, however, presents peculiar characters. It is extremely broad, with projecting cheek bones and heavy jaws. It resembles the coarsest types of American Indian. The eye orbits are square and elongated laterally, the nose large and prominent and the jaw pro-

The skeleton of the woman which was found beside him, presents similar characteristics of stature, structure and cranial form, only, of course, modified somewhat by sex. Their ornaments, consisting of perforated pieces of shell and ivory, were found with

Professor Broca thinks the great volume of brain and the general form and profile of the brain case are undeniable evidences of superiority, which are met only in the civilized races. On the other hand, the breadth and form of facial features, and enormous development of the law, and the size and roughness of the muscular insertions suggest to us a violent and brutal nature. The god and the devil seem to have been combined in that race—though there was nothing of the mere brute.

Mighty Men of Other Days.

The first members of the human family were doubtless of stern and muscular form. This gigantic paleolithic man was probably a representative of that powerful race who filled the antediluvian world with violence and who appeared in post-diluvian times as the An-

akim, and the giants of early history. Probably nothing is more interesting Methodists are as fanatical as these de- and curious in the discoveries among the ancient cave men than that they were giants in the earth in those days. Light has been thrown upon the subject also, by a discovery made near Diego, not many years ago, of the hody of a gigantic man, in a dry cavern. The shriveled form measured eight feet in height during life. This man belonged to a race unknown to historic time Yes, those were "mighty men of old,

But were the first men nalcolithic savages? .The critic of scripture would have us think so, but his contention falls to the ground. While the race of men dwelling in the land of the mammoth were in the paleolithic, or roughstone-age, there were races inhabiting in advanced states of civilization. The archeologist, with pick and shovel, has uncovered the path of civilized man back more than 7,000 years, but the geologist and paleontologist trace paleo lithic man back to the same era.

Words of Genesis Confirmed.

Civilized and paleolithic men have been shown to have flourished on earth soon after the end of the glacial epoch. ences agree very remarkably with Genesis in establishing the age of mankind

But what was the character of the first members of the race? Were they savages or civilized? Genesis attrib utes knowledge of morals and religious truth and duty to the first family of man. It attributes to man an awakened conscience, and strong emotions. It points out the possession of genius and skill in music, metallurgy, agriculture, architecture and the love of flocks

and herds. Notice another and very important fact: The true principles of evolution must be, and are, in accord with the facts of paleontology that 'science teaches us that at the introduction of a species during geologic time its first members were perfect representatives of the species. Species have persisted or degenerated. Species do prove. This law has prevailed from the beginning to the extinction of many

If man, therefore, is the creature of evolution—and Genesis does not say he is or is not-then the first men must have been perfect representatives of mankind. They must have been perfect mentally, morally and physically We do not mean by this they were perfect in their knowledge or skill, but rather, perfect in their capacities for

knowledge and achievement. The evolutionist errs in looking for a connecting link which is half-man and half-brute. Paleontology, and evolution based upon it, conclusively prove this.

perfect specimen of manhood. But physical, mental, and moral degeneration have occurred. The facts of sav-age and civilized life prove this. Evolution confirms the perfection of primeval man, and requires that man be first normal in mental, moral and physical character, before he becomes decenerate.

The teachings of Genesis, therefore, thing to the common wealth.—Emerson.

CHICAGO, ILL., JULY 29, 1905. MEDIUMISTIC DRAWINGS.

A Student Takes Lessons from Mother Nature.

I seem impelled to write of an expe rience that came into my life, of a paychic nature, a few years ago: I was calling on a medium, and in our conversation she stopped short, looked at me earnestly and said: "If you take

some paper and a pencil down by the you will get some drawings." I had not mentioned to her of my fondness for a certain tree down by the lagoon in Washington Park which was a few blocks from where I live on the Midway. It was a favorite place of pencil and a block of drawing paper I started for my first "sitting" with Moth-

er Nature, and how kind she was to me you can see at my first "seance." I reached the spot where the sitting was to take place, without much hopes of its outcome, as I have had many spirit promises that have never been ful-

I sat idly watching the boats pass. guess their passing made me passive: suffice to say I soon felt a desire to do something. My hand vibrated and passed over the paper several times in a caressing way as though it wished to give a magnetic treatment before pro-

Then I drew some sharp lines quickly, wondering what was coming next, hardly realizing that I was being con-Next a foundation horizontal to the diagonal lines was made, but still I remained in doubt as to its finish, but seeming to divine my thoughts, I then drew some circles around the tons little etching from nature—not a very elaborate one to be sure, but a surprise and wonderment to me, as I had never done anything in drawing. They resembled a few daisies. Then I was assisted in printing this explanation, "A study from nature." I was well pleased with my first morning's effort.

At my next sitting my drawing improved, and developed quite a marine scene, representing a lighthouse on a cliff at the right, to the left a bold projection of land with an open water-view between with a ship in the distance. A surprise came to me as I no ticed that as I widened the water the land. This was a new idea to me. arose, thinking I had finished my lesson, when I reseated myself and drew a perpendicular shading below the bluff. which made it change its perspective and I could almost see it rise to a new

Each time I went to my drawing lesson I got better results, and surprises to me in effects. I next drew the likeness of what

seemed to be some seer of the olden time with long hair and beard. It wrote, "We are trying to make a picture of your musical guidé."

I drew the picture of a horse, but at first the head looked more like a goat but it grew to be quite a well-developed animal:Then I sketched its rider, an indian chief, who claimed he was help

After that I drew a wigwam with scalps and skins hanging in decoration. Next came an Indian maiden with a couple of arrows as ornaments in her

I drew many designs during the summer. One day I started on what I thought of Hamlet's soliloguy, "I could a tale unfold." Well, I unfolded it, and it proved to be the tail of an elephant. After outlining it and attaching doo on the side of the elephant, wearing his native cap. He claimed to be one of my helpers, and wrote that this was a picture of his elephant.

One day I got the front face of a young lady with long curls—a bust likeness. I thought I had completed it, but was impressed to return to my work and then drew a stem and petals of a lily, so as to form a fitting frame to the face. As I have a spirit that claims to be helping me, and also a dear sister on this side of life who is an angel in flesh, both bearing the name of Lillie, I

thought it very symbolical. There is one thing about developing along with Mother Nature: You don't have foolish question asked as to whether a person is to get married or a better job.

There is nothing to break conditions, or disturb the medium—only an occa-sional ripple of laughter from some happy boat-load of pleasure-seekers gliding by, and that is only harmony, This brings me to recall one of my pictures which has a tragic feature about it. One day I had started on a picture which gave me the impression it was to be a man, as I commenced by drawing a sailor straw hat, but I soon saw by the bangs, collar, and shirt waist that it was designed to be the picture of a lady. It finished as a bust picture and then wrote underneath the following: "I remembered the drowning of three young persons, two young ladies and a if he is so inclined, may worship not man, that had occurred some time previous to this, and the spot was opposite where I was sitting, near the bridge that spans the lagoon.

I will leave these experiences to the reader to explain whether it was an awakening of my own powers, or done those who claimed to be with me. Suffice to say, it was for a good purpose and brought me in harmony with nature and myself.

One day in the early fall I went to my drawing lesson, but found no desire to do anything, and concluded the object had been accomplished, and that object was to benefit my health.

BYRON D. STILLMAN. Chicago, Ill.

Maria find ample support in the testimony of science, and in the much dreaded theory of evolution. REV. G. H. BENNETT.

Mendota, Illinois. We do not aspire to the laying up of much treasure. We are endeavoring to let our wants be as few as possible, and

I trust, as we "seek not great things" that all we really need will be supplied. -Lucretia Mott. Money and time are the heaviest burdens of life, and the unhappiest of all mortals are those who have more of

either than they know how to use.-

Every man is a consumer, and ought to be a producer. He fails to make his place good in the world, unless he not only pays his debt, but also adds some-

SOME COMPREHENSIVE REMARKS. God and the Constitution of the United States.

The National Reform League is at its old work of "reforming" the Constitut

This immortal document [as set forth Thomas Jefferson, debated for months in the historic convention and finally ratified by the states, the document which was pronounced by no less a personage than the late Hon. William Ewart Gladstone to be the "noblest piece of work that ever sprang from the mind of man," is, according to the teachings of the National Reform League people, a very poor affair after alt.

It is imperfect in the worst possible ense of the word—it is IMMORAL. In his address before the National Reform Convention at Beston the Rev. . M. Foster said:

"Since the Constitution is the nation's sailing chart, fixed for all weathers, it ought to bear the mark of the bright and shining light by which we steer. God should be recognized in the instrument as the source of authority and

Like Abraham of old, the Rev. Mr. Foster is "the friend of God," and he is greatly distressed lest God should not et what belongs to him. He wants us to "recognize" God in the Constitution. Let us imagine it to be the radiant Summer time (as it is), and ourselves to be out in the midst of a rich country meadow, which meadow shall be full of grasses, flowers, crickets, grasshoppers, ants and various other kinds of bugs

and insects. The sun, lifting itself above the Eastern hills, strides along like a god toward the throne of its meridian splenior, and by and by the world is flooded with its glory! The heat penetrates every nook and corner of the meadow, the glory crowns every clod, and grass blade, and flower, and the whole scene eems to be one grand symphony in honor of the resplendent thing up yonder in the zenith!

And now a most extraordinary thing happens. Near by us a few hundred crickets, grasshoppers and other bugs, suddenly raise a great commotion. They are holding a convention, it

to protest against the criminal negligence of their fellow crickets. rasshoppers and other bugs in not formally "recognizing" the SUN. We recognize it at once as the Na-

tional Reform Lengue of bugdom. They are "friends of the Sun," just as the and like the Boston preacher, these crickets, grasshoppers and other bugs are afraid that the great source of light, heat and life will be neglected and suf-

But the Sun does not ask any recognition at the hands of the insects, nor does God stand in need of any favors from the American Constitution. He an get along fairly well without that Constitution. And—truth compels me to say it—the

Gonstitution of the United States can get along very well without God, The CONSTITUTION, I say, not the people, The people of the United States, or at least a great many of them are religious; but the Constitution is purely political.

It is the instrument of government, not the instrument of religion. It is primarily designed to regulate the civil, temporal, earthly affairs of the "people of the United States of America," and was never intended to be used as an in the phenomena themselves, but in arm of the church. It neither affirms the ignorance of man. Man as a result God nor denies Him, but strictly confines itself to its legitimate business of maintaining government throughout that part of the earth over which it has

jurisdiction. The Rev. Mr. Foster says: This is a Christian country, and the Lord Jesus Christ is its king, and we should asknowledge the fact in the constitution."
But Mr. Foster should know that both his premises and his conclusions are wrong. This is NOT & Christian country, nor is the Lord Jesus Christ its king. POLITICALLY SPEAKING. we profess no religion in this country. As Americans, we are neither pagan nor Christian, Catholic nor Protestant, Jew nor Mohammedan. Religion is free, optional, at the discretion of the individual, and not dictated by the government. The majority of the people in the country are indeed Chris-

tians, but the Nation, the State, the Government, is religiously neutral. It is entirely true, that Jesus is, spiritually speaking, the king of a large portion of the American people; but the American Constitution, as a !Constitution, knows nothing about Jesus or

about any other religionist. In other words, the Government of the United States is a civil, not an ecclesiastical affair, an earthly democracy,

not a heavenly theocracy.' · Our fathers concluded to separate the state from the church, and if we are tion is made perpetual. Under the starry flag of the republic

at all; but Old Glory shall not throw its protecting folds over the fanaticism which would kindle anew the inquisitorial flame. REV. THOMAS B. GREGORY,

Spirit Photography!

To the Editor:—My aftention has been called to an article in the Progressive Thinker of July it, under the heading, "How It is Done." In reply to which I desire to say, neither Mr. Wm. E. Robinson's (whom Mr. Jensen quotes) first or second propositions would be permitted by any sensible person who was having a picture taken under "test" conditions. Secondly Mr. Robinson's "microscopic picture", business is a fake pure and simple; and evolved wholly from his Robinson's) prolific(?) brain. As to Mr. Wylle, Mr. Jensen may be right; I do not know; Mr. Jensen should not; like some would-be prominent Spiritualists of liliols, condemn the whole thing because of his experience with one individual. have been a medium for spirit photos for nearly twenty years and would much like to meet Mr. Jensen and contransparencies. "microscopic pictures," etc., are used, and there is renew his

failing faith in spirit photography. Chesterfield, Ind.

No word is oftener on the lips of men than "friendship," and, in deed, so thought is more familiar to their aspirations. All men are dreaming of it. It is the secret of the university—Thousau. comfort.—Sir Humphyl Day. DESTINY.

Thomas Grimshaw, of St Louis, Mo., in the Hall of Manchester Central Spiritualist Association, Manchester, England.

In spite of the intense heat, a large and enthusiastic audience assembled at the hall of the Manchester Central Spiritualist Association, Bow Chambers, 55, Cross street, Manchester, on Sunday Grimshaw, of St. Louis, U. S. A., lecture on "destiny." Mr. E. Pleasance presided.

In his opening remarks the lecture said that ever since man first learned with the death of the first human body to think, he had been thinking about himself, wondering and speculating as to whether he was controlled by chance, by fate, or by destiny. Science had declared in unmistakable language that there was no room for chance, that the this data is farther back than can be universe was governed by immutable quoted now, and also is not necessary. and unchangeable law. The question was, whether the laws of nature were blind, mechanical, consciousless laws, or whether there was a purpose behind them-

A divinity that shapes our ends. Rough-hew them how we will.

The speaker was committed to the latter view. Science had presented to the world an almost complete story of the evolution of the planet upon which mit him to believe that the progressive steps from the mineral up to man had been taken haphazard and without purpose. They saw evidences of the existence of a purposeful power in all the phenomena of nature. He was not attempting to defend the anthropomor phic God of orthodox Christianity. A man's conception of the Infinite repre sented his own particular development and he (the speaker) contended that the broadest measure of liberty ought to be extended to every man and woman to form his or her own conception

Proceeding, the lecturer contended pression of perfect wisdom, and could not possibly be improved upon. Someone might ask whether he affirmed that storms, earthquakes, disease and death were expressions of infinite wisdom? Yes, he did. The spiritual philosophy enabled them to gather a simple and plain conception of the cause of those strange phenomena. Science declare that a planet, like a flower, and a human being, was subject to the law of growth. The work of building a planet, like the work of evolving a perfect man, took a long time. Therefore whilst they looked upon the universe as an expression of the Divine, still they looked upon different parts of the universe as different channels through which the Almighty was seeking and obtaining a manifestation. It took thousands of years before this planet was capable of bringing forth and sustaining human It was not in the very best condition for the sustaining of human life today, but every itorm that swent the to be true; every human being can be today, but every torm that swept the today, but every to beat plains, or cause the waves to beat not all can be used alike. Physiolog-upon the beach; earthquakes which ically this should be expected, as no like of all earth's mortal brought death and destruction, were necessary, in that they were the means whereby Nature was attempting to gain her equilibrium, and the result follow ing in the train of those calamitous phenemena was that the earth was being made a better place for human beings

The evil consequences of storms and nomena through his neighbor. the ignorance of man. Man as a result of his ignorance would go and build for himself a city at the foot of a mountain that was subject to volcanic eruptions, and when Nature attempted to relieve herself and poured forth her streams of lava upon the houses of men they cried aloud against God. Whereas if man mon thing and well known had had sense enough to build his house in a more favorable place for human occupation the phenomena of a volcanic eruption would not have been fraught with the evils which followed in its train. With the unfoldment of intelligence men became free to a larger degree. Men once stood in awe as they listened to the rolling thunder and watched the lightning flash, but today they have chained those forces, making the electricity flash convey their mes sages around the world. They were by no mean the slaves their ancestors were, because they had obtained a larg-

er degree of development. Continuing his lecture, the speaker exhorted his hearers not to look upon themselves as helpless creatures of he redity and environment. They must change their environment and overcome their hereditary failings; look the world and God in the face and be not afraid of anyone, neither demon in the

pody or out of it. In closing, he spoke of war as a crime, and held that it was not compati le with twentieth century intelligence, Neither was it right for one man have innumerable acres of land and fine mansions here and there; and told his audience that by their acts more by their words they could do something towards leveling up the masses-no down. They did not want to level down; they wanted every man and wo man to have a fair share of this world's goods; to have an opportunity to work, They had a right to the legitimate fruits of their labors, but they had no right to that which they had not earned That was his gospel, a gospel that made brothers of men.

At the conclusion of the meeting M Grimshaw expressed his thanks for the hearty reception he had received while in Manchester, and tendered his best wishes for the success of the Associa tion in the work in which it was engaged.

SYMPATHY.

Sad lot is theirs whom cruel fate Inflicts with pain, then shuts the gate To all which gives to life delight. And dooms them to eternal night. Excluding sunshine, stars and sky; All that could charm the longing eye; Shuts out the song of singing bird, Restrains the sympathetic word Of those whose presence were a balm To soothe our sorrow into calm. And yet 'tis sweet to feel and know Fate shuts the gate) our friends with

In spirit linger round about, . . To lift the gloom which overhangs The couch of pain and mortal pange -L. Ellen Smith

We believe in telling the truth ever o the young.—Unity. Mach one sees what he carries in his

SPIRITS CONTROL.

Abstract of a Lecture Delivered by Rev. Contributor, Asserts That Manifestations From Those in the Other World Are Made Known to Each One in Present Life.

> For more than half a century [as set orth in the Record Herald] modern Spiritualism has been known among the people of this country. But is it really modern, or is it only this latter day recognition of phenomena that is

> Personally, I take the latter view, because, accepting the phenomena proved, it must also be true that the chenomenal fact must have commenced upon earth.

> I am positive that the phenomena existed with all forms of life upon earth previous to the appearance of man as a sentient mortal being. But obviously

My purpose can be met by a record that is accepted by very many and which purports to be of reliable data, though of nearly twenty centuries ago I will turn to that wonderfully useful book, the bible, wonderfully useful because ever since it was compiled it seems to have suited every man's purpose for a time.

Let us refer to the twelfth chapter of I. Corinthians, commencing at the sev-

enth verse:
"7. But the manifestation of the spirit has been given to every man to profit withal. "8. For to one is given by the spirit

the word of wisdom; to another word of knowledge by the same spirit "9. To another faith by the same spirit, to another the gifts of healing by the "10. To another the working of mira-

cles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the inter-pretation of tongues."

In connection with the phenomena of modern spiritism, I have proved all of the foregoing to be true; therefore I consider myself competent to express myself upon the subject.

Further, there is not a phase of mediumship of to-day but is there set forth in plain and terse English. What is "the working of miracles" but our physical manifestations of this day, such as raps, table-tlppings, moving of solid bodies, independent or slate

writing, and-grandest of all-materialization? What is "discerning of spirits" but our clairvoyance and clairaudience; al so impresions, inspirations finally developed into (elepathy? By the there is where telepathy belongs. It is impressions developed to recognized inspiration, followed by the ability to

mentally converse with a spirit-this is telepathy.

Now, mark the statement of the first verse quoted, this manifestation "is given to every man." There is no exclusion, or seclusion. Also, I know this two men are alike of all earth's mortal inhabitants.

So it is possible for every one who desires to have his own phenomenal experiences, and from such to know for himself. Knowing himself he will be more charitable in judging of the phe-

For this great truth so long plainly recorded let us reverently thank the good God that at last, after all of these centuries, we are beginning to understand in this latter day.

But surely the biblical record is plainly of phenomena. It is not presented as a form of religious worship. These phenomena, from the data quoted, were mon thing, and well known.

Then why has there been such an

eclipse in this knowledge for so many centuries? Why has every man turned from it for so long a time and taken the bare statements as to his future spirit life made by those who confess that they do not know, when he had the recorded warrant and of such authority Above all, why have not our authori

tative priests and religious teachers held forth upon this, and with proofs Is it because they have betrayed their trusts? One may well think so. I most certainly do. But that is another ERNEST HARDY.

PRACTICE WHAT YOU PREACH.

'Tis easy enough to give advice And of deeds, tell and teach; But oh! the hardest part of all Is to practice what you preach

You chide the one who was tempted, And has fallen deep in disgrace. Would you have done any better, Had you been put in his place? In search for faults in others

You forget to look at yourself.

If you do, you'll find plenty Stowed away on life's shelf. When life is as bright as a sunbeam And things run smooth for you, You will tell your discouraged brothe

You say to a weeping mother. As they lay her dead to rest, ... That it is wrong to grieve so, For God knows what is best. But when death calls your loved ones

For some other person to take,

One half of what we preach.

'Tis foolish to feel so blue.

Can you sit beside their bier , And smile when your heart is breaking, With never a sigh or a tear? How easy it is to mix the dose

But if the cup is passed to us. 'Tis then our weak hearts quake. O, this old world would be brighter, And wonderful things we might reach If we had the courage to practice

Thought is the blossom; language the pening bud; action the fruit behind it. -Beecher.

-Nellie M. Tracy.

We should avoid whatever may dis lay bad feeling, and attend with civilty to what may be addressed to us: all nearts are conciliated by politeness and affability.—Socrates.

Men should not talk to please themelves, but those that hear them .-

Theology is a course in ignorance. Its urpose is to teach that which is positively known to be false.—E. W. Howe What peace a man brings to himself and what for to others merely by man-things, a aging hisself aright.—Matthew Arnold. Johnson

MATERIALIZATIONS.

A Woman's Experience in This Phase

To the Editor: - I have seen so much in your valuable paper about frauds, r wish to say a few words concerning them. I have no sympathy with any, one who makes up things. If the medium is genuine, the spirits can materialize the clothing as well as the medium could, and far better. I know they do materialize. I am a medium myselt and often hear raps on my pillow and loud raps on my door, like some one walking with a carle. They also touch my head and forehead in the daytime, and all over my body. I have seen Wm. Eddy go into the cabinet in front of an audience, with nothing but overalls and dark-colored shirt on, directly out of the hay field and alone; in a second the curtain dropped, and out came a form of a woman dressed with a black skirt and white waist, walking across the platform. She had long black hair and was recognized by a number of friends and others present.

George Dix always came with a black suit and white bosom. There was no chance for fraud. The people could go In and examine the small 8x10 solid masonry cabinet, and my husband built and plastered it. There was one light of glass with netting over it, and nothing in it. I told Mary Eddy I would like to hear the bells and instruments played on in the light. She said we could try. She set a table in the middle of the front room, raised the two leaves and covered it over with a bed quilt to the floor, and put the instruments under the table. I helped, and we formed a circle around the table, not near enough to touch the table. Bells and all instruments were played upon, and I am sure no hand touched them. It was in broad daylight, and we saw

many more things. I have often seen spirits not yet out of the form. R. V. Allen went thirty miles to Castleton. My husband, his wife and I all went to the Eddys and staid until 11 o'clock at night. moon shone brightly. We saw a man apparently rise up from the ground and come directly toward us and he passed by. He did not seem to notice us. although so near we could have touched him. All three of us spoke. My husband ran back over the hill but could not see anything of him. I have since seen my daughter and my grandson. One night I had gone to my room and saw a spirit come up the stairs and displainly as I ever saw him on earth. He

had a package in his hand. MARY S. WINTER.

MEANING OF SPIRITUALISM. 1

No Generous Impulse, No Kind Word. Spoken, No Good Deed is Lost, but its Influence Will Live After the Action in Life's Drama Has Passed Away.

Spiritualism is sympathetic for sisterhood. There is implanted in every human heart the desire for fellowship. We fellow men. In the struggle for life there is nothing like human sympathy. The touch of a sister hand has in it a magnetism that soothes the tender, chords of the human heart.

The strongest factor in the world to day to increase the enjoyment of the human race, and to diminish the quantity of human pain and misery, is true Spiritualism. Spiritualism knows no creed, it is the one great feeling of unselfishness exemplified in our own life and extended to our fellow men. The underlying principle of all spirituality is ever present in the Golden Rule. Woman's work in Spiritualism is readily conceded. Who can deny her influence in all social functions? Who can relieve the sick, console the bereaved, or care for the orphan better than woman? And woman, urged by the necessities of the age, has shown that her powers are the same as her brother's, and that like encouragement and fostering care may develope her to an equal degree of use fulness. When the spark of true Spiritualism is once kindled in the soul it will never cease to burn. Beautiful are

the admonitions of those whose lives are in accord with spiritual teaching. Every human struggle, every human sacrifice, every act of justice, of mercy or of love has been woven into the fabric of the past. No generous impulse of the heart, no kind word spoken, no good deed is lost, but its influence will live after the action in life's drama has passed away. Let us remember that all that is noble and beautiful in human nature is secure from the mouldering touch of time. Let us hope that Spiritualism with its charity for all, now harmonizing and blessing communities, will some day bless the whole MRS. JOSEPHINE THIELE.

St. Louis, Mo. HOW TO EXTERMINATE CRIPPLES.

Some Pointed Suggestions in Criticism of Mrs. Eddy.

"If the world would abandon the study of disease and crime, and devote itself to the study of wealth, health and love, would criminals, cripples and poverty cease to exist?" "They would." Thus saith the Christian Science sav-

ior, Mrs. Mary Baker G. Eddy, in one of her latest fulminations, according to The Progressive Thinker of June 24,

The foregoing information is so startling that it seems to me it ought to stagger the most faithful.

Suppose the people of the world should abandon the study of disease and crime, and devote themselves to the study of wealth, health and love. they would still have to travel on street cars and railroads, would they not? If so what would prevent a few thousand of them yearly from being smashed and crippled in collisions and other acci-

Would not tornadoes and earthquakes cripple hundreds each year as now do? Would not men be caved on in excavations, blown up in explosions I powder and gases? Would they not fall from windows, stagings and precipices? Would not horses run away with them and the automobile get in its crippling work as of yore, and so on to the end of the chapter? If not, why

It strikes me that a few more such utterances will entitle Mrs. Eddy to a commission "de lunatico inquirendo. Eureka, Cal. C. G. STAFFORD.

I would have a man great in great things, and elegant in little things.-

Court of Inquiry.



Crisis Pending in the Ranks of Spiritualism.

The Bliss-Green Exposure. Another Object Lesson for Spiritualists to

Calmly Consider. (Published at the Earnest Request of Prominent Spiritualists and Mediums of Chicago.)

Although we have a large amount of manuscript on hand, from various parties, touching on the exposure of Mr. Winans at Hot Springs, Ark., we have discontinued the discussion in his particular case, it having received a most thorough ventilation, and little new can be said. And now comes the alleged exposure of Mrs. Bliss-Green at No. 523 Belmont Ave., on the evening of June 27. We publish this exposure as another object lesson for Spiritualists everywhere.

Is it true, as some assert, that all mediums use artificial toggery?

Is it possible that during these long years of Spiritual expansion and enlightenment, materializing mediums have used artificial draperies of various kinds to talking in the cabinet, preparatory, apcarry on their methods of deception?

Every medium—no exception—thus far exposed, has had on artificial toggery, made by material hands and so deftly manipulated and concealed that those in attendance at the circle thought they were direct from GROSS DECEPTIVE NATURE OF the hands of the spirit chemist?

If this is true, if this practice is along the line of THUS SHOWING THAT THE "SPIR- Dead, beautifully printed in colors. And there was the serpent and the tree strict honesty, then the decent Spiritualists want to

There is a place in this city that does a thriving business in selling various kinds of garbs and dresses for materializing purposes, and in a dim light they shine forth most beautifully with their phosphorescent paint, making an ugly person appear like an Angel of Love, so impressive is the phosphorescent glow emanating from the gross fabrics.

Dr. Warne on the Exposure of Mrs. Bliss-Green.

Another Like Cork, Though Kept Down in the Water."

Mrs. C. Bliss-Green in this city. Many taken in at the seance held there a forttimes have Spiritualists in the metrop night before.

olis asked one another how much of truth is there to the charge, after the gence of those at the seance is unimreportorial love for sensationalism has peachable. It is only the stock trick

State Spiritualists Association the ap try to reflect upon the "ignorant pended statement of the affair. He at Dutch," when at the close of the first seonce forwarded Mrs. Green a full copy ance in the same home, Mrs. Green was of their statement and said to her: effusive in expressing her admiration "You are invited to send your version for the Germans.
of the Belmont avenue seance so that The president of the Ill. S. S. A. has both sides may be considered at the several times referred inquirers for masame time by the public. I am told The terialization to Mrs. Bliss-Green, asking Progressive Thinker refused to print that his name be not given so as to this matter until your side was at hand. Save the visitors from suspicion, but as-Kindly give this prompt attention."

was told of minutiae in the happenings is so rare it cannot be made a mer of the medium and securing light, a in circles of harmonious and trusted lady sitting next to the cabinet rose and friends.

exhibited Mrs. Green's skirt and petti. Where in the United States is there a coat, which her hand found pinned to materializing medium who works under the inside of the curtain while the me- the same conditions Prof. Wm. Crookes dium was outside of the cabinet; there was given by the mediums who satisfied were pockets at the bottom of her dress him there was a genuine materializaskirt such as custom house officers are tion? trained to watch for. Mrs. Green was leposited suddenly in the lap of Mrs. Schwahn, at whose home the seance

"Truth Will Be Uppermost One Time or a peaceful wall flower; before going another like Cork Though Kent into the cabinet Mrs. Green kept a camp chair in front of her all of the time, presumably to keep attendants from noting her skirt pockets; on Fri-Three weeks have passed since the day following this Tuesday night se-Chicago Inter Ocean published an exance, Mr. Green called on Mrs. pose of a materializing seance given by Schwahn and handed her nine dollars

heen thoroughly squeezed out of it.

The victims of the imposition for plane of development of those whose warded the president of the Illinois patronage was eagerly welcomed and

indly give this prompt attention." suring them that medium's work ranked Although known to be in Chicago as the most reliable in this city. Very when the request reached her, she has recently a gentleman expecting to visit not chosen to make one word of re- Chicago wrote him from Arkansas for sponse. After Brother Norsted's com- address of a genuine materializing memunication was received I had the op-dium. That officer does not know of portunity of talking with some of his as-one such in this great city who is pedsociates of that eventful evening and dling that phase for dollars. The phase there which were omitted from the for- chantable commodity. Look for the mal document, such as: After seizure genuine of it only in family seances, or

> GEORGE B. WARNE. President III. S. S. A.

was held, to that lady's surprise and Continuity of Line a Cosmic Trails great grief; Mr. Schwahn coming in an By Prof. W. M. Lockwood. The work of swer to his wife's excited call suddenly a strong, logical thinker. On a despit transformed belligerent Mr. Green into important subject.

A STATEMENT:

and the second second

In reference to the Exposure of Mrs. Bliss Green of Chicago, Illustrating Bogus Spirit Phenomena—Respectfully submitted to the National Spiritualist Association, H. D. Barrett, President, and also to the Illinois State Spiritualist Association, Dra G. BalWarne, President, to the Spiritualistic Press, and to Honest Spiritualists Everywhere who are Seeking the Truth.

could closely imitate or simulate the ING TO HAVE AN INTERVIEW WITH same, and thus make money by present- THEIR SPIRITURIENDS. ing the spurious as the genuine result of spirit influence and power. Bogus Mrs. Green stood as described, present came quite a prominent factor in our on us who were so honestly, so sinous gatherings and other places, imitabecame a merchantable commodity, and fairs in the ranks of Spiritualism so disgusted did many Spiritualists become that it resulted in the publication back into the cabinet to escape the

have occurred in her presence, supposed to be genuine, have attracted attention in nearly every large city in the who have regarded her spirit manifestations as wholly of earthly origin, and in

The writer of this was an innocent attended her seances with the expectation of seeing someone from the spirit side of life whom he could recognize as a dear relative or friend. A circle was organized to convene at No. 523 Belmont avenue, on June 13. That evening everything went off very smoothly, and the seance was closed without any afterwards learned, however, there

were grave doubts in the minds of some of those in attendance, in regard to the genuineness of the phenomena. this occasion, however, she departed she presented as genuine phenomena, but which in reality was the result of do so. Ji as the sequel will prove. But dissatisfaction on the part of those in attendance seemed to grow, and finally as sumed such prominence that we arranged for another seance to be held at the same place, resolving to thoroughly test the spirits, and determine without a shadow of doubt as to whether they, are the genuine article or spurious: Again at 8:30 o'clock we entered the

seance room and Mrs. Green went into hands, and no artificial paraphernalia in sight with which to carry on any deception. Soon strange voices were heard forms. The medium in plain words a conversation with the veteran WERE EXCEPTIONALLY FINE-CRET INTENT ON THE PART OF for thirty years. SOME TO FULLY EXPOSE THE ON IN THE MINDS OF THOSE PRESfront of the cabinet for the purpose of giving strength to the forms. What a contemptible farce this was, as the re-Indian spirits appeared one after an- that Christianity is a myth! other, and they seemed willing to smoke the pipe of peace with all those in attendance. Then oppeared a tall, beautiful form of Miss, Brooks; she came in a shining white robe, with an electric light in her bosom. She shook hands with several whom she thought most worthy of her heavenly blessings: she even gave her kisses freely away from her "rosy" Hps; but those who had hold of her warm hand had their suspicions aroused that all was not as it should be. This form gave way and Billy, the cabinet guide, then came. This form, it is said, has remained the same for several years. After passing some funny remarks, he vanished from view. Then there was singing, followed by an elderly woman emerging Eng. Maries Fell of the little from the cabinet, and standing between the curtains. I happened to be sitting very close to the cabinet, and I said, "It looks as if it might be my mother." She beckoned me to come to her in the opening of the cabinet. And here was

her beautiful spirit form. I afterwards realized that the form looked as if it recently had GOTTEN OUT OF BED TO GREET ME, so extremely thin was her dress, and as hent to receive her parental blessing. could not resist putting both my arms around "my mother's" waist, and force her out among the visitors. Of course, then there was great excitement. One lady tried to turn on the gas, but it went out. A gentleman present tried to strike a match, but it was put out of his hands. Now could be heard the cry of my supposed-to-be-mother, "Let me 20!" Mr. Green shouted, "For God's sake, be human." "She is my wife." "Let her go back into the cabinet!" Then a light came, and, being a bachelor, I had good reason to blush. THERE IN OUR MIDST WAS STAND ING-NOT THE HOLY FORM OF MY DEAR MOTHER, BUT MRS. BLISS GREEN DRESSED IN A MANNER ONLY SUITABLE FOR LADIES TO LOOK AT, WITHOUT & WAIST OR

the chance of my long years of prayers

to see my mother appear before me in

Spiritualism during its long and SKIRT COO, WITH A WIG ON HER eventful career has had much to con- HEAD, PHESENTING A MOST SORtend with. A few years after the tiny ROWFUL PICTURE OF TWENTY. rans at Hydesville, N. Y., commenced, NINE YEARS, OF WORK, A PITIthe phenomena assumed sufficient im- ABLE, HEARTLESS, CRUEL DECKIP. portance to bring to the front those who | TION PRACTICED ON THOSE SEEK

The exposure was complete. There materializations, the exchange of tests, ing a spectacle bad enough to make the and otherwise deceiving the public be- angels ween at the deception practiced ranks. At camp-meetings, at promiscu- cerely seeking the truth, and receiving nothing but deception. What a sad tion of the genuine spiritual phenomena picture! What deplorable state of af-

But Mrs. Green was allowed to go of a pamphlet known as the "Vampires glare of the light, and readjust her of Onset," the details of which are clothing. A lady who took her chair enough to sicken any Spiritualist who during the exposure will testify that has not got a cast-iron stomach or a HER SKIRT WAS WELL STUFFED Among the many materializing me- READY FOR USE IN THE MATERIdiums who have figured prominently ALIZING CIRCLE. I carried away with and successfully before the public, me three yards of thin cloth which she there stands out in bold relief Mrs. Lad used in "making up" my mother. Bliss-Green. The manifestations that She was caught fair and square in her aeception-a gross deception!

> There seemed to be considerable amount of white face powder used by her which was scattered about the room, on our clothes, the carpet and curtains. It was evidently used to give ghostly appearance to the "material-

A demand was made for the return of the money given at the previous seance. It was returned by Mr. Green. Other money at other seences where the same methods of deception were no doubt

286 Rush street, Chicago, Ill.

We, the undersigned, were present on June 27, 1905, et No. 523 Belmont averue, and the above statement made by Wm. Norsted, of the exposure of Mrs. Bliss-Green, the materializing medium, with ten dollars as a reward for what is true, and wegare willing to testify to the same undeff oath, if called upon to

"FRANK JOSEPH, 417 Otto street. MRS A. SAYL, MRSE AUGUSTA DOHM, 1224 Wrightwood avenue. MISS LILLIAN DOHM. nal : 1224 Wrightwood avenue ERNEST SCHWAHN. MRS. C. SCHWAHN.

A VENERABLE POET.

Gerald Massey and the Christian Myth.

In a recent article in the Daily News parently, to bringing out the spirit by Mr. W. B. Hodgson was enshrined read Massey's "Beginnings" will well WHEN, IN FACT, THERE WAS A SE- while poet-who has written no poetry understand the enthusiasm of the erst-

"Here are the hieroglyphics,' said the old poet to the interviewer. "I have THE SPIRIT MATERIALIZATIONS, And he produced the Book of the DID NOT KNOW WHAT WAS GOING of life, Everplucking the apple for Adam, Moses coming out of the bulrushes -all the old bible stories, painted on ENT. A battery of four was formed in stone ages before Moses was born. To restore religion to its place as a myth, or allegory, is Mr, Massey's consuming passion. He has even through a friend, approached the Pope, begging sult of the seance fully shows. Several his Holiness to promulgate the doctrine

"I have the ambition," said Mr. Massey, "that in death my grave may be found cut right across that pathway of error and delusion first trodden by the misinterpreters of mythology, who falsely founded the Christian creeds. 1 mean to pile the barrier of my gravebooks, sold or unsold, and shall be glad of every stone flung at it by the enemy. after I am gone, to pile it still higher.

And that is why Mr. Massey has not written poetry for thirty years! He has gone over to the Egyptologists. Gerald Massey has published, says the Freethinker, four big volumes on the Egyptian origin of Christianity, and now is preparing one big book that has taken twelve years to write, in which he hopes finally to explain his views. A brave work for an old man of seven ty-seven, and this brave old man is a Spiritualist.—The Two Worlds, London,

WHE HUSHED HOUSE.

A. 1 JB 9. 1-6.

I who went at nightfall, On Mive's foor again I knocked-Love was gone.

He who oft had bade me in Now would bid no more; Silence sat within his house,

When the flow door opened wide Through it I could see How the emptiness within Stated at me.

Through the dreary chambers Long I sought and sighed, But no answering footstep came; Naught modied. Then at last I entered

There a taper glimmered gray In the gloom. And I saw one lying Crowned with belichrys; Never saw I face as fair

As was his. Like a wintry lily Was his brow in hue; And his checks were each a rose Wintry too.

Then my soul remembered And what I had laughed at once Broke my heart. -Madison Caweln, in Harper's Maga-

What Is Materialism?

Comprehensive and Scientific Analysis of the Same, by Prof. B. F. Underwood.

Materialism is a word to which so former combination. Of course, the nany definitions are given and to which leaders of Spiritualism, such as "M. A. such yarlous meanings are attached (Oxon)," C. C. Massey and others would that one can never teel quite certain stoutly refuse to identify consciousness connotations the speaker has in mind physical or ethereal (astral); but the until the speaker distinctly states the common or garrulous Spiritualist thinks ideas he associates with it.

A popular conception of materialism is that it is simply disbelief in God and the immortality of the soul. Yet many whose philosophy indeed is popularly certainly is, the antithesis of materialism, accept neither of the doctrines named; while, on the other hand, many who are or have been classed among thought it not unreasonable to hold that pacity to feel and think, and he was and is now sometimes called a materialist Priestly, with the same belief, avowed himself a materialist. The same is

had its Christian advocates endeavoring to reconcile it with the spiritual doctrines of the Holy Scriptures." As Mr. John Fiske says, "It might forcibly be argued that denial of personal immortality has by no means been proved to be an inevitable corollary from the true materialists, in support of which claim they adduce the testimony of spirits who have left the form and reMaterialism, as a system of thought turn to their friends by "materializa-

Strauss, in The Old Faith and The New, goes so far as to say that the difism is simply one of terminology, or, to use his own language, is a "mere quar son with the dualistic conception of a and soul, are, he says, monistic systems One constructs the universe from atoms cause. In Germany, idealism mas have been less athelstic than materialism; times.
and it is not strange, therefore, that and it is not strange, therefore, that cause declares that both systems atheism," says Mr. Fiske, "being extended the systems at the systems other veritable and still formidable foe. dualism, while treating eachother with the respect or, at least, the politeness

regarded as one of the most materialistic, as he is certainly one of the ablest rectly described as constituting materials naturalists, objects to materialism, and the persons who assert them of living naturalists, objects to materialism as well as to Spiritualism, because he thinks they have dualistic im- the other hand, those persons are popplications. In his "Evolution of Man," he says: "The real materialistic philosophy asserts that the vital phenomena of motion, are effects or products of to any such rule of right living as is matter. The other opposite extreme, termed 'a high ideal of life.' Persons spiritualistic philosophy, asserts, on the who worship nothing but worldly succontrary, that matter is the product of motive force, and that all material and fashionable display or personal celforms are produced by free forces, enceptive or sensual gratification, are thus tirely independent of matter itself. loosely called materialists. The term Thus, according to the materialistic can therefore easily be made to serve conception of the universe, matter or as a poisoned weapon; and there are substance precedes motion, or active theologians who do not scruple to use force. According to the spiritualistic conception of the universe, on the conconception of the universe, on the con-trary, active force, or motion, precedes matter. Both views are dualistic, and stance was recently afforded by a lecture country or Europe.

We hold them both equally false. It is er on positivism, who, after insinuating the country of Europe. only necessary to reflect on this for a that pretty much the whole body of confrom a strictly scientific standpoint, to find that, on a close examination, it is impossible to clearly represent the one without the other. Prof. Huxley claims that "the proper-

ture and disposition of its molecule," as the properties of water result from the nature and disposition of its component molecules; that all life is probably the result of "the molecular forces of the protoplasm which displays it;' and that thought is "the expression of molecular changes in that matter of life which is the source of our other vital phenomena." Further, he says, "any one who is acquainted with the history of science will admit that its progress in all ages meant, and now more than ever means, the extension of the province of what we call matter and caus ation and the concomitant gradual banishment from all regions of human thought of what we call spirit and sponaneity." This seems to be as strongly materialistic language as can be used, garded from the idealistic or spiritual istic standpoint otherwise than as the distinctive teachings of materialism; yet Prof. Huxley is, according to his own declarations, not a materialist, but

an idealist. Prof. Tyndall, in his celebrated Belfast address, referred to the original matter of the world as probably containing the promise and potency of every form or quality of life; yet his transcendental in its nature, and that there is no cenceivable passage from molecular motion to consciousness, are often quoted to show that he is not a materialist, as he certainly is not, according to the current conceptions and definitions of materialism,—for in-stance, those of Mr. John Fiske, who says that, before one can be "correctly charged with materialism," he should hold that physical phenomena, such as love and hate, can be interpreted in terms of matter and motion, and who further defines materialism in a way which makes it reject or ignore the principle of relativity, without which certainly no philosophy can claim attention to-day among thinkers.

On the other hand, the author of "A Candid Examination of Theism," G. J. philosophy, which its author declares is neither materialistic nor spiritualistic, leaves "the essential feature of mate rialism untouched; viz. that what we know as mind is dependent (whether by way of causality or not, is immaterial) on highly complex forms of wha we know as matter in association with neculiar distributions of what we know

Mr. E. D. Fawcett, in a philosophical address, after remarking that idealism by no means necessarily involves the idea" of individual immortality." many Hegelians regard Individuals as merely vanishing points in the realization of Spirit.—or according to the re-vised doctrine of that which becomes spirit-says: "Indeed, while material ism is perfectly compatible with the conception of a future life, Idealism is, as often, not. Modern Spiritualism which in many ways recalls the double materialism of the savage, is a curious illustration of the profelence of the

he has quite solved the philosophical problem when confronted with some congenial ghost. But fortunately the ghost exhibits an organism like our own, occupying space, being visible, often tangible, and hence manifesting the two fundamental attributes of matter. The problem is not even touched Were the whole ether world unveiled rganism, and objective surroundings for philosophy to account for, And you may account for this new plane on ma-

terialist or idealist lines-just as you lease. D'Assier, a thorough-going materialist, fully admitted the reality of Just because he regards matter as the The author of the article on material- the physical and the ethereal alikeism in Johnson's Cyclopedia says that he remains a materialist. Now, al-"nearly every materialistic school has though the D'Assier class of ontological had its Christian advocates endeavor materialists is not formidable among Spiritualists, that of the psychological materialists who regard soul and the 'spiritual' (?) body as convertible terms is undoubtedly so.

These extracts and references are sufficient to indicate that even writers assertion of materialism although it of acknowledged ability use the word corollary," Many of the adherents, in-cluding leading representatives, of mod-ing to be of value in philosophical disern Spiritualism, declare that "spirit is cussion. But, worse still, the word is refined matter," and claim that they are popularly confounded with what, by a

as taught by Epikuros or by the Roman Lucretius, who, amid the confusion and sought some stay for his inner life, and found it in the philosophy of Epirialists, is confined to a comparatively generally a subject of interest only to worshipers of fashion, for mere pleasure-seekers, for political demagogues. and atomic forces, the other from ideas are wholly and idealistic forces. Each of these employed in the scramble for wealth employed in the scramble for wealth, can have generally no attraction both agree in ascribing all the functions of our being to one and the same classes are commonly referred to by

ment. In this sort of barbaric warfare, the term 'materialism' is especially conenient by reason of a treacherous ambiguity in its connotations. Certain abstract theorems of metaphysics are cor are correctly called materialists. On ularly called materialists who allow their actions to be guided by the de sires of the moment, without reference ebrity or sensual gratification, are thus loosely called materialists. The term but can not refute. A most flagrant intemporary scientific philosophers are positivists and that positivists are but little better than materialists, proceed ed to inform his audience that material ists are men who lead licentious lives ties of protoplasm result from the na- It would be hard to find words strong enough to characterize the villainy of such misrepresentations as this, could we fairly suppose them to be deliberate ly intended. They would imply ex treme moral turpitude, were it not that they are so obviously the product of ex-treme slovenliness of thinking joined

with culpable carelessness of Lange, the learned and impartial author of the "History of Materialism," says "that the sober earnest which marks the great materialistic systems of antiquity is perhaps more suited than an enthusiastic idealism, which only too easily results in its own bewilderment, to keep the soul clear of all that s low and vulgar, and to lend it a lasting effort after worthy objects" (p. 47). abominations of a Nero, a Caligula, or even of a Heliogabalus, polluted the globe, no philosophy was more neglected, none was more foreign to the spirit manded the coldest blood, the calmest y prosaic inquiry, the philosophy of Democritus and Epicurus.' Pericles was the blossoming time of the materialistic and sensational philosophy of antiquity; its fruits ripened in the time of Alexandrian learning, in the two centuries before Christ."

While I have long since ceased to believe in "philosophical materialism." think that these are facts worthy the candid consideration of those who use the word "materialism" as a term of abuse rather than in a descriptive sense. At the same time, the wisdom of employing in philosophical discussion a word which is associated with theories and conceptions widely differ ent, and which, therefore, lacks precise questioned. The loose way it is now used, even by some of our best writers, is certainly without excus B. F. UNDERWOOD.

SAVED AS BY FIRE.

How we complain of labor, loss and We think at times our lives a snarl of

And wonder why we have to undergo Such sharp and trying worriment and Why not a mind-at peace with all main

Why not the calm of secret wisdom And where the wild weeds are let

roses grow, and so of our experience have gain? To better hap can happen to our life, Than this and that which come from what we are,

and courage is the gift of such flerca And patience if we hinder not or mar; The rounding out of things is His high

what we do should make a noble WILLIAM BRUNTON.



GANDIDLY

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[So many requests having been made pronounced Spiritualist, and the author shadows vast masses of men to-day for copies of Dr. Sweringen's reply to ess of several important books on the tank the Rev. Dr. Field's pulpit attack upon subject of Spiritualism:—a fact not masses many, many preachers, to my Spiritualism we here reproduce it, generally known among Baptists. Her certain knowledge.—H. V. S.). This revised and enlarged.-Editor]

To the Editor:-No society or sect all other questions is made evident by the number of separate and distinct denominations in Christendom to-day.

In accordance with his previous announcement that he would deliver a series of sermons on the various "Isms" of the day, the Rev. Dr. J. N. Field, of the First Baptist Church of Fort Wayne, has thus far preached upon "Dowieism," "Mormonism," and "Spirit-How clean a sweep he proposes to make of the "isms," the writer hereof is not in a position to determine. Whether the next "ism" he will mercilessly attack will be "Calvinism," lessly attack will be "Calvinism,"
"Lutheranism," "Catholicism," or "Presbyterianism," I am unable to decide.

Spiritualism has much in common with all religious "isms," for they all embrace much that is spiritual, beautiful and true. But it also comprises not a little that is emphatically and diametrically opposed to them, and it is for this reason that the Rev. Dr. Field has felt it incumbent upon himself to attack it from his pulpit.

For example, Spiritualism teaches

There can be no death in any such sense as the churches have taught. Death as change of expression, as transition to a higher plane of being, as a man's eternal destroy, is conception of an ignorant and barbar conception of an ignorant and barbar tions as:

"For the living know that they shall and to bring it under control. * Nineit does a thousand other absurdities bedie; but the dead know not anything, teen hundred years' removal from the the end of life, but an event in life." The exhortation of Seneca and the exhortation of the theology of to-day, to think on the end of life, is reasonable have they any more a portion for ever Apply the claims of Spiritualists to the life is the beginning of a higher and fuller and more spiritual life hereafter.

tion of one of the great luminaries of heaven, as it speeds through illimitable space! The law of progress, which is better than a dead lion.

As the cloud is consumed and van?

As the cloud is consumed and van? co-extensive with the universe and co-extensive with the universe and co-extensive with time, renders the idea of the orthodox heaven and hell impossible the grave shall come up no more.

As the cloud is consumed and van? as was Jesus, came down into the flesh, as did He, and was able to lay the grave shall come up no more. and absurd." Modern Spiritualism is founded on

certain present day revelations or certain phenomena. The genuineness of sprout again, and that the tender these phenomena the orthodox church branch thereof will not cease. persistently denied as long as it could do so consistently. Finally, being yea, man giveth up the ghost, and a lunatic asylum for saying that he obliged to admit the fact that these where is he? were bona fide phenomena, it sought to dispose of them at once by attributing till the heavens be no more, they shall them to the Devil. But this disposition not awake, nor be raised out of their of them was soon discovered to be sleep." very unsatisfactory. An appeal was then made to scientists who were yet loyel, orthodox Christians, to explain the phenomena of Spiritualism upon the phenomena of Spiritualism upon any other hypothesis than that of the wonder that Bishop Foster of the M. E. in that contention it is the duty of scientific to the wonder that Bishop Foster of the M. E. return of the spirits of the dead. Any-

there soon appeared a book entitled about a future life.

"The Law of Psychic Phenomena," by "Dust thou art, and unto dust thou in this world (and there seems to be Prof. T. J. Hudson. That this book was shalt return," is rejuctantly accepted pretty strong evidence that it can), why written in the interest of the orthodox by them as the conclusion of the whole church seems evident to the undermatter. The inability of the pulpit to That is the question. I think any persigned, because so many of his ortho- furnish any present day evidence of a son who shows possession of some of dox friends have inquired of him wheth- future existence has played sad havor this strange power should be encour-

which he endeavors to explain the phe- ing no absolute, satisfactory present- utterances from the pulpit of every denomena of Modern Spiritualism by his day evidence thereof, it can impart dual theory of subjective and objective mind. But this theory does not explain my experiences, nor those of Spiritualists generally, in the phenomena of of Moses and Elias, the law of Moses Spiritualism. While Mr. Hudson has prohibiting conversation with the dead tutes all the vitality there is in the failed among Spiritualists in establishing his explanation of their phenomena, he has succeeded admirably in aiding spiritual gifts. Job's declaration that: them to establish the fact of their occurrence, for which we are all very grateful to Mr. Hudson, and through God," and many other similar scriptural if it would give this "evidence" the atthe reader please observe what this scientific writer who was not a Spiritualist has to say on page 206 of his book, on thing Modern Spiritualism. the subject of Spiritualistic phenom-

attempting to prove by experiments of lack of interest and enthusiasm in the Bishop Foster has done, that it does not my own or of others, that such phenom- church of the present. On the other know that death does not end all it is ena do occur. It is too late for that. hand, those who are to-day attempting time that it was making some effort at The facts are too well known to the scientifically to prove a future life, and least, to add to its faith knowledge, no civilized world to require proofs at this have proved it to their satisfaction, are matter to how much contempt and riditime. The man who denies the phenomena of Spiritualism to-day is not materialists, agnostics, heretics and in- If spirit manifestations of the present entitled to be called a skeptic; he is fidels, and who engaged in the investisimply ignorant, and it would be a gation of Spiritualism for the sole pur mony of thousands of living witnesses hopeless task to attempt to enlighten pose of exposing it as a humbug, and derived after the severest tests, leaves him. But I shall attempt to explain thereby sustaining their preconceived their origin on other grounds than the opinions. supposition that they are caused by the the alleged cause.

It will thus be observed that the phenomena of Modern Spiritualism, whatever may be their explanation, are established. Now, what are we going to deed, I look upon Paul's definition of highly probable all the alleged manifes to, and bearing upon science and the faith as being one also of knowledge tations of antiquity that a very little not, his Biblical history has certainly ology? Do they answer in the affirma- "Faith" says Paul, tive Job's question: "If a man die, shall things not seen." Now, if we acquire dence will satisfy us to day, how can we he live again?" If so, then why should "knowledge" from "evidence," then 1 trust the slight, feeble testimonies that the orthodox church antagonize and re-know that I have been in communicaject them, unless it is because it is fear- tion with deceased friends, although un- if we are not to believe the wonders ful that, along with, or close following seen, for the "evidence" of their pressuch phenomenal proof of a future life, ence as impressed upon my mind and why are we to believe the greater wonthere are other truths or revelations reason through the sense of hearing dera related to us by three or four witwhich may seriously compromise some of its dogmas. If I may judge from the prevalence of materialism, agnosticism, infidelity, heresy, skepticism and unbelief both in the pulpit and pew of the crops out irresistibly, in their pulpits. which shall be done, and there is no lief both in the pulpit and pew of the crops out irresistibly, in their pulpits. orthodox church, it is time it was struck by some such lightning as a gen- Dr. Field's predecessors, affirmed that be hath already been; and God requirnine Spiritualistic phenomenon, no mat- he often felt the presence of his deomy it strikes. It will require some such profound shock to cause a reaction "I am scarcely less certain that for for his Christianity in the most embar-sufficient to awaken it to a realizing some years after my mother's death I rassing dilemma. sense of the progress in psychic sci- was influenced by her spiritual presence going on all around it and, quietly, ence, than I am that I have of late son's explanation of the phenomena of

genuine Spiritualistic phenomena can and scornfully skeptical, asks me for a of "magic" as his explanation. In the no longer be dented, it is incumbent demonstration of my faith, I should only light of modern developments in psy-upon us to investigate its significance. answer him that the "evidence" is my chic science, I am not a little surprised What does it mean? It surely means something. If it is not investigated in share it with him nor desire to do so." the church, it is bound to be, outside of . The Rev. Dr. Heber Newton (Episcoby all classes of people whether in the church or out of it. It is unnecessary to mention even a few of the illustrious is taking a new hold of man's ceased Samuel returned and talked to by Prof. W. M. Lockwood, lecturer gaged in its examination. There is no mind and heart, Myriads of men are Saul; ever since the deceased Elijah name more revered in Rev. Dr. Field's to-day rejoicing in a firm and positive gave a communication in his own hand. church than that of its lamented, far conviction of the reality of the life to writing to King Jehoram, using a medimous missionary, Adoniram Judson, come, who but for this movement would um; ever since Moses forbade conversa-tine. Scholarly, masterly, trenchant, whose daughter, Miss Abby, was a most have been left in the doubt which over tion-with the dead and familiar spirits; Price 15 cents.

can successfully claim a monopoly of sacrifice of many old-time personal sources of this renewed faith, let orthotruth, religious or secular. That there are two or more sides to religious as to own convictions, with the despised missing the sacrifice of many old-time personal sources of this renewed faith, let orthographic the sacrifice of many old-time personal sources of this renewed faith, let orthographic the sacrifice of many old-time personal sources of this renewed faith, let orthographic the sacrifice of many old-time personal sources of this renewed faith, let orthographic the sacrifice of many old-time personal sources of this renewed faith, let orthographic the sacrifice of many old-time personal sources of this renewed faith, let orthographic the sacrifice of many old-time personal sources of this renewed faith, let orthographic the sacrifice of many old-time personal sources of this renewed faith, let orthographic the sacrifice of many old-time personal sources of this renewed faith, let orthographic the sacrifice of many old-time personal sources of this renewed faith, let orthographic the sacrifice of many old-time personal sources of this renewed faith, let orthographic the sacrifice of many old-time personal sources of this renewed faith, let orthographic the sacrification of the sacrification nority, rather than to be false to them, fundamental and vital faith of men."

> of men. One of the greatest evangel it would be impossible for my sainted ists of the orthodox church a few years parents to send a thrill of influence to ago, was the Rev. B. Fay Mills. He was help me in the hour of distress, or in patted on the back by all of the the time of sorrow. Nor do I think churches. But they have suddenly that a belief in their ability or disposistopped patting him, for he has cut entirely loose from all their dogmas, inteachings of God's word. The whole sisting that there is but one religion, and that this one is comprised in love departed spirits of the redeemed are unto Gold and the practice of the Golden bound and unfettered * * * We know Rule in our dealings with our fellow little of the possibilities of a spirit free men. One of his utterances in a recent from the limitations of the flesh," meeting (for he still holds meetings), rather points toward a belief in Spiritualism. of spirit is about to be more fully re-It was Martineau, I believe, who said:

try to prove it because we believe it." cannot quite fully indorse this statement. We would naturally suppose that our orthodox church people believe birth into a more refined and spiritual in immortality, but they seem to make writes: "The church also must have a birth into a more refined and spiritual in immortality, but they seem to make writes: "The church also must have a care. There is real danger lest in its birth into a more renned and spiritual world, undoubtedly exists. But death as a penalty for Adam's transgression, death as an end of being, death as an end of being, death as an end of living, death as the close of man's probation, as a point which fixes the church certainly cannot prove a fundamental transgression, things" except a future life, is the interpretation which the orthodox church exist injunction. The church also must have a care. There is real danger lest in its zeal to get rid of spirit communications it gets rid of the Bible itself. If the power to communicate between this and the spirit world be a fact, the remediation of the spirit world be a fact, the rem man's eternal destiny, is a fossilized ture existence by such scriptural quota- edy is not to deny it, but to understand

lieved by primeval man. "Death is not neither have they any more a reward; the end of life, but an event in life." for the memory of them is forgotten.

only in the sense that the end of earthlu life is the beginning of a higher and "Whatsoever that thy hand findeth hardest for scientists to believe—the to do, do it with thy might; for there facts of the birth and resurrection of There can be no final condition to an is no work nor device, nor knowledge, Jesus. If certain phenomena which eternally progressive being like man. nor wisdom in the grave, whither thou

"He fleeth also as a shadow, and continueth not. For there is hope of a regarding his attitude toward spiritual tree, if it be cut down, that it will phenomena, he said: "Twenty years

"So man lieth down and riseth not; These and many similar passages of

with the pew. The pulpit has become Let me here state once for all that I a sounding brass and tinkling cymbal have read the book of Mr. Hudson, in upon the subject of a future life. Hav- forbear adding any more of the many. none to the pew.

loing), Paul's recognition of various 'Though after my skin worms destroy this body, yet in my flesh shall I see him, to the orthodex church. Will selections, but such citations on the part of the pulpit would never do; because they prove the truth of the hated

na? He thus writes to-day seems to be a religion of faith if will not waste time, however, by and hope only. This fact explains the to-day seems to be a religion of faith own it. those who were formerly denominated cule such an effort may be

I am well aware that the argument of spirits of the dead. In other words, I the church is: "Blessed are they that it that first supreme and fundamental admit the alleged phenomena, but deny have not seen, and yet have believed." one of Christ's conception and birth admit the alleged phenomena, but deny have not seen, and yet have believed." But the fact is the church of the present day will not believe without seeing. "Seeing is believing." I claim this blessing, however, most emphatically, the evidence of alone, is simply indisputable.

not infrequently experienced among or-The Rev. S. A. Northrup, one of Rev.

brother, the Rev. Edward Judson, now faith has become so vital that it renews occupies the chair of Homiletics in the the early Christian joy in the presence Chicago University. Miss Judson, at the of death. Instead of impugning the

with the popular majority.

The Rev. Dr. Sunderland (PresbyteIt is remarkable what changes will rian), in a sermon, spoke as follows: "I
take place in the thoughts and opinions do not believe, and cannot believe, that tenor of scripture goes to show that the The Rev. Dr. John Henry Barrows, in

points toward a belief in Spirit-He says: "It is not inconsist- World's Parliament of Religions, said: ent with what we know of the past, it "It seems to me that the spirits of just is not inconsistent with the great reve- and good men hover over this assemlation of God, to believe that the world of spirit is about to be more fully re-vealed unto men."

bly. I believe the spirits of Paul, of Buddha, of Socrates, of Jeremy Taylor, of John Milton, of Roger Williams and It was Martineau, I believe, who said: Lessing, of Tennyson, Whittier and "We do not believe in immortality because we have proved it, but we forever that the spirit of Abraham Lincoln, who sought for a church founded on love to God and man, is here.

The Rev. Dr. Isaac K. Funk, in his recent book, "The Widow's Mite," thus spirit phenomena of the Bible and the men who witnessed them and vouched have not been able to explain by any

More recently, on being interviewed ago people would have laughed at the ranch thereof will not cease.
"But man dieth and wasteth away; ably would have tried to put Marconi in messages across the ocean. But now the wireless telegraphy is being used commercially on many ocean liners and coastwise vessels. Now a certain set of thinkers believe that it is possible Church, confessed that he did not know entists to investigate and ascertain the thing to down Spiritualism, the hated that death did not end all, or that the laws of operation so that this strange thing. The result of this appeal was that and their parishioners are skeptical utilized. If thoughts can be transmit-

But my space is limited, and I must nomination, which show that the dence" of a future life, upon which the Of course, it could cite the woman orthodox church relies, is, essentially, of Endor incident, the materialization Spiritualistic in character. Although not recognized, Spiritualism thus indicating the possibility of so church to-day; it is the warp and woof of the whole Christian fabric, however much it may be repudiated by Christen dom. I do not wish to pose as a censor of the church, but it is my opinion that tention its importance demands, there would be fewer materialists, agnostics, infidels and heretics within it, less selfishness in the world, and such men as The religion of the orthodox church Rockefeller would cease struggling to But when the church confesses, as

day are so improbable that the testius still incredulous, how can Rev. Dr. Field be certain that the miracles of the Bible are true? How is he able to credthrough the Virgin, based as it is only upon-Joseph's dream, as told by Mat thew over sixty years after it happened? If, however, the modern spirit evidence will satisfy us. But if no evihave come down to us from antiquity? told us by our neighbors here and now, lone, is simply indisputable. nesses elsewhere 2,000 years ago? "The This evidence" to a certain extent, is that hath been it is that which shall be; and that which is done, is that hath been is now, and that which is to eth that which is past." Rev. Dr. Field's what part of its dogmatic anat- ceased mother with him in the pulpit. Incredulity in the solemn affirmations of The Rev. Dr. Lyman Abbott affirms: bis contemporaries places the evidence

Instead of adopting Prof. T. J. Hudyears been influenced by persons cor- Spiritualism, the Rev. Dr. Field prefers Since the fact of the prevalence of poreally present. But if one serenely to revert to and indorse the old theory light of modern developments in psyown experience, and that I neither can at this. It is time that ever since the three "magicians" by "astrological" assistance, visited the child Jesus, whose Indeed, it is now being investigated palian) in a sermon on Spiritualism, birth was foretold by a "dream," a "lis-

from the dead on the Mount of transinguration; ever since it was written "your sons and daughters shall droptesy" and "shall see visions" and "shall speak with new tongues"; ever since the two human spirits appeared ato abraham and Lot to announce God's displeasure with Sodom and Gomorfah; ever since the men rose from their graves and walked into the city at the crucifixion of Christ; ever since Mary saw the spirit of a young man in the sepulcher and Paul saw a vision on the road to Damascus, Spiritualism has permeated every class of people, every religion under the sun; but in this, the beginning of the twentieth century its evolution has reached a point at which its true significance is dawning. The very university of the significance is dawning. versality and many phases of Spiritualsm, account for the endless variety of theories introduced for its explanation.

stupendous whole, whose body nature is, and God the soul." Rev. Dr. Field's attack upon Spiritualism is a curious medley of contradicion. He denounces it as a fraud and a delusion, and yet admits its grand central doctrine of "the existence of spirit as distinct from matter, and the possibility of communion with the world of spirits, and of the return of the departed." The latter, however, he qualifies by the statement: "But the return of the departed is always under conditions determined by the Almighty God Himself." Of course it, is. All the conditions in nature are likewise determined. There is nothing supernatural about Spiritualism.

But, like the primitive American Spirit-

ualist, we are now "seeing God in the

cloud and hearing him in the wind," or

ve see that "All are but parts of one

Rev. Dr. Field should have been a litle more cautious in his utterances. They are not entirely consistent with each other. He says: "And down through the centuries thoughtful and scientific men having investigated the phenomena of Spiritualism have pronounced it a deception and a delusion. s it not surprising that Rev. Dr. Field would draw on materialistic scientists in order to prove that he himself is "deceived and deluded?" And yet, this is preceisely what he does, for he emphat cally declares his belief in "the existence of spirit as distinct from matter, and the possibility of communion with the spirit world, and of the return of the departed." How is Brother Field proposing to dig himself out of this very plain dilemma?

The Rev. Dr. Funk, one of the publishers of the Literary Digest, who yet poses as an investigator only, recently announced a very satisfactory test and message he received from the late Rev. H. W. Beecher. Will the Rev. Dr. Field's theory of "magic" explain it?.

Through mere idle curiosity, the Chinese minister to the United States, Mr.

Wu; went into a seance in Washington, D. C. The result was that he received communications both oral and written in the Chinese language, which were amazing, mysterious, interesting, and satisfactory to him, because the language, intelligence and names attached were absolutely unknown "to all present but himself. Will the 9 Rev Field's theory of "magic" explain it? About one-half of the Rev. Dr. Field's sermon was devoted to the relation of some experiences in the investigation (?) of Spiritualism, which were very humorous, and thoroughly enjoyed by the large audience present. I could relate some experiences equally funny. and some, absolutely disgusting, in my investigations of the subject, and so can many Spiritualists. But we must expect such experiences, as long as we are to obey the scriptural injunction or command to 'try the spirits, whether

the world. Beloved, believe not every spirit." The trouble with Brother Field was that when he went to Buffalo last week to investigate (?) Spiritualism, he fell among these "false prophets," fakes and humbugs, and from the tenor of his description of them, I rather think it pleased him. He got what he was looking for, and he returned to Fort Wayne 'loaded for bear." I here freely admit that some of my

they be of God (good and true), for

many false phophets are gone out into

experiences tally well with the scriptural charge of their being "abomina-tions." But, on the other hand, many of them are in grand accord with yet other scriptural passages which are most pronounced, beautiful commendations of them. These, Brother: Field didnot read. His scriptural selections upon which he based his remarks, were the ones usually chosen for such attacks upon Spiritualism, and have been completely overwhelmed a thousand times by other selections from the same volume. His sermon is a very old one against Spiritualism, and has been very frequently unanswerably answered as a lawyer, Rev. Dr. Field was engaged in making out his case against the defendant, Spiritualism, and he appealed to the "law and the testimony, the Bible, for his purpose, but well knowing that the defendant's counsel can appeal with equal, if not better success, to the same source, in behalf of his client. And so, it is hardly worth while for either side to appeal to the Bible. Science is rapidly settling the question for us, and in support of Spirualism, Brother Field to the contrary notwithstanding.

Whether Jesus was a Bantist, Methodist, Presbyterian, or the founder of any other of the sects of our day, is a question I will not attempt to answer. That He was a Spiritualist, and the greatest medium of the ages, through whose mediumship life and immortality have been brought to light, and the stone rolled away from the door of the established. "The works that I do, ye shall do also, and yet greater." H. V. SWERINGEN.

Fort Wayne, Ind.

TO WOMEN WHO DREAD MOTHERHOOD Information How They May Give Birth to Happy, Healthy Children Absolutely With-wo

in Lair

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upon physical, physiological and psy chic science. Demonstrator of the molecular or spiritual hypothesis of ma-

WHY I BECAME A SPIRITUALIST.

Medium.

In the Autumn of the year 1854, I was one of the beautiful towns of the good again near Dubuque, and the fright old Green Mountain State. I was born and then lived about seventy miles distant from the institute; and, as there aroused by the appearance of the local were then no railroad facilities in that apparition. part of the state, I received my home letters once a week.

At that time, in my home town, David McAllister was one of my warm personal friends, and he was quite sick with the white plague, at the time that I left home for the institute. Just before leaving I called upon David, and found him quite feeble, but patient. Upon leaving him I took him by the right hand and remarked to him, "Dave, when not think that his hope would be real-

Well, at the term of the institute I and each belonged to a spiritualistic ally, with other students, I visited the meetings of the circle.

I had been at school about six weeks, when I received a letter from my father at home, informing me of the death of my friend David and some of the circumstances attending his death. About a week after this I attended a

meeting of the spiritualistic circle before mentioned, and at the proper time asked a medium if the spirit of David McAllister would come and communicate with me. I had some difficulty in obtaining the interview, the medium alleging that David was so happy in his new home that he did not want to he disturbed. Finally, upon my urgent request, he came, so the medium said, and was prepared to answer any questions that I might ask. My friend David conversed through the medium with me. I asked him if he could tell the last words we ever spoke together? The medium replied, "You said to me 'When I get home from school I hope to find you well,' and I replied. 'I hope you will.' But I did not think then that I would ever get well." I asked who preached his funeral ser-

mon, who conducted his funeral, who were his pall bearers, and if a young lady to whom he was engaged attended the funeral, and if so, how she took his death? These were matters that I knew nothing whatever about, and to which the medium was a perfect stranger. But the medium gave, without hesitation, the name of the clergyman who preached David's funeral germon, the name of the conductor of the funeral, and the names of the pall bearcrs. And he said that the young lady to whom David was engaged, acted like a fool at his funeral. I afterwards learned from my father, that the medium had given the names of the clergy-man, conductor, and pall bearers correctly. And I also learned that the young lady had acted like a mad-woman when viewing the remains at the church: and that when the coffin was being removed from the church to the hearse that she ran after it crying and wringing her hands, and had to be restrained by force.

From these facts crudely stated, I was unable to reach any conclusion, other than that the spirit of my friend David had given to me correct answers to the questions which I had propound ed. And it now seems to me that any other conclusion is utterly impossible. From that time I have firmly believed that the spirits of the favored ones who have passed through the portals of death can, under proper conditions, commune with those who are in the state of earthly life:

Black River Falls, Wis.

"COSMIC MULTIPLICATION."

Mass, and One Thing More.

Brother Charles Dawbarn, in No. 815 of The Progressive Thinker, points out the law that "mass" controls the manifestation of life. The facts demonstrate the law, and the law and the facts prove the truth that Brother Dawbarn is correct; and I wish to illustrate the truth, and one thing more, by a wider range of facts in human life.

One man cannot build a town, a larger mass can it takes more to build a city, still more to form a state, or a nation. All the facts of life illustrate the truth that mass is a law of progress, but as noted the "other point, which lies back of "mass," the nower behind the manifestation that directs o a purpose, as completely inherent in the latent atom or ether, and more so han in the most perfect manifestation of self-conscious intelligence and will power.

Mr. Atomic Ether Infinite, where are you from, with all your inherent infinite ootencies ? Again, the law and the facts must de-

cide the question. The law of intelligence and will nower which controls life, must control the

All life is an embodiment of intelligence and will power, and the ether must needs be the same.

The ether cannot give that which it does not possess, says the law, and all the facts of life demonstrate the law. that men do not gather figs from thistles, and the law and the facts prove this truth: That nothing can give that which it does not possess; therefore that Infinite power behind the ether must possess all that it gives.

God gives spirit out of His spirit, Life out of His Life, Intelligence and Will power out of His Intelligence and Will power. Mind out of His Mind. Wisdom and Love out of His Wisdom and Love Personality out of His Personality; thereby, we are His children.

All the facts in the manifestation of Life prove this truth: that all life clothes itself outwardly from within, and reproduces its kind. So Does God -in the Eternities of Being.

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Convincing Proofs Given Through a The Wraith of Dead Miner Scares Party of Dubuque People.

The brother of the Headless Horsestudent in an educational institute, in | man of Sleepy Hollow has turned up caused by Irving's famous hero was as nothing compared with the excitement

Dubuque's ghost has been in retirement for several years, but it has lost nothing in fearlessness by its seclusion according to the report of three local young people who were startled by his appearance last Sunday evening.
The hang-out of the ghost is the Red

years ago, when the region was dotted by lead mines, a miner named Dyer lived in the vicinity. He was one of I get home from school I hope to find the fortunate people who struck a rich you well." He answered, "I hope you lead. Instead of spending his money will!" His voice indicated that he did royally, as miners were apt to do in those days, he hoarded it like a miser. Unlike the others, he lived alone, did not mingle with the other miners, and boarded with a man whose wife and never spoke of his past life. He worked daughter were Spiritualistic mediums, and saved from year's end to year's and each belonged to a spiritualistic end. It was known that he had struck circle of the institute town. Occasion it rich, and the reports were that he was immensely wealthy. One night in late November, a stranger came to his door and asked admission. It was granted, after some parleying, which was heard by two miners in the vicinity. In the morning another miner, passing the present vicinity of the Red Bridge, saw the body of Dyer prostrate on the grass. A trail of blood had flowed across the trail, and sunk into the moss, and the man had been dead several hours. His head had been severed from his trunk, and was never found.

Haunts Red Bridge.

Since that tragedy stories of his appearance have been heard from time to time in the vicinity. When the Red Bridge was built the wraith of the dead man made it his haunt, and wandered back and forth across the water. Horses, according to the stories, shive and tremble when crossing the bridge after nightfall, and some animals refuse to be driven over, and have to be led across.

It is several years, however, since the wraith has made its appearance and the residents in that vicinity have begun to be less fearful.
On last Sunday night a Dubuque

man, driving with two young women in the vicinity of Sinsinawa had occasion to cross the bridge. It was late in the evening, and the moon was little and low. The underbrush is thick and the trees heavy about the stream, and the bridge was dark. Ghost Was Headless.

As the horse approached the first arch it began to tremble and stopped. The driver urged it forward, but the beast refused to move. The wind moved the tree branches enough to let the moonlight through, and by the dim light the form of a man was seen standing on the bridge. He was clothed in white, and was without a head. He moved his shadowy arms toward the party, and then vanished, without a The terror-stricken horse dashed

across the bridge and up the hill at the end. At a farm house near by the frightened party stopped, and told the story. Each member was sure of the genuineness of the apparition and was thoroughly scared. The farmer who heard their description of the headless man, told the party that the same wraith had been seen by his brother two years before.

The young people returned to Du-buque by another route. And the next time they cross the Red Bridge it will be by daylight.—Dubuque (Iowa) Telegraph.

SPREADING THE LIGHT.

What May Be Accomplished by a Little Earnest Work. Through the efforts of two earnest.

energetic women, Mrs. Dora Hilton and Harris, both of Casnovia, Mich., it. has been my privilege during the past season, to go several times, in company with a friend (Mrs. G. Pierson of this city) into their vicinity, where in the midst of old-time prejudice and skepticism we held Spiritualist meetings. This opportunity to stir the people's minds in the direction of spiritual thought, telling them what Spiritualism is; that it embodies the same truth that Jesus and many other ancient teachers endeavor to establish in the world: The brotherhood of man; 'Love ye one another" in such a maner that better conditions will be established in your neighborhood: the culture of spiritual powers (gifts) that we might become magnetic souls with healing for the nations, that we might e the seers, the prophets of the ageall this has changed their skepticism omewhat, and in a measure diminished hair walls of prejudice.

I write this to illustrate what two women, desirous that the truth which is shining upon their pathway should shine upon their neighbors also, can accomplish, and that in a little country neighborhood. Mrs. Hilton has also been instru-

mental in opening the way for me to go to Trent, Mich., another small town in their vicinity, where I held a meeting not long since, receiving an invitation to return at an early date. What these women are doing in that

locality to establish the truth of Spiritualism, is what should be done in every town in this broad land. Tell me not, oh, ye of little faith,

that Spiritualist meetings cannot be conducted in your town, because there are so few Spiritualists, or that the or thodox element is so strong! Don't keep your truth locked up in your closet till it rusts, or is covered with mildew. Take it out upon the hillock where it will be fanned by the breezes from that evergreen shore, and where its luminous beauty will light up the valleys of earth.

There is something peculiar about Truth. It never yet made a man free as long as he was afraid or ashamed to proclaim it. It is some like the miser and his money. It will not clothe him as long as he keeps it locked in the vaults. So if we would wear the beautiful robes of emancipation, we cannot be cowards, but must come forth as men and women and stand for the truth that will grow more beautiful as its banner is unfurled to the world. EMMA GIBBS.

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SATURDAY, JULY 29, 1905.

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Any person donating one dollar to the Mediums' Relief Fund of the N. S. A., 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 MARY T. LONGLEY,

600 Pennsylvania avenue S. E., Wash ington, D. C.

The Past Continued Into the Present. The National Congress of Old German Baptists, at a conference held in Flora, Indiana, last week, determined members using telephones should abandon their use, and have them removed from the house. The ability to talk through a wire contravenes the will of God, and it must be abandoned.

Every invention through the ages, each in turn, has been fought by the church. The art of printing was the work of the devil. Even the fanningmill for cleaning grain, was a device to substitute artificial wind for what God had provided. Lightning rods were anathematized as an effort to divert the electric element away from a building God had purposed to destroy.

The history of using any of the forces of nature in alleviation of pain,, or escape from toil was in direct antagonism the decree of God. He who investigates in these directions will see that our civilization is what it is in spite of the church, instead of having been aid-

Do we claim too much? Read the records of the past before deciding. The Old German Baptists are in line with the history of all the churches before they became civilized. Copernicus. who demonstrated our present system of astronomy, withheld the information from the world until near his death, because of the popular outcry, sustained by the church. Galileo, a few years later, who adopted the Copernican the ony of the solar system, was bedeviled by the church, imprisoned, and only es caped with his life by repudiating what his telescope revealed to him.

And yet, let the preachers tell the story, we owe our civilization, our greatness, our prosperity, our hopes of heaven and escape from a mythical hell, to Christianity.

COL. R. T. VAN HORN.

Col. R. T. Van Horn passed through the city last week on his way to his favorite place of resort, Lily Dale camp. Although we did not have the pleasure of meeting the venerable gentleman, when he called at the office, we are assured by those who did that his mind is still as brilliant, logical and clear as it was when he had a seat for four sessions in Congress, shaping the destiny of the nation, as a Colonel at the head of his regiment, or as editor of the Daily Journal in Kansas City, whose columns were illuminated each Sunday by one of his unique, soul-elevating and inspiring editorials that were read and re-read, and quoted far and wide, exerting a spiritualizing influence that still survives. Just so long as this octogenarian visits Lily Dale, he will be its MASCOT, and it will prosper and be happy, so we advise the fair Lady President of the camp to see to it that he is for the time is at hand. * * * Surely I happy, so we advise the fair Lady Presiproperly groomed, and taken care of with that delicacy, serenity and cheerfulness, commensurate with his present and past standing in the world.

Shamefully Vile.

"And the Lord said unto Moses: Take all the heads of the people, and hang them up before the Lord against the sun, that the flerce anger of the Lord may be turned away from Israel.' Numbers 25:4.

Now, why was the "flerce anger" of of the Lord aroused against Israel? Because they ate and bowed down to other gods. Acting on this authority and other Bible texts, heathen had no rights Christians should respect, hence they were enslaved, tortured, burned at the stake, emboweled, skinned alive.

Who so silly as to believe the Lord said any such thing to Moses? It is a libel on the divine character. These "Thus saith the Lord" so frequent in the Bible, had their origin in the brain of a murderer, and should be treated as

Conjectural Revelation. Good reader, did you ever sit and

gaze on the great ethereal yault above

when stratum after stratum of dense clouds, one over another, with bright rays of light between tinged their edges, and the whole was borne along by a gentle current? Did you notice how these clouds were ever shifting, ever assuming new forms? Aided by an active imagination, you have con structed every form of animated nature, and have seen these objects of fancy rapidly changing into others as variant as matter can assume. The cloudelephant drops his trunk, its tusks disappear; then, perchance, a camel comes rushing on with wonderful pace, an ostrich, a cameleopard, each in turn, and then all are merged into a common cloud. Palaces, temples, great cathedrals, priests, angels, gods, armies advancing, combating, retreating, and all are swept away. Ships come in sight, sailing over a billowy sea, colliding with some object, possibly an informal iceberg. And thus so long as the watch continues, and the stately march goes on, with a busy imagination shifting cloud is constructed into forms of life or phantom cities. The sight is grand, sublime, inspiring, magnificent. If a historian you have seen re-enacted in the theater of the skies, great battle scenes, armies advancing for mortal combat, victors pressing onward over the fallen and prostrate; then all are overwhelmed and lost in the rolling, intermingling drapery of drifting, reconstructing cloud. If the lightning dashes from object to object in the great vault, and the thunders roll along the sky with crash on crash in deafening peals, you may feel you have not only seen but heard the clash of contending warriors in deadly strife.

In high northern latitudes a similar astonishing vision illumines imagination as it looks out on the northern lights, the aurora borealis of the books. It seems difficult at times for the young mind to conceive it possible life is not there enacting scenes which fancy weaves into advancing and retreating armies, into towers, cities in flame, streaming banners; perchance ruin, desolation and death.

The scene in cloud-land is before us as we write. There is a reindeer. Its great high antiers rise above its head; there, it is changed into a pair of horns; the head is lowered as if to defend against an advancing foe. And thus, ever changing, new, perhaps uncouth forms as dragons and monsters appear from moment to moment for hours if attention is so long continued, or the day does not wane. From whence but the clouds came the distich

"He plants his footsteps on the sea. And rides upon the storm"?

In the infancy of the race, while im agination had free wing, unaided by education, is it not probable this constructive castle building was carried on to an extent not thought of now? The old Babylonians surveying the heavens arranged the stars into clusters, and gave them names which survive to our day. There are the Great Bear, the Little Bear, the Dragon, the Herdsman, the Harp, the Swan, the Serpent, the Arrow, the Flying Horse, and thus on to the number of forty-eight, embracing all the stars in our northern hemiphere.

Pondering on these subjects while gazing on the changing kaleidoscope, the thought arose: Is it not probable those who wrote our holy books, gained portions of the animals and characters they describe while looking at the moving clouds, somewhat after the manner of women in their old-time tea parties, who turned over their empty cups, gave them a few circular twists, then told what they saw in the adherent grounds of tea? She whose imagination was the most prolific was deemed the best fortune-teller. The prophets who saw great beasts with wings, and feet of iron, brass or clay, maybe with claws of eagles instead of hoofs, possibly gained their ideas from the cloud-world, immediately beneath the "firmament," above which was the throne, occupied by God. and all around it were the saints shout-

ing glory, glory, glory!

The book of Revelation filled with imagery, better fits a description of the genii of the clouds than of real life. To those who are familiar with that compilation of ancient literature it would be but surplussage to particularize.

Dr. Adam Clarke, the eminent Methodist commentator on the Bible, in his refatory on the Book of Revelation, thus discourses.

"I cannot pretend to explain the book; I do not understand it; and in the things which concern so sublime and awful a subject, I dare not, as my predecessors, indulge in conjectures. I have read elaborate works on the subject. and each seemed right till another was examined. I am satisfied no certain mode of interpreting the prophecies of this book has yet been found out; and will not add another monument to the littleness or folly of the human mind, by endeavoring to strike out a new course. I repeat: I do not understand the book; and I am satisfied not one who has written on the subject knows anything

more of it than myself." Dr. Clarke was an honest writer, who was unwilling to indulge in "conject-ure," yet he waded through the book with voluminous comments on "things come quickly," though more than 1800 years have come and gone, yet he comes not. John the Revelator claims he was on the sea-girt isle of Patmos when he wrote. Was he looking above at the shifting clouds when he saw great beasts with wings, having feet of iron, brass and clay, some with the claws of birds? We have the right to suspicion in that direction.

Words That Have Meaning.

C. L. Stevens, a prominent Spiritualist of Pittsburg, Pa., writes: Your journal is a great favorite, and has a large sale in this vicinity. We know there are more sold at our church when in session than all others combined."

The new song-book, "The Golden Echoes," by S. W. Tucker, has found its way into many homes, and its beautiful songs have cheered many sorrowing hearts, which they are sure to do when heard and sung. They should be heard in every home in the land. Price, 15 cents; \$1.50 per dozen.

An Object Lesson.

Honest Spiritualists and Mediums to Carefully Consider,

An Object Lesson is always valuable. It makes a deep impression on the mind, and sets Spiritualists to thinking as never before. Legerdemain is abroad in the land with its illuminated dresses, draperief, and various kinds of toggery, to represent "Spirit Friends," accomplishing results not within the power of any honest medium. Read, think, reflect, and become wiser.

Spiritualists are gradually becoming coming through different mediums are discussed freely and openly. The process of communing with spirit friends is simply a natural process, in accordance with natural laws, and is in no sense supernatural. Hence that which is transmitted through a physical mediexamination, with the same painstaking scrutiny that a scientist would exam ine any substance transmitted through the atmosphere from the space above it.

Opinions long ago adopted must now be modified or changed altogether. The legerdemainist is abroad aiming to imitate every phase of the spirit phenomena as far as possible, and then assuming the name of medium, going forth to coin money and deceive the public. In 1896 the following article was sent to this office by a prominent physician of Covington, Ky., and we publish it now as an object lesson to Spiritualists.

MARVELOUS MANIFESTATIONS.

Never Before Equaled in the Annals of Spiritualism-Such Was the Power of the Spirits, That Skepticism of the Most Keen-pointed Kind Did Not Prevent Them From Materializing Even Giant Form-Forms That Were Small, at Once Assumed Exceedingly Large Proportions, Even When No Conditions Were Required, Antagonism Being No Detriment to the Dear Angels of Light and Love, in Their Efforts to Materialize. To the Editor:-I herewith send you

a report of some seances that I have attended. About the first of September re came to Ciucinnati, Ohio, a Mr. C. C. Howland and wife, he being lecturer and she an instrument of oc cult phenomena produced in public by them. They were employed by the Spin tual Progressive Society, which held forth in old Odd Fellows' Temple, cor ner Fourth and Home streets, with a seating capacity of about 400. Ten cents admission was charged, the stand ing room generally being exhausted, making some \$40 of an income on Sunday evenings.

Some dissatisfaction soon arose as to the division of the door receipts, for never before were the door receipts so great in the history of the society. Mr. Howland fell the greater part.

At this juncture the society and their former local mediums, officers members withdrew their support, banded and expected to see the thing go to the wall. Then Mr. Howland hrew open the hall free of admission, only a collection taken, same as done in churches, merely enough to pay the rent, and sometimes Mr. Howland went down in his pocket to make up free to the general public, and a great

work was accomplished.

Next that none might be deprived of private seances free to all, asking of those that were able to contribute a dollar apiece, and others to contribute what they were able to.

On October 25, 1896, I was at the hall, and will outline what I saw, and express no opinion. The phenomena pro-

duced was as follows:
As Mr. Howland closed a 20-minute six gentlemen unknown to the Howlands, and not Spiritualists were selected; some had never been in seances: they came forward promiscuously from the audience. The cabinet consisted of brass rods six by six by six mode for that purpose, slit from top to bottom in the side next to the audience.

arms, and her ankles to the chair legs, diums suffer in consequence. and the knots were sewed by a lady of the committee. The curtain was then all could see very plainly. About five cabinet; bells were rung; musical in- tions! struments played; a loud and sonorous ty messages were written to different people in the audience, and faces of departed ones were drawn on paper that after the seance were recognized. The pad of paper was thoroughly examined before placing in the cabinet. Hand-kerchiefs from the crowd were held lose to the cabinet, were taken in, tied in knots and returned in an instant. A glass of water was held close to the curtain, taken inside and was returned in a second of time emptied. No trace of water could be found. The flowers were all broken off, none being cut The curtain was thrown back and the lady was found to be just as they had placed her, tied and all knots as the committee left her. This to the new beginner was unaccountable.

The gentlemen thoroughly examined the cabinet and things thereabouts, to see that there was no white anywhere. The ladies had taken Mrs. Howland to an ante-room, disrobed her and dressed her in their own clothes, returned and then heing closed. The whole committee of twelve declared positively that here was not a bit of white about Mrs. Howland or the cabinet. Mr. Howland lowered to a dim light and a full-sized person appeared from the cabinet, ressed in white. Several of these apneared from the size of children to a full grown person of 220 pounds weight. All of these phenomena were dressed in pure white robes, and the twelve on the committee declared there was no white to be found. I saw about the same wonderful phenomena on November 1, at the same place, with this to add: One full-grown form did not recede into the cabinet as the others did, but sank down onto the floor to a light spot and agreeable gentleman. Possibly he may then vanished altogether from view.

On November 1896, the Howlands apmore enlightened. The phenomena peared at Odd Fellows' Hall, Covington, Ky., and with only a small audience being present, a part of the seance was the same as related above. I will now state the phenomena as it appeared on the stage, in a light that no one had to lean forward and strain their eyes to see what occurred. The same cabinet vas in use, and a committee of twelve is transmitted through a physical medi-um must pass the ordeal of a scientific being Spiritualists. The six ladies took Mrs. Howland to an ante-room, disrobed and clothed her in their own gar ments, and returned with her and placed her in the cabinet. During this time the gentlemen had examined the cabinet, and the whole twelve after giving names and addresses, said that they were willing to make oath that there was not any white whatever about the cabinet or Mrs. Howland. The lights being arranged the committee held Mr. Howland at about twelve feet distance and in a few seconds a giantess appeared, fully six feet tall, and the size of a person weighing 300 pounds, the clothing being of pure white, low and gathered about the neck, hanging in folds almost to the floor; white slippers, and the hair long and hanging loose over the shoulders. it being of a dark coarse look. There seemed to be a lace covering over the heavy goods beneath. The lace sparkled as though it was studded with diamonds half an inch apart all over. After making a bow to each of the committees and then to the audience, the form retired with-in the cabinet. Other forms appeared but not quite so large, all dressed in white, and going as far as five or six

> Howland was sitting in her chair dressed in black as the committee had placed her. One form appeared the size of a tenyear-old girl, and after a second it began to grow larger, and assumed the proportions of a glantess, seven and a half or eight feet tall, and wide in pro-portion to the height. This last is surey a great wonder; to increase in such proportions and then diminish to the ize of a child in plain view of all, then return to the cabinet from which it pro-

feet from the cabinet. As it retired

the curtain was quickly drawn aside,

and no white was visible, and Mrs.

Mrs. Howland is a small, delicate dark-complexioned person, weighing do not think over 100 pounds. Now where did the white come from

that was seen also those giant forms. have been many years a Spiritualist and seen an abundance of phenomena but never anything to equal this.

If this is trickery I should be pleased to know it. If it is those from the other side of life, I think the manifestations supremely grand.

L. S., M. D. Covington, Ky., Nov. 28 1896.

The above was simply the result of egerdemain—that and nothing else, and strictly legitimate when practiced what lacked. This was the first time a as such and not under the head of spirit phenomena. The performance was a subtle, cruel deception from beginning to end, and not the result of mediumthe phenomena, they threw open their ship as set forth in the following, written over Mr. Howland's own signature:

"WE HAVE NEVER POSED AS ME-DIUMS OR SPIRITUALISTS. (GOD FORBID!)"

When the communication came to this office extolling the Howlands, we knew that all the manifestations were the result of legerdemain. Supposing lecture, a committee of six ladies and we had published it. Then hundreds would have been misled. Camp-meeting officials would have tumbled over each other in their efforts to secure the service of the notorious Howlands. Their seances would have been crowded; the Spiritualist press would have feet, covered with dark canton flannel sung their praise through the campmeeting correspondents, and they would have been solicited, probably, to A large armed hall chair was placed visit Europe. Thus it is, Spiritualists, in the cabinet, and Mrs. Howland was that legerdemain keeps a few paces seated therein, and with strips of dark ahead of honest mediumship; it coins cloth her wrists were tied to the chair the dollars, while the host of honest me

Remember, please, that the manifestations were in a packed hallclosed, and the lights lowered some, but 400 being present—a hilarious crowd of skeptics bent on fun-conditions utterdozen flowers were thrown out of the ly destructive of genuine manifesta-

Is it not about time that a flood of voice came from a trumpet; about thir light was thrown upon the dark cabinet and its artificial toggery, so handled by the medium or confederate that it escapes the notice of any committee? One after another those who resort to deception are being exposed, and it may come YOUR turn next. The mills of the Gods grind slowly, but they grind exceeding fine.

Mr. T. J. O. Volkmann.

The above named genial gentleman and carnest Spiritualist arrived in Boston from London, Eng., on Saturday last, in the White Star liner Republic. Mr. Volkmann is a native of New Zealand, hailing from Wellington, the capital of the colony. For a number of years, in fact down to his recent departire from his home on his round-theworld tour, he acted as treasurer to the Wellington Association of Spiritualists (Registered), the leading Spiritualist organization in New Zealand. We were pleased to welcome our good friend with whom we had much pleasing association when lecturing in his country and city a few years since, and also glad to extend to him such fraternal courtesies as circumstences permitted. Mr. Volkmann purposes an extended tour of the states, and we cordially commend him to all Spiritualisis as a good Spiritualist and a worthy representative of our brethren down in the Southern seas .- Banner of Light. Mr. Volkman is now in Chicago, He

is an exceptionally intelligent and make this country his future home.

It is with great pleasure we note the seventy-fifth anniversary of this oldtime and ardent Spiritualist, B. B. Hill,

His life has been an active one and filled with labors of good to the world. He was the originator and is at the head of the B. B. Hill Manufacturing Co., of Philadephia.

With all his engrossment in the business affairs of life Brother Hill has not neglected his spiritual welfare and the well-being of those in his employ who have helped him build up the immense business he has now upon his hands He has been a liberal contributor to spiritual institutions that met with his approval and seemed to merit his co-operation.

In fact, while he is a man of business active, thrifty and energetic, he is a business man with a soul, and is highly esteemed by his acquaintances and em ployes alike.

We are glad to have good men live to a ripe old age and grow old gracefully, as has our brother, B. B. Hill, and The Progressive Thinker, acknowledging the receipt of souvenir invitations, also extends a congratulatory hand, and wishes him seventy-five or a hundred more years of usefulness in the life that is eternal.

To illustrate his business proclivities and his standing in the world of invention and trade, we quote from the Commercial Stamp Trade Journal, Chicago: "Mr. Hill has been in the stamp trade as an inventor and manufacturer for more than forty-five years, and is on this account considered the Father of the "Hand Stamp Industry."

"On the occasion of his seventy-fifth birthday he was greatly honored, both by his employes and also by his family in two celebrations, one by his em-ployes and the other by his more immediate friends and relatives. June 9 1905, was the day, and the home of Mr. Hill, at 1243 N. 13th street, Philadel phia, was beautifully decorated in honor of the occasion. All day long at inter vals letters and telegrams from promi-nent railroad officials and business men came in from all parts of the world congratulating him on having arrived a the seventy-fifth year in such a favor able condition of life and health. In ad dition to this Mr. Hill was kept busy re ceiving visitors at his home, who called o pay their respects.

"The celebration began on Thursday evening, June 8, at Casino Hall, Thir-teenth street and Girard avenue, where on the eve of Mr. Hill's birthday, The B. B. Hill Mfg. Co. tendered a reception to their employes in honor of the occasion, the main features of which were music, dancing and an elaborate banquet. Great was the enjoyment there-of. Mr. Hill is held in high esteem by the employes in the factory and offices and as a result of this they presented him with a very handsome leather chair, which he received with good grace and good cheer.

"On the evening of his birthday, June 9, a delightful reception was given to his family and their friends at Mr. Hill's home, 1243 N. 13th street. Here the aged inventor received numerous tokens of flowers and many useful articles as tokens of friendship and love But there was one that pleased him more than any other: Two little child friends, Maggie and Harry Bertwhistle, aged 9 and 12 years, respectively, early in the day rang the door bell and left large basketful of field daisies, which they had gathered themselves, and which were used as a prominent feature of the decorations of the home. At the home, Mr. Hill's daughter, Mrs. M. E. Cadwallader, who is secretary and treasurer of the company, assisted in eceiving the guests.

"Mr. B. B. Hill is well and favorably known by the stamp trade the world over. He has been the inventor and manufacturer of over 400 styles of hand stamps, seal and notary presses, and use the world around by nearly all the railroads and has made for him many business friends and acquaintance The B. B. Hill Mfg Co., at Philadelphia, is one of the oldest of the kind in exis ence and the genius that has controlled it from the beginning is still active and alert, despite his advanced age, and it is his constant activity and fondness for work that has kept him up and rendered his life young in spirit and buoy ant with hope. He started his present business in Chiconee Mass in 1860 and moved it to Philadelphia in 1882, where it has grown to great proportions and is still progressing with vigor and enter-

SEVENTY-FIFTH ANNIVERSARY.

Respectfully dedicated to B. B. Hill. of Philadelphia, Pa.) As year follows year and white hairs

appear, And the youth gives way to old age; As Time drifts along with his "hey-hiho" song.

Inspecting each record—each page, There's none who need fear, with record Throughout this terrestrial stage.

good man grown old has riches that Can never add to nor efface; man growing old in Nature's true

Grows better in life's onward race; A man with good mind, with age will grow kind: Grow younger and richer in grace.

Oh, beautiful Life! Though measured in Though filled with the sweet and the Thou holdest each man in line with thy

To perform his personal part! Oh, beautiful soul from Life's fountain bowl. Grown bright in Earth's busy mart! Oh, Infinite Mind! in manhood refined

In thine own image is seen Great marks of thy love, let down from above, That no mortal body can screen! Frue manhood's own sphere and angels

E'er aglow with love-lighted mien. No mortal is great inflated with hate; No mortal in progress can grow, Weighed down with a road in Life's rugged road. Unless his great soul is aglow

With thoughts above earth; for man's Is in spirit, and not here below. And here's to the man, and here's to the

That helps many people to thrive; And here's to the soul that has a high Toward which to struggle and strive; And here's to the heart still doing its

. part At the age of seventy-five. DR. T. WILKINS. The gifts of a bad man bring no good with them. - Euripides.

A Rank Insult to Spiritualists and Mediums.

Testing Spiritualists as a Body, and Finding the Stuff Exceedingly Shoddy.

The Light of Truth is engaged upon the only purpose spirit return has in this world's affairs. That purpose is to free the spirit man here and now and make earth a fit dwelling place for him.

In this work the Light of Truth appeals, for the present to Spiritualists, because they are supposed to be the people that know about these things.

The Light of Truth is testing the Spiritualists of North America specifically, and the Spiritualists of the world generally.

This test will go on until the fiber of the goods is thoroughly known and understood.

For the MOST PART the STUFF SO FAR TEST-ED IS EXCEEDINGLY SHODDY. Some of the PACKAGES TIED WITH FANCY STRING and BABY RIBBON offered for inspection WILL NOT BEAR IT AT ALL.

A FEW SMALL PACKAGES tied with the ordinary binding cord contain big values. They are the kohinoors among the diamond fields of things Spiritualistic. On them the Light of Truth depends for courage to continue the test.—Editorial in Light of Truth, by Willard J. Hull.

The Progressive Thinker Tests Spiritualists.

The whole world is aglow with the Beauty and Grandeur of Spirit Return!

It has liberalized the Churches!

It has sent thrills of joy unspeakable into millions of homes, proclaiming the joyful tidings that the "dead" still live—are immortal!

Spiritualists as a class are THE BEST PEO-PLE on earth to-day.

This fact has been fully established by the employment of Clipping Bureaus in Chicago and the East. The clippings sent in established irrefutably the fact that Spiritualists as a class (and that, of course, includes all mediums) are the MOST MORAL and law-abiding of any of the religious creeds in the World to-day.

To insinuate that the great mass of Spiritualists are Shoddy, is an insult to the intelligence of the great mass of thinking minds now lending dignity to our Cause. Instead of "a few small? packages" containing big values, there are thousands of them, perhaps millions, among Spiritualists. To estimate otherwise should stamp a person as an imbecile, unworthy of recognition as a leader in our ranks.

He is Simply Ignorant.

"The man who denies the phenomena of Spiritualism to-day is not entitled to be called a skeptic, he is simply ignorant; and it would be a hopeless task to attempt to enlighten him."-T. J. Hudson, "Law of Psychic Phenomena," p.

An incomplete Book. It is not to be expected that a "higher

critic," even of the most advanced type, who is yet addicted to bibliolatry, or worship of the bible, will admit the correctness of the views of those who do not hold that book in sacred reverence. Nor will such critic admit that the conclusions such persons draw from his rositive statements concerning the hible are correct.

book which is "the most inartistic," disproportionate and incomplete book possible," could not be the production of an all-wise Being-as is claimed for But let us hear what a learned critic

-Prof. Herbert L. Willet of the divinity faculty of the University of Chicago-"The bible will not suffer from criti-

cism, but from the neglect of it." Prof. Willett declared. "The bible is a frag-mentary work. It is disproportionate in its discussion of great events. For instance, in the book of Daniel twenty years of important political history is passed over with but two paragraphs of expostulation. But the bible is not concerned with political history and from the standpoint of the writer is the most inartistic book possible. This is true of the new testament as well as of the

"Who believes that there is a complete history of the life of Christ in same is true of the life of Solomon. The bistory from other sources and make thorough investigation of the whole the bible a complete history of its time? What harm can come of it?

from other sources just as we would au- Louis, Mo.

thenticate other history? The great political events were passed over in order to show the development of the characters with which the books dealt specially. "The archaeologist and the interpre-

ters of the bible, by the use of the contemporaneous, are doing most toward giving us a complete and correct understanding of these holy writings. And this entirely othodox.

"The panic among religious teachers and thinkers brought on by the first statements from these higher critics is Most unbiased minds would say that over. Most advanced thinkers now accept as helpful the work of these crit-

> JOINED IN WEDLOCK. Rev. Charles W. Stewart and Rev. Jo-sie K. Folsom, Spiritualists, formerly

president and treasurer, respectively, of the State Spiritualisis' Association, were married by Rev. Dr. J. W. Cunningham at 6 o'clock Wednesday afterncon, in accordance with the Methodist marriage ritual. The wedding was a quiet one and the only guests present were Miss Phoebe Wolfe, Mrs. Folsom's confidante, and her stepson, Charles L. Folsom.

Mrs. Folsom was a widow, and is the

daughter of G. G. Hendrick, a prominent attorney of Louisville. Mr. Stewart has been an active worker in the cause of Spiritualism for the past thirty-five years, and a business partner of his bride's former husband. Mrs. Folsom has espoused the cause of Spiritualism

for twelve years or more.

Mr. Stewart and Mrs. Folsom were deposed by the State Association of Spiritualists, as stated in the newspa-Matthew, Mark, Luke and John? The pers recently. The matter is now in the hands of the National Association, testaments were not intended as political histories and so why supply this will meet here September 1 to make a matter.

Mr. and Mrs. Stewart are engaged "Why cannot this history be made upon a plan to build a Spiritualist temcomplete and certain of understanding ple in St. Louis.-Globe-Democrat, St.

A Lecture on The Progressive Thinker Rostrum, to Its Many Thousands of Readers, by Nora Batchelor.

There is no reason why any child should suffer with when you retire at night. Study mencold and hunger. why it should grow up in poverty tal science and the so-called New Thought. Never mind the useless verand ignorance, and squalor and wretchedness, why it biage, nonsense and absurdity which should wear its life away in factory or mine or sweat- root. There is a great truth there shop, or end its days in the brothel or the penitentiary. Some day we will have the wisdom, the decency and tal healing. Study hypnotism and sugthe humanity to end these conditions, and to insure to every little human blossom the environment necessary to unfold the possibilities of its higher nature in "Mind Power and Privilege." (Thomas all their beauty and power. When that day comes, Y. Crowell & Co., New York, publishfewer graduates from the prison and the gallows will MEET SUGGESTION WITH CONgo to swell the ranks of obsessing demons on the other side of life.

designs are evil?

Resist to the last extremity. Refuse

powers of darkness, "Be off! I will have

no more to do with you." That does

not end the matter by any means. They

have gained a tremendous advantage, a

tate to use it. They will fight like the

fiends they are to maintain their posi-

that threat, as many a medium who has

passed through this experience can

Perhaps a few practical hints, from

one who has fought this battle and

will is indomitable, your character in-

THE PRACTICAL APPLICATION.

Now for the practical application.

These evil beings will doubtless seek to

break down your physical health, to

thus undermine your will power, and

conquer you in this way. They will

strength and vitality, until you find

AUTO-SUGGESTION A REMEDY.

tration.

We will fill your days with

Much has been written of late on the that now require all his strength of subject of demoniacal influences, but body, mind and soul to break? What can he do to free himself from the unway of a remedy for this evil.

The old proverb that an ounce of prevention is worth a pound of cure applies who have read Dr. Peebles' work on Ob- egainst its strength in a life and death session, without prejudice or precon- struggle for the control of his own orceived opinions, together with the many articles in the Open Court, are in every right-minded sensitive must and little danger of becoming victims to the | will do. But it will not saye him from wiles of the unseen foe. They possess the torment and persecution which folthe knowledge which will successfully low. The very fact that he does resist darkness." They have learned better savage fury of demons foiled of their than to resign themselves unreservedly prey. It is not enough to say to these to the control of an unknown power, in like," and "only the good can come."

But there are those who, through ignorance, have already fallen into the peration of despair to extricate themselves from the demon-like grip of a tion, and force him to do their bidding. power they never knew existed until They say to him, "Yield, or we will torment you to the verge of human endur-What shall we say to these?

But right here, before attempting to misery, and your nights with horror." answer this question, I want to say that And they have the power to carry out urge sensitives to "sit for development," either in circles or alone, without at the same time informing them ences, and how to detect and repel them. It is not enough to say, "You are in no danger if your motives are high cannot approach you nor do you harm. This teaching is a stupendous error. and has been the cause of much sufferthe uprightness of their own character and the purity of their motives, they great the suffering you are called upon have walked blindfolded into the trap. to endure, no matter if you are driven nicious in the extreme, and should be to the verge of insanity or of suicide.

exploded once for all. the power of demoniacal influences over cease. For when it is found that your seconds into unconsciousness, you are the minds and acts of men? Just this: Spirit control is a hypnotic control. corruptible, your tormentors will leave The methods employed are akin to you, after exhausting the vials of their those of hypnotism. Here is the spirit wrath, in search of a more willing subject. You are under no compulsion to hypnotist, and here the mortal sensitive. The one has the power of giving bow to the will of an unseen power, suggestions, that is, of projecting his even if it has gained a certain degree thoughts into the sensitive mind of the of hypnotic control over your mind. subject. The other has the power of There is a remedy for this evil, and that peace can be overcome. In the first receiving those thoughts or suggestions, remedy lies in your own hands. It lies THIS POWER TO GIVE OR RE- in the power of auto-suggestion. It was CEIVE SUGGESTIONS IS PURELY A through suggestion, unconsciously re er you sleep or not. The object of these MENTAL POWER. MORAL CHAR-ACTER HAS NOTHING WHATEVER the pit. It is through the contrary auto-suggestion that you must climb out TO DO WITH IT. again.

The hypnotist may be an angel or a fiend; the sensitive may be a saint or a moral pervert; but whatever the one or whatever the other the power of the one to give suggestions, and of the other to receive them, is in no wise abrogated because of a difference in moral unfoldment. That an evil spirit hypnocling to you vampire-like, sapping your tist cannot approach a pure-minded sensitive and cast his suggestions into the mind of the latter is an egregious

This he may do. But here his power ends. He may give his suggestions, but no power in this world nor any other can compel the sensitive to comply with them. Thus far and no farther! Now the question of moral character becomes of the utmost importafice. Whether the sensitive accepts and complies with these evil suggestions or not, depends upon his own moral unfoldment, and upon nothing else. He may receive the suggestions, even against his will, but he is under no compulsion to act them out, unless he ened organism.

It is not true that an evil influence cannot approach or hypnotize a nureminded sensitive. It is true that he cannot compel that sensitive to perform an immoral act. I hope this point when vigorously given in opposition to will pass into a dreamy state that is is clear, for it has been the cause of the will of the operator, will frustrate restful, and after a little more practice much misunderstanding and error, all attempts of the latter to gain con- you will be able to command sleep when fluences because of evil in his own cuted sensitive, get this truth firmly matter lies in gaining control of your mind and character. HE ATTRACTS planted in your mind, for upon your full thought. THEM BECAUSE HE IS A SENSI- and complete understanding of it de-TIVE. He is not responsible for their pends your salvation. Nature has wise- question of how to vanquish obsessing coming. He is responsible if he allows by given into the hands of every man influences is in learning to control your them to remain and control him, after the power of supreme control over his own psychic activities. By yielding the he has learned their true character.

suspecting, inexperienced sensitive few of us who realize this fact. Pos- in their power, and the only way to rewho has fallen a prey to vicious spirit session of such power is of little value gain that control is by constant vigiinfluences, who has "sat for develop- until we become conscious of such pos- lance and self-assertion. Watch the ment" week after week, giving himself session. Put your own suggestion movements of your tormentors and into the control of unknown powers, do against that of your enemy, and you checkmate them at every turn. Meet ing their bidding in little things that will vanquish him in every encounter, every suggestion with a counter autohad no moral significance, and thereby If he seeks to undermine your health, suggestion. They will try to control all mwittingly drawing tighter and meet him with the counter suggestions your smallest acts, even to slight mus-

edly during the day, and especially you find. Dig down until you find the winch will well repay your labor. Master the principles involved in mengestive therapeutics. These things are all akin. One truth underlies them all. The work which has done me most good

TRARY SUGGESTION.

Again, your tormentors will doubtles attempt to fill you with fear and worry and all manner of forebodings, to make you despondent, and miserably unhappy. Meet this attempt as you do all others with the contrary suggestions. seen power, now that he knows that its Refuse to be unhappy. Look persistently at the bright side. Be cheerful in spite of everything. Put away all unto do its bidding. Pit his strength pleasant thoughts and feelings. Fill your mind only with that which is desirable, and in this way crowd out the ganism. Yes; to be sure, that is what undesirable. Read plenty of good literature, and when you cannot read, keep your mind fixed upon things that are pure, beautiful, true and good. calls down upon his devoted head the Think of your troubles as little as possible. Do not allow your mind to dwell upon the evil influence and its work. Ignore it as far as possible. Say nothing to it. Try not to think of it as anything human. The more you can crowd it out of your consciousness. better it will be for you.

On this point I do not agree with those who advocate attempts at "educating" the evil power. Some of these beings may be susceptible to education, but others are not. They will simply laugh in your face and take advantage of your benevolent intentions to still farther fasten their hold upon you. No, the work of education and upliftment, if such is possible, had better be left to those who have not fallen into the clutches of these beings, and who stand in no danger of their power.

INSOMNIA AND ITS CURE.

me from north, east and south, asking, Again, you may be troubled with in-What shall I do to free myself from somnia, as this seems to be a favorite method of the invisibles of inflicting answer all of these in detail, but I will try to give a few suggestions, in the to their desires. Of the horror of plainest of plain language, that everysleepless nights, only those who have experienced them can ever know, when In the first place, make up your mind the brain seems on fire, and one's that you will never yield, no matter how thoughts go careering over the universe like runaway steeds, leaping from one subject to another with a rapidity akin to madness; until the fagged braffn Maintain your ground, and be assured cries in despair for one little moment Now, what is the truth in regard to that in due time this persecution will of rest. But, no! if you drift for a few suddenly jerked awake by an electric shock sent from your head through your whole organism. And then the whole experience must be gone through again. Demonism! Yes.

But there is a cure for this also. It equires persistency and determination, but in time this enemy to health and place, stop worrying about your condition. Say that you do not care whethceived and acted upon, that you fell into attacks is torment-to worry, harass and terrorize. If you refuse to be tormented, the chief cause of attack is removed. The next think to do is to stop thinking. Control that current of thought. Refuse to let it run. Memorize some beautiful poem or , bit of prose, and repeat this again and again until you go to sleep. Hold your mind down to the thoughts expressed in the poem. It is of no use to repeat the words while your thought is running elsewhere.

yourself on the verge of nervous pros-The waking mind must occupy itself with something, and the object in this How is this done? Through suggestion. It is a well-known fact to-day that of doing work of its own. It is this is to keep it looking at pictures, instead many physical ills can be cured by hypceaseless working on its own account notic or telepathic suggestion. If sugwhich brings fatigue to both mind and gestion can thus build up the bodily tisbody. Select some poem that is full of sues, it can also tear them down. If it pictures, like Trowbridge's "Summer." can assist, it can also injure. Only or the lines of Lowell, beginning "What within the past few years have we begun to realize the subtle power of sug Vision of Sir Launfal." Allow your is so rare as a day in June?" in "The gestion upon the physical organism. 1 mind to dwell upon pictures as you reknow from bitter experience that these peat the words. Crowd everything else out by concentrating your attention upbreak down the bodily health of their on these. If the thought wanders intended victims in order to still farbring it back. Be persistent, Don't ther fasten their hold upon the weakgive up. When you tire of one poem try another. The object is to check the thought current, to prevent the But there is a remedy. It is a fact mind from doing original work. When in hypnotism that an auto-suggestion you can do this you have won. You The sensitive does not attract evil in- trol. Now, you tormented and perse you desire it. The secret of the whole

And indeed the secret of this whole own mind, and through this of his own control of your mental organism to out-Now, what can be done for the un- body. The trouble is, there are very side intelligences you have put yourself tighter about him the hypnotic bonds of health and strength. Do this repeat cular movements, such as sighing and good of all, and the cyll of one a

dience to some suggestion from the Do nothing to appease the evil powers. Resist them on every point, how-ever small. You may find yourself stopping to glance over the usual list of horrors in the daily papers, the accidents, murders, suicides, scandals, etc., which you laye hitherto scorned. Stop it. You are merely catering to the depraved appetite of the invisible beings who surround you. This is merely a hint. If you are watchful you will discover many similar tendencies. You will find yourself doing things you never did before. You will entertain

some little act with no reason, stop it.

The chances are you are acting in obe-

ASSERT YOUR RIGHT TO FREEDOM

until now. Put them out, They are

These deprayed influences will strive to dominate your thought in all things, to make you believe that they are going to stay with you and torment you until your last breath. Do not believe it for a moment. Assert your right to freedom. Declare your independence, Never relinquish for an instant your hope of ultimate victory. Much depends upon your own attitude on this point. They will attempt to terrorize you, to fill you with horrible fear and appre hension, and a sense of your own pow erlessness. Put such teeling promptly out of mind. These beings cannot really harm you, that is, permanently, if you steadily oppose them. The harmful results of such an experience are all temporary, and chiefly physical. They are terrible while they last, but they soon pass away. These vicious beings cannot touch you morally and spiritually, if you will that they shall not. You will come out of the struggle stronger in character than when you went into it. You can use this experience as a sort of spiritual gymnastic exercise, in which to strengthen your moral and spiritual fibres, so to speak. When it is over you will find that the permanent results are all good. You will possess greater knowledge and a stronger will power than you ever had before.

IF YOUR CASE IS DESPERATE. If your case is a desperate one, and

you feel that you have not the strength to cope with your enemies single-handed, write to some good healer, in whom you have faith, for assistance. Five years ago I did not know what I now know. I was fighting a battle the like of which I had never heard, and the outcome of which seemed dubious; with foes whose methods I did not under stand, and whose terrible power held me in thrall. I was broken in spirit, shattered in health, and wild with fear. I wrote to C. Walter Lynn, of Oakland, Cal., for help, and it came. In the course of two or three months the worst of the experience was over. Whether the good results were due to couragement and sympathy, to some nagnetic power mysteriously transmitted, or the intervention of strong spirit controls, I do not know; but I was helped, and I heartily recommend him to anyone now suffering in a similar manner. He is a man whom it will do you good to know-a strong, calm, beautiful soul, whose influence uplifts and strengthens. His address is 784 Eighth street.

PREVENTION BETTER THAN CURE. Turning from particular cases to a consideration of obsession in general,

we find the old proverb equally applicable. Prevention is better than cure. The general causes of obsession lie in the ignorance of mortals on the one hand and the depravity of obsessing influences on the other. If we would remedy this evil we must address ourselves to these two conditions. With the first of these the Spiritualist alone is able to cope, for he alone understands the perils of the situation. Upon him devolves the duty of enlightening ignorant humanity upon this all-important subject. He it is who must set up the guideposts and wave the danger signals along this uncertain pathway of psychic unfoldment.

For it is not alone the sensitive who consciously developing his powers who stands in danger, but the whole of humanity, by reason of slowly unfolding psychic powers, lies open to a greater or less extent, to the influences good and bad from the surrounding spirit spheres. And these dangers will grow greater rather than less with the coming years, unless increasing knowledge keeps pace with increasing racial psychic unfoldment.

The question of the power of unseen forces over the lives of men is not alone a question of saving here and there an individual medium from torment and persecution. It has a far deeper significance, than that. Few there be who realize the tremendous power of the thought currents, daily and hourly setting in upon the mortal shore, from the great ocean of spirit life-from that surging sen of low, vile, ignorant and depraved beings who swarm in the earth's atmosphere, and mingle to no small extent in the affairs

n. i da THE VICIOUS AND DEPRAVED.

There is no such barrier between the two worlds as has commonly been supposed. We have thought we were well rid of the vicious and the deprayed when they have taken themselves to the other life. We have congratulated ourselves upon their departure, and have frequently assisted them over the border by means of the hangman's noose, We have thought to thus shirk our responsibilities, to outwit the natural law which binds all men together in indisso-

sburce of trouble and corrow to all the things as these that they first gained control, unconsecusive to yourself.

It can never be done. The law of When you find Joursen performing human interrelation and mutual dependence cannot be set aside. We need expect nothing but trouble and sorrow so long as we go on ignoring the fact that humanity, in this world and all others, constitutes but one brotherhood, the happiness and well being of which depends upon the happiness and wellbeing of every member.

We need expect nothing but meddle ome, vicious influences from the lower spheres of spirit life so long as we go on populating that world with devils from this. The hells in that life cannot be removed until the hells in this are wiped out. If we would remove that pestilential thought atmosphere which wraps the earth as with a curtain of darkness, we must first cut off the thoughts and feelings you never had source of supply; that is, stop producing in this world and eventually sendnot yours, but reflections from the uning into the next, beings whose minds are saturated with evil-with hatred, revenge and lust.

What are the causes of human depravity? What is it which holds so large a proportion of mankind to the animal plane? Why do not all men rise to the intellectual, moral and spiritual heights attained by the few?

POVERTY FRUITFUL MOTHER OF

Without doubt, poverty is a fruitful nother of evil. Economic and industrial conditions are largely responsible for the ignorance, degradation, vice and crime in modern society. When we read such books as Riis' "How the Other Half Lives," and London's "People of the Abyss," we do not wonder that there is vice and crime in the world. When we consider the environment into which thousands of children are born every year, and the lives they are forced to live, in the slums, the sweatshops, the mining camps—forced apon the streets at a tender age, or into the factories, to add their puny strength to that of their parents in the terrible struggle for existence, with no home worthy of the name, with the mental and moral nature stunted and dwarfed through lack of proper training, with every influence in their environment for evil and none toward good,-we cease to wonder that there is ignorance and depravity among men, and only wonder that human nature under such conditions can be one-half as good as it is.

When we wish to cultivate grain or ruit or vegetables, or raise domestic animals, we provide the best possible conditions for their growth and development. But human beings are of so little consequence that we leave their development to chance or fate, or the incertain methods of a suppositional It is not worth our while to trouble ourselves about our human brother. He not sell for so much hard cash. There

him up to his highest possible standard. propriate the results of his labor to our own use and benefit that is well. hatred of the wronged and the oppressed, what is that to us? We will send him into the next world and so be spring or to society.

But are we rid of him? Let the well-Emerson, "You cannot do wrong without suffering wrong"; and if he had added, and the consequences of that wrong will follow you far into the future life, he would have spoken another great truth.

WICKED BY ENVIRONMENT. Society is doing incalculable wrong

and injustice to its helpless members when it compels millions of them to live their whole lifetime in poverty, ignorance and degradation. And Society is paying the penalty. You read of it every day in the murders, robberies and crimes unmentionable, set forth in the daily papers. Eighty per cent of the criminals in our penitentiaries, it is said, come from the class of the homeless. The class of the homeless! What else could we expect? The outcast, the exiled, the disinherited! The younger criminals of New York, we are told, come almost exclusively from the tenement house districts. Read the description of those districts and you will not doubt the statement. Are these young criminals wicked by nature, or have they been rendered wicked by environment? If the latter, who is responsible?

The worst of it is, these terrible conditions are all so needless. If we had but a little more wisdom, a keener conscience, a stronger sense of justice, a warmer sympathy and deeper love for suffering humanity, we would rise in our might and put an end to these horrors forever. When society takes as much interest in the development of the human child as the farmer does in his field of grain, his fruit trees, or the lambs and calves frolicking in the pasture, when wholesome environment, a decent comfortable home, ample subsistence, and the means of culture. mental, moral and spiritual, is insured to every child born into material life, then and not until then may we expect to see a noble race of men and women upon the earth.

And this we can do, by simply directing the great stream of wealth which flows with daily increasing volume into the coffers of our money kings, back into the hands of the tollers who have woman no longer feels that she must created it, and to whom it rightfully belongs. When we are wise enough to adopt some system of industry which shall insure to every man and woman the full frults of their labor, involuntary luble bonds, making the good of one the poverty, and all of the evils which flow from it will cease. For it is not be-

cause of the niggardliness of nature. nor the lack of skill in production, that men suffer for the necessaries of life, but because of an unjust system which robs them of the fruits of their toll, which makes masters of the Tew and

claves of the many. There is no reason why any child should suffer with cold and hunger, why it should grow up in poverty and ignorance, and squalor and wretchedness, why it should wear its life away in factory or mine or sweatshop, or end its days in the brothel or the penitentlary. Some day we will have the wisdom, the decency and the humanity to end these conditions, and insure to every little human blossom the environment necessary to unfold the possibilities of its higher nature in all their beauty and power. When that day comes, fewer graduates from the prison and the gallows will go to swell the ranks of obsessing demons on the other

side of life. But the humanitarian will not pause here in his efforts toward human betterment and race regeneration. Other evils than those which flow from involuntary poverty stare him in the face. He knows that proper environment will go far toward developing a child's best traits and building him up into the man he ought to be, but that it will not wholly eradicate the evil which was born in

him, and which is the result either of heredity or of prenatal influence. Given the best of opportunities, the best mental and moral training which human skill can provide, it can never compensate for the misfortune of being badly

THE CHILD AND EDUCATIONAL TRAINING.

After the child arrives upon the moral plane, we take more or less pains to provide him with educational training, with religious instruction, with professional skill in law and in medicine These offices are not left to the ignorant and unskilled. Not at all. Body mind and soul are too precious to be tampered with save by those who have prepared themselves for their duties by course of study and training. The teacher, the minister, the lawyer, the loctor must each furnish evidence of fitness for his work before he is allowed to teach, to prescribe medicine, to give religious instruction or even legal advice. But the parent, he who starts this spiritual being on its long career, who determines its nature, who endows it for time and eternity with all of its and thus determines whether its, life shall be a blessing or a curse to itself or others-of him we require no evidence whatsoever of fitness for the great responsibilities which he takes upon himself. No restrictions are placed upon him. He is free to curse his offspring with every physical ill and infirmity, with every loathsome disease, with every low appetite and paswith every hideous and hateful thing in ing to him, "Hold!" No, we seem, even in this enlightened age, to hold to some vine right" to propagate—a right which must not be infringed, no matter what the consequences to the helpless off-

Sometime we will get this bandage off our eyes. Sometime we will see the informed Spiritualist answer. Says responsibility which we now shirk, the duty which society owes to itself and to the individual. Sometimes we will become wise enough to put restrictions upon the marriage relation, to require all aspirants to the state of matrimony to furnish evidence of fitness for those high duties and responsibilities. The physically infirm, the mentally weak, the morally depraved will not be allowed to perpetuate their kind. When this time comes, fewer demons will be sent from this world to people the other.

Nor is this all. When the new industrial system has been established, and woman has become economically free, she will refuse longer to burden herself and society with children she does not want. The crime of bringing into the world unwelcome and unloved children will cease. Through all the long, dark ages of the past, the helpless, dependent condition of woman has been the means of peopling the earth with moral monsters. There has never been a slavery so abject and so degrading, so fraught with evil consequences to the race, as that endured by woman since the world began. And to-day it is not alone the woman who dwells in poverty who suffers, but the woman of wealth and fashion is a slave as well, and equally responsible with her poorer sister for cursing the earth with undesirable offspring.

THE HUMAN DEVILS.

The human devils who plot mischief in this world, and incite the weak to deeds of darkness from the other side of the grave, are not all from the homes of ignorance and poverty. There is many a blackhearted villain in broadcloth and fine linen, many a moral pervert comes from the homes of respectability, born of parents against whose life and character never a word of reproach has been uttered. Whence, then, this evil nature? Whence came the depravity of a Theodore Durant and an Adolph Weber? For every effect there is somewhere a cause, and if the THE GREAT STREAM OF WEALTH. prenatal history of these moral monstrosities could be written, without doubt the mystery would clear away.

The remedy lies in the absolute economic independence of woman. When marry in order to secure a home and the means of support, when she is no longer compelled to sell herself, body and soul, for board, clothing and shelter, this evil of enforced maternity will remedy itself. Fewer murderers will

(Continued on page 8)

Eye Glasses Not Necessary

Eye Sight can be Strongthough, and all forms of Diseased Eyes Cured without Cutting or Brugging.

That the eyes can be strengthened so that eye glasses can be dispensed with in the great majority of cases, has been proven beyond a doubt, by the testinony of thousands o' people who have been cured by that wonderful little instrument called "Actina." Actina also cures sore and granulated lids, Glaucoma, litilis, etc., also removes Cataracts and Pteryglums without cutting or drugging. Over seventy thousand of the Actinas having been sold, thereforeit is not an experiment but an absolute fact. The following letters are but samples of those that are received daily:

Mrs. M. E. Champney, 242 West 135th St. New York City, writes: The "Actina" cured me of Iritis, after the doctors said there was no cure outside an operation. I have been entirely well for over four months, can see to read and sew as well as before. I can honestly recommend "Actina" for all antictions of the eye.

Emily Knpp, 1929 Galena Street, Milwaukce, Wisconsin, writes: The "Actina" I purchased from you a year ago saved my brother's eyesight. My brother was near-sighted, wore number five and six plasses, and now he can go to school and do all his work and study without glasses.

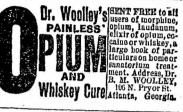
E. R. Holdbrook. Deputy County Clerk, Fair-

school and do all his work and study without glasses.

E. R. Holdbrook. Deputy County Clerk, Fairfax, Va., writes: "Actina" has cured my eyes so that I can do without glasses. I very seldom have headache now, and can study up to eleven o'clock after a hard day's work at the onlec.

Actina is not a drug or lotion, but a small pocket battery, which can be used by old and young with perfect safety, as it is impossible to do any harm with Actina. Every member of a family can use the one Actina for any form of disease of the Eye, Ear, or Throat or Head. Actina will last for years, and is always ready for use. Actina is sent on trial postpaid.

If you will send your name and address to the New York and London Electric Association, Dept. 842N., 220 Walnut Si., Kansas City, Mo., you will receive absolutely FREE a valuable book, Prof. Wilson's Treatise on the Eye and on Diseases in General, and you can rest assured that your lyce can be cured, no matter how many doctors have failed.



The above is the number of the present issue of The Progressive Thinker, as printed at the top of the first page. right hand corner. If this number corresponds with the figures on your wrapper, then the time you have paid for has expired, and you are requested to renew your subscription. This number at the right hand corner of the first page is advanced each week, showing the number of Progressive Thinkers issued up to date. Keep watch of the number on the tag of your wrapper.

UNCOOKED FOODS

And How to Live on Them-With Recipes for Wholesome

Preparation.

Proper combinations and menus, with the reason uncooked food is best for the promotion of health, strength and Vitality. By Mr. and Mrs. Eugene Christian. Illustrated. No one can afford to be without this

book. Any one who tries some of the special recipes will discover that proper preparation increases the palatability of Learn how and what to cook in order to build and retain the highest deree of normal health by following the ecipes of this cook book. It will simplify methods of living-

help to settle the servant question and the financial problems as well as point the way for many to perfect health.

A Study of

Elizabeth Barrett Browning. By Lilian Whiting,

Author of "The World Beautiful," "Kate Field," "After Her Death," "From Dreamland Sent," etc. With portrait, femo. Cloth, gift. Price \$1.25. The writer of this "Study of Elizabeth Barrett Browning has thrown the book into five chapters, with sub-titles a follows: as follows: LIVING WITH VISIONS. "Summer Snow of Apple Blossoms;" Music Flow of Pindar; Friends in the

Blossoms; Music Flow of Fluor, Avenue Viscon, Unseen, Unseen, The Poets, The Prefigured Friend; LOVES OF THE POETS. The Prefigured Friend;
Vita Nouva: "One Day, My Sirer.
IN THAT NEW WOILD. Pisa and Poetry: In Casa
Guidi; Florentine Days: Watter Savage Landor.
ART AND TTALY. Individuality of Character; The
Clasped Hands: Kate Field's Records; Mrs.
Browning's Death.
LILIES OF FLORENCE. Poetle Rank; Spiritual
Laws: Modern Scientific Thought; The Consider-

BODY AND SOUL.

This volume consists of a course of lectures delivered in the trance state, and is certainly no small contribution to the study of the soul. It is a good, work to open the eyes to the difference between the deductive and inductive process of mind. Bound in cloth, \$1. For sale at this office.

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A Twentieth Century Symposium.

An assembly and collation of letters and expressions from eminent scientists and thinkers of the world, giving the strongest and best reasons the world to-day, as substantial evidence of the continued existence of the soul after death. Arranged under the several heads of Science, Psychical Research, Philosophy, Spiritualism. With a special contribution on Immortality from New Standpoints. Compiled and edited by Robert J.

Thompson, Late Special Envoy of the United States to the President of the French Republic. A work of especial value, giving the

views of a large number of eminent persons. Finely printed and bound. Price \$2. For sale at this office.

MAHOMET His Birth, Character and Doctrina By Edward Gibon. This is No. 6 of the Library of Liberal Classics. It is conceded to be historically correct, and so exact and perfect in every detail as to be practically beyond the reach of adverse criticism. This work will be found intensely interesting. Price, 25 cents.

WOMAN: A Lecture Delivered to Ladies
the present status of woman, physically, mentally, morally and spiritually. The divine law
of true harmonial marriage, etc. Price, 10c.

A Very Interesting Book tor And Philosophy of This work con-tains a graphic account of the Spiritual Intercourse. account Spiritum intercountree account or tag very wonderful spiritual developments at the house of Rev. Dr. Pholps, Stratford, Com., and sliminar cases in all parts of the country. This volume is the fire—"com the author directly up-on the subject of Spiritualism, and has stood the test of many years. Cloth, 80c.; postage the

BY LILLIAN WHITING—In this book miss. Whiting aims to portray a practical ideal for daily living that shall embody the sweetness and excitations and faith that lend enchantment to life. It is, in a measure, a logical sequence of "The World Beautiful," leading into still diviner harmonies. It is calculated to render the soul in harmony with the universe. It is truly an inspiration. Price, cloth, \$1,00.

General Survey.

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

CONTRIBUTORS .- Each contributor ts 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 allows this freedom of expression, believing that the cause of truth can be 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 Thinkor 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 ne side of the paper. Please bear this in mind.

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

TAKE DUE NOTICE, that all items the full name and address of the writer. It will not do to say that Secretary or Correspondent writes so and so, with-out 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.

if we have not space to use them.

THIS GENERAL SURVEY DEPART-MENT IS ONLY INTENDED TO CHRONICLE THE ENGAGEMENTS NOT BE PUBLISHED, AS WE HAVE NOT SPACE SUFFICIENT FOR THAT PURPOSE.

ANONYMOUS THE NAME AND ADDRESS OF THE SENT TO THIS OFFICE.

Delphos (Kans.) Camp, beginning Aug. 11, and closing on the 27th. I. N. Richardson, president; Lettle Richardson, secretary.

(Kansas) camp.

Dr. J. M. Peebles is receiving constantly calls to lecture—many of which he cannot fill. He is to be at the Chesterfield camp for one week. During September he speaks in Philadelphia, and during October in Baltimore, Md.

W. J. Colville has just given a sucessful course of lectures in Victoria, B. where the Psychic Society is holdng regular meetings in K. of P. hall, Douglas street. His lectures were on various up-to-date topics and called of the Rising Sun Mission, held at the orth many questions which the speaker nandled in a manner which elicited ap-

J. A. Toren writes: "The meetings of the Society of the Psychic Forces, held at Wilcox Hall, corner of Champlain avenue and Forty-third street, will be con-tinued without intermission during the summer. The attendance is constantly increasing notwithstanding the weather has been more or less unfavorable durhas been more or less unfavorable dur-ing the past month. Many rumors have ful religion. Sister Kirchner held the iously inclined individuals that our neetings had been discontinued and and to the satisfaction of all who re hand in a hospital. We are gian to an dered some line selections of the children for Sunday, July 29, will be Mrs. Schumak, D. M. Hewitt also continues to lecture in active part in the conference meetgs. The Doctor's lectures are highly entertaining and appreciated by all earnest worker than he appears anythere in the advocacy of spiritual ruths. We extend an earnest invita-Strangers and skeptics will find at our iz., food for thought and conviction."

ributed to nothing less than thoughtransference, Edward Crawford, 2036 ner and Brother Thompson, after which last Washington street, Indianapolis, ind., whose bicycle was stolen some ind., whose blovcle was stolen some fresh the inner man. After a few ime ago, found the wheel last night at more solos and recitations the large he police station and came face to face gathering left for their respectiv homes, scar Paff, who had been trying to all of the Rising Sun events. lawn the wheel for \$2, had been rought in by Officers Murphy and Connor. The officers together with hief of Police Kruger, questioned Paff, ut he denied stealing the wheel. Just s he was making a stout denial and de- Cora D. Ringlep, 230 N. C street. laring that his record was straight, rawford, the owner of the bicycle, alked into the chief's office. "Ah," was a very enjoyable affair and lasted till near the midnight hour. There were upwards of fifty persons present, aid Crawford, "I knew it. I saw my who came from different parts of the heel out there in the hall and here you city to greet the hostess and her re," pointing to Paff. "And this has guests. The hallway, parlors and rooms il come by thought transference," ex- were tastefully decorated with ll come by thought transference, ex-lained Crawford to Chief Kruger. The hief was not up on telepathy and he ad to ask Crawford what he meant. Well," explained Crawford, "when 1 Well," explained Crawford, "when 1 Well," explained trawfold, which is the work of the state treet and something impelled me to wreath of fern leaves around her head, ome down here. At the same time, or which she said had appeared there witheved in it for years."-Star.

ould not seat all of them. Brother will always be room for the charming prague held the floor for at least an hostess and her grand and noble moth our and a half each evening, instead of er, Mrs. Dr. Dobson-Barker." fashionable fifteen-minute talk. He h. that all in the spiritual ranks were him! How our hearts rejoiced! ar ones.

Take due notice that Items for this writer. Otherwise they may be cast into the waste basket.

> ALWAYS GIVE YOUR FULL NAME AND ADDRESS WHEN SENDING NO-TICES AND COMMUNICATIONS FOR PUBLICATION, OTHERWISE THEY WILL FIND THEIR WAY TO THE WASTE BASKET.

B. R. Mitzer, of Wichita, Kans. writes: "Allow me space in your valuable paper to compliment two of your best and most fearless workers, those who have the good of the cause at heart; those who fearlessly and openly oppose fraudulent phenomena that is being practiced on our people, who override the flerce waves of vile and evil tongues akin only to their authors, by their true, upright lives and teaching. Their names are Mrs. Virginia Bryan, who has been with us nine different times, and the more we see of her the more we love her; the other one s Mrs. L. J. Jaquet, fearless, brave and without an equal,'

F. W. Smith, secretary, writes from Rockland, Me.: "I enclose circular of Verona camp-meeting. We have a fine hotel and good accommodations. The cottages are nearly all occupied and the rospect is very encouraging for one of the best seasons we ever had. The for this page must be accompanied by camp is easily accessible by water from various towns on the Penobscot river. Several steamers land every day. The location and scenery are delightful. It is a fine place for rest; recreation and good mental and spiritual food."

L. W. Forbes, of North Gage, N. J. KEEP COPIES of your poems sent to this office, for they will not be returned and the Financial Affairs of Our Country of the State of the State of expects to be in Chicago, Denver and Seattle, from November 1 to 15.

Dr. P. S. George writes from Red Lodge, Mont.: "A good trumpet medium who can get talking in different languages, such as German, Italian, Finn, etc., could do a good business at Red AND WORK OF SPEAKERS AND ME- Lodge and surrounding towns. Any DIUMS. A REPORT OF WHAT THE such medium coming here will have my VARIOUS SPEAKERS SAY WILL support, I will answer any inquiry. There is no finer climate in the United States during the summer season.'

J. K. Dillon writes from Greenup, Ill.: 'We have been blessed by a visit from Sister Schumacher of Chicago, who is an honest and true medium. She held AS A GENERAL RULE, IN THIS an honest and true medium. She held four seances which gave excellent satis-COMMUNICATIONS. faction, also gave an excellent lecture to ADDRESS OF THE followed with tests which were acknowl-WRITER SHOULD ACCOMPANY ALL edged. We have two circles in Green-up with a membership of about thirty, which are getting along harmoniously. Some have clairvoyance and clairaudience. While here Mrs. Schumacher formed a healing circle which will meet once a week when needed, or oftener when necessary. We want to say no Mrs. L. J. Jaquet and Mrs. Virginia medium need come here who is not en-Bryan of Chicago, are at the Winfield dorsed by the State Association. All macher, who leaves sunshine and health wherever she goes, are welcome We need some good iccturer to come here and stay one or two months. The opportunity for good results is excel lent. The harvest is ripe and waiting for the harvesters to come." TOP OF COL

Mrs. C. Kirchner, secretary, writes: "Owing to the extreme heat on Sunday evening, July 15, the attendance was about one-half as usual at-the services president's home. What we lacked in numbers we made up in interest, as our speaker, Sister Price, who by the way, took the place of Sister Schumacher who was to speak, was called away from the city and could not attend. Dr. Rowell offered a grand invocation, atter which Sister Price fairly reveled in the beauties of our glorious belief and opened the eyes of quite a few strangers ecently been set affeat by some mall- audience spellbound by her grand spirit messages, describing spirits accurately Mrs. Isa Cleveland, our medium, was ill ceived communications. Our choir renand in a hospital. We are glad to and dered some fine selections which was oted to her mediumistic work. Dr. J. Students of Nature. We cordially invite strangers and others to attend our or us every Sunday evening and takes meetings which are held every Sunday evening at President Kirchner's home No. 22 Jackson Place, between Jackson intertaining and appreciated by all Boul and Van Buren street, west of tho hear him, and no more able and Hoyne avenue. The interest taken in the Saturday night socials of the Rising Sun Mission seems unabated as was noted at the one held at President ion to all to come to our meetings. Kirchner's home, Sacurday, July 14. Solos and recitations were indulged in, neetings what they are looking for, as well as were games. Sister Montgomery carried off a handsome prize in By a series of incidents, which he at- the bean carrying contest. 'Tests and short talks were given by Sister Kirchice cream and cake were served to re ith the alleged thief at the same time. each claiming to have had a very enjoyrawford reached the station just after able time, which is always the case at

Emanuel M. Jones writes: "The First Spiritual Union of San Jose, Cal., gave a reception to Mrs. Nettie P. Fox, Rev. and Mrs. Allen Franklin Brown, on the evening of July 13, at the home of Mrs. were upwards of fifty persons present bout the same time, something imelled this man to get arrested. That
as thought transference. I have be
as thought transference. I have be eved in it for years."—Star.

Brown and Mr. Murray, closed the exercises for the evening. The entire commust write and let you know that our pany were treated to ice cream and cloved missionaries, Brother and Sis- cake, in which all took a decided interir Sprague, visited our city last week, est. At last the time came for the nd spoke in the Progressive Spiritual- hand shakes and the good-byes were is hall two nights, to large and en- said and each one went to their respect inslastic audiences. The last night we live homes; but in memory's niche there

Henry Ellis is now located at No es not varnish or sugar-coat; just the 3250 Wabash avenue, and with the aid ain, unadulterated gospel of truth. of his telegraphic instrument, operated by unseen spirit forces, he will he glad to meet all those seeking light from the e hope for many more returns of the spirit realms. He holds circles Tuesday, Wednesday and Friday evenings.

use a pen or typewriter.

We go to press early Monday morn

ing, hence communications intended for that current issue should reach this ffice not later than the previous Satur day morning. Bear this in mind. BISHOP A. BEALS WRITES FROM SUMMERLAND, CAL.: "LET ME SAY ONE WORD IN COMMENDATION OF

THE LECTURE ON THE PRESENT ECONOMIC CONDITIONS, BY MRS. RICHMOND IN A LATE ISSUE OF THE PROGRESSIVE THINKER: IT IS THE BEST THING EVER PUT IN PRINT, AND YOUR PAPER LEADS ALL THE REST." Moses Hull writes: "Very early in the

spring I received an invitation to spend some time at the Ashley Ohio camp, but at that time I thought it impossible, and so wrote them, but I have since learned that I can spend August 6 at that camp, and have decided to do so. I would like to meet as many of my old friends in that part of Ohio at that camp, as can get there at that time. From Ashley, Ohio, I go directly to the Clinton (Iowa) camp for about three days. I have Saturday and Sunday August 12 and 13 with no appointments would like to put them in anywhere in Illinois, Iowa. Wisconsin or Minnesota August 16 to 28, I spend at the Wone woc, Wis., camp. I have no definite ap-pointments after Sept. 10. As our school can spare me better than it can spare my earnings, it is strongly urged make a trip to the Pacific coast in the later autumn months. If I do, and the right ones can be found to take our places in the school, Mrs. Hull will ac company me."

Mrs. Mattie E. Hull is at Lake Brady. She will go from there to the Clinton camp and then to Wonewoc camp.

W. Brunton writes from Boston Mass.: "'John McCullough as Man, Ac tor and Spirit,' is a book I have read with considerable interest and delight It is written by an enterprising friend Susie C. Clark, and has received many commendations, but each one is to speak according to the impression made, and so I add my word of happy appreciation. It is a new form of bio raphy, though Miss Lilian Whiting did similar thing for her friend, Kate Field, and did it in the perfect charmful manner that characterizes all her work. All the same this is most excellent and the story of his after life, when the work of time was laid down, is helpful and instructive. We must always care for the good of man and that is why the world above is so near to our world and blessing it. It ought to have a wide reading by Spiritualists and by those who are in wonder what they are to do when the day's work scems ended."

Eva L. Stewart writes: "The shadow social and dance to be held at Hyde Park Occult Society Hall, 319 East 55th street, has been changed to Wednesday evening, July 26, instead of Thursday. A short and interesting programme has een prepared and refreshments will be served early so as to give ample time for those who wish to dance. Come and have a good time. On July 30 the next picuic will be held at Beverly Hills, and we ask all who wish, to come and bring their lunch and enjoy an outing in the beautiful grove at the Hills. On last Sunday evening we enjoyed a rich treat by having Mrs. Jennie Staner Adams and Mrs. Lichtig present to give messages. All were recognized."

D. G. Hill writes: "The attendance at the service of the Golden Rule Spiritualist Society Sunday evening, July 16, was very satisfactory and the speaker; Mrs. Nora E. Hill, delivered an impressive and instructive lecture lowed with messages by Mrs. Kittle Gifford and others, making an enjoyable meeting notwithstanding the intense warm weather. The speaker for July 30, will be the earnest and entertaining Mrs. J. L. Fravel of Austin. Ill. O'Don nell College Hall, South Paulina street, between Washington Blvd and Park

avenue. Open door. All welcome." Correspondent writes from Kansas week at the residence of President C. L. Sain, 3347 Michigan avenue., for the benefit of the First Spiritual Church, now holding Sunday evening meetings at Warwick Hall, 8th and Magee streets. There was a musicale in the parlors, and tests by Mrs. Wagner of Topeka, and Mrs. Connelly, speaker at the hall. Dr. Holsclaw performed a miracle on the lawn by pulling the leg of one of the guests who was afflicted with a short limb. 'The Doctor proved by measurement with a string that the limb had been lengthened one inch. It was not learned after ice cream and peaches had been served whether the cooling effects caused the limb to contract or not. Mrs. Cross, trumpet medium, and Mrs. McDonald were among the medium guests. The venerable E. J. Schellhous distributed literature and talked glowingly about his forthcoming book 'The Elements of Ethics.' On Sunday evening there was a large attendance at Warwick Hall to hear Mrs. Connelley and receive pellet tests from Mrs. Inez Wagner of Topeka, Kans. Sain started in to take subscriptions to put the society on a good financial footing for the coming year."

Secretary writes from Akron, N. Y.: 'Meetings at the First Spiritual Church of Akron, N. Y., will cease during the summer months, and will be resumed again the 6th of September, to enable the pastor, Mrs. Atcheson, of Buffalo, N. Y., to enjoy a well deserved vacation. Of course we shall miss her. She has been with us nearly two years, and through her earnestness and devotion to the cause she so ably represents, she has endeared herself to each member of our society. She is honest and con-scientious in her work. I wish there were more like her. Our love and best wishes go with her as she enters upon her much-needed vacation."

Rev. Alice Baker writes from Oak land, Cal.: "To my many friends I wish to say that I am physically weak yet, but very much improved, and I feel assured that by the help of the healing thoughts that are sent out to me by many and the dear arisen ones, I shall soon be quite myself again. I stop in Colorado and Kansas, getting back to Dallas, Texas in September in time for our state association there. From now on, all communications addressed to me at Dallas, Texas, General Delivery, will reach me.

C. H. Mathews writes: "On Sunday, July 9, 1905, the first Spiritualist con-gregation ever held in Uhrichsville, luscarawas county, Ohio, on Panhandle railroad, was addressed by Bro. E. W. Sprague and wife at 2 p. m. A good audience assembled. This spot is only a few miles north of where the first Christian preaching was done in this county by the Christian missionaries Heckewelder and Zelzburger, in 1782, and where the Christian military, under Col. Williamson, U. S. A., murdered 92 Indians and burned their town. It is to be hoped that further meetings will he held in this historic field, and that the great demonstrated truths in regard to a future life beyond the grave may be made familiar to all. He that hath ears to hear, let him hear."

THE FOLLOWING PROGRAM con-titutes the summer wark of Mrs. Cora . V. Richmond, Leaving their home in logers Park, July 2, Mr. and Mrs. Rich-nond will be at Party 17 a. July 3 to 14;

Juba, N. Y., July 14 to 21; Lily Dale, N. Y., 21 to 28; Lake Hrady, Ohio, July 30, and Mantua, Ohio Aug. 1 to 6, inclusive; Onset, Mass. Aug. 7 to 14; Unity Camp (negr Lynn, Mass.) Aug. 20 to 27; New York City and the Catskills, Sept. 1 to (about) Sept. 15. Services will commence at the Charlet of the Soul, in Chicago, Sunday, September 17, 1905. 1905.

HELEN STUART PRICHINGS, 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, psychome trist and dramatic artist. Terms most reasonable, especially for long engage-ments. Address P. O. Box 115, Seattle, Wash

A. D. Jacoby of Elkhart, Ind., writes: "Frank McKinley of Toledo, Ohio, was in our city July 19, and gave one good and appreciated seance to fifteen people who were pleased with the results, all recognizing those who came. He gave a few private sittings that were won derful beyond description. He left here on the 20th for Cleveland, Ohio. He is an honest and sincere man in his work for the good of Spiritualism."

DOING EXCELLENT WORK.

The Lyceum at the Chesterfield Camp Under the Efficient Management of Mrs. Anna L. Gillespie, is Proving a Great Success.

To the Editor:-The lyceum at Cheserfield is a tremendous success; though less than one week old it has 42 hildren enrolled, besides many adults. he auditorium is filled with spectators who are much interested in the work. Mrs. Anna L. Gillespie, who has entire charge of the lyceum, is original in her methods, bringing out the power of each child as an individual. Many people are bringing their children to put them under her care, who are not Spiritualists. This is a work that has been sadly neglected, and Mrs. Gillespie is one of the few who does not feel it wise to pass the little ones by in the great work. If Chesterfield camp does no more than just its lyceum work for the world, it is making a splendid record for itself in this. The whole camp, however, is in prosperous condition and the meeting thus far has been unusually pleasant.

DR. EZRA A. SMITH.

Prominent Citizen of Brandon, Vt., and Former Member of the Legislature, Dies After Long Iliness,

Dr. Ezra A. Smith, a prominent citizen of Brandon, Vt., passed to spirit life July 17, at his home on Carver street, after a long illness from a complication of diseases. He was 66 years old and formerly had an extended practice. He was one of the largest, property owners of this town, having 25 tenement houses and nine farms in Rutland and other counties.

He represented this place in the leg islature in 1898 and 1899. He was Knight Templar and a member of Brandon lodge of Odd Fellows. For many years Dr. Smith was presi

dent and secretary of the Queen : City Park Spiritualists Association.

A BRIGHT SPOT IN MEMORY.

A Kansas Lady's Experience at Lily Dale Camp.

I have been a reader of The Progress ive Thinker for the past ten years, and have enjoyed reading letters from different people telling of messages and greetings from the spirit side of life. and have made up my mind to send you City, Mo.: "A lawn party was given last | Dale, N. Y., which will always be a bright spot in my memory. It was sometime in the month of August (I do not remember the exact date) in 1903 that a friend invited me to go to Lily Dale with her. We were there four days, and I attended all the lectures and the grove meetings, which I enjoyed very much and got a splendid psycho metric reading by Mrs. Dee of Buffalo N. Y. I decided to go to a materializing seance given by Mrs. Effic Moss There were 22 persons in the seance room, but no one I had ever met before, or that knew anything about me. When ready to begin, the medium stepped to the door of the cabinet and said could not promise anyone anything: for twenty years, but had never been able to promise anyone that they would get a message or a materialization, but that she hoped no one would go away disappointed. I went into the cabinet, which was about the size of a room under a stair

case, three by six feet; just wide enough so that when the medium sat in her chair there was not room for anyone to pass by her, and just a short space in front of her chair. There was no carpet on the floor, it was perfectly hare, the wall was covered with a black curtain which I lifted up and felt of the wall all around. There was no trapdoor or wires fastened to the wall or ceiling. I went and took my seat and waited for what would come. The me dium was seated in the cabinet and forms of those who had passed into the spirit world came out and talked to their loved ones. Some could only talk in whispers, while others talked in audible voices, and some only came to the door of the cabinet and walked across the room to their friends, who recognized them, and it was truly a joy ful time, and ast parents clasped their children in fond embrace, and children came to meet their parents who had gone before, the sished tears of joy. An old Oriental priest came and gave a fine address. He was dressed in his Oriental costume and stood by the side of the medium, whose control he was, and talked in a clear voice about the duties of this life and of the hereafter.

Lucille Weston, the great singer, came three times and talked to a few friends she had Thown in this life, and sang in a sweet Toice

three years of age, came to me and I betty attainable in the rather life. A took her in my 4rms and kissed her. She had been in the significant world for about eighteen years and appeared to be about the size of a 12-year-old girl, rents." Mrs. Elizabeth Towne takes the position that in many cases it is the but it was her, and she talked to me of the position that in many cases it is the the family at home and sent them lov-

One little Egyptian girl came and it was the most beautiful sight I ever beheld. She wore a crown that appeared to flash like diamonds, the lights just came and went. She walked around and sat on different persons laps, and laughed and talked with them, and then before she went away she stepped into the middle of the floor and danced so gracefully, and just grew smaller and dimmer until she disappeared before our eyes. MRS. D. Il STEPHENS.

Chautaugua, Kansas.

COMMUNION OF SAINTS.

Spiritualistic Intercretation in a Sermon.

The Bishop of Birmingham (Dr.

Gore), says the Birmingham (Eng.) Gazette and Express of the 26th ult. preached a remarkable sermon last night at St. James, Edgbaston. The subject was "The Communion of Saints," and Dr. Gore's interpretation would probably have caused a sensation n some Protestant circles. That sense of the communion of saints, said the Bishop, had had in the past many strange explanations, and had been liable to great abuses. Against those abuses there had been reactions, and so it came about at the time of the Reformation that men who belonged to the Reformed Church began to think too little about the communion of saints, and they had lost out of the Christian life something that was most practical

Let them look at it in the Japanese among whom Shintoism, in spite of the fact that people said it had vanished, had at the first shock of peril sprung into life, and caused the decline of Budhism. Strange and crude ancestor-wor ship, they might say, but the manner in which the nation had been welded to gether was magnificent and inspiring When they saw the splendid merging of the individual in the larger work and life of the nation, did not the Japanese put them as Christians to shame? The Japanese solidarity had come from the sense of the union beyond death. Their splendid solidarity came from the sense that the dead were not dead, but were alive and working in the lives of those still here. Dealing with the Christian view of

the future state. Dr. Gore proceeded that after death there was a time of waiting of which they knew little, but they knew that the souls of the dead were secure in the pretection of God, and were assisted in being perfected, in consolation, and, perhaps, in discipline and the elements of pain it might have they knew nothing. The first Christians felt themselves entirely at liberty to pray for them, as, indeed, they could not really pray, "Thy kingdom come," without praying for the perfecting of humanity. "We must not use prayers," continued Dr. Gore, "without authority in public services, but we need not lose them out of our private prayers. Many of the best and wisest clergymen like Dr. Johnson and Lord Shaftesbury, and a great body of witnesses, have in their private prayers thought it no shame or hindrance to their praying to add in their prayers a petition for the perfect ing of the souls of the dead."

"I would say only this," the preacher added, "we know little, but what we know is real. We know that there awaits us beyond death a perfect fel lowship in which all that is best among humanity, all that is redeemable is to be perfected in one perfect fellowship, and it ought to mean a great deal more than it does. We ought not merely to have what we all have, the sense of fellowship with those we have loved and lost, but also a larger sense of real and personal fellowship with all the great heroes of the past, with all great men who have lived and died. We ought to remember that our lives are not isolated and cut off from them." They were compassed about with a

great cloud of witnesses who were nearer than they thought, and the sense of that fellowship with the blessed dead should make them nerve themselves to make the best of themselves, so that they might be welcomed at last into the communion of saints.

POLITICAL BUMMERS.

Political Bosses the Stumbling Block to Full Suffrage for Women.

The entire status of women has changed within the past generation. Where once they were ignorant they are now educated; they have followed their domestic work outside the home, where it has been largely taken, and have now become recognized industrial factors: once legally unable to own property they now pay annually billion of-dollars in taxes; once isolated and wolly without knowledge of or interest ed in public affairs, they are now banded in great organizations and actively engaged in civic work. Their relation to the government has been transferred, and however potent may have been the reasons for excluding them from the voting body of a generation ago, these now are without weight and indeed without existence. The masses of men, especially in the

states west of the Mississippi River, where the foreign element does not overshadow, recognize these modern conditions and admit the justice of giving this new race of women a voice in e government. In any or all of these states a majority of the men would vote in favor of granting the franchise to women if they were free from the domination of the party leaders who "run the machine.", But these controlling powers work upon the passions and fears of certain classes, making them believe that their own personal rights would be curtailed if women could vote and so they exercise their veto power. Eliminate from any campaign for wo man suffrage the political "bosses," with all that name implies, and the vo ters themselves could be depended upon for a favorable majority—a square deal. IDA HUSTED HARPER.

How a Woman Paid Her Debts. Lam out of debt, thanks to the Dish-washer. business. In the past three months I have mude \$600,000 selling Dish-washer. I never saw anything sell so easily. Every family needs a Dish-washer and will buy one when shown how beautifully it will wash and dry the family dishes in two minutes. I sell from my own house. Each Dish-washer sold brings me many orders, The dishes are washed without wetting the hands. That is why ladies want the Dish-washer. I give my experience for the benefit of any one who may wish to make money easy. I buy my Dish-washers from the Mound City Dish-washer Co., St. Louis, Mo. Write them or particulars. They will start you in business in your own home.

"Beyond the Vail." A Sequel to "Rending the Vail." Being a compilation, with notes and explanations, of narrations and illustrations of spirit experlences, spoken, written and made by full-form materializations; setting up a scientific and personal verification of What We Shall Be," and a code of ethics, requisite to the most speedy re-My daughter who died when not quite alization of the highest and purest fe-three years of age, came to me and I licity attainable in the future life. A

parents that need the training more than the children, and advises parents to look to themselves. Twenty-five cents could not be better spent than buying this little book. Anyone that has the care of children should read it.

Price 25 cents. "Talmagean Insulties, Incongruities. Inconsistencies and Blasphemies; a Review of Lev. T. DeWitt and Rev Frank DeWitt Talmage's oft-repeated attacks

upon Spiritualism." By Moses Hull.
Price 10 cents.
The Commandments Analysed, price
25 cents. Big Bible Stories, cloth, 54 cents. For sale at this case.

Parkland Heights, Camp, Pa.

Fair and beautiful dawned Sunday, July 16, with its cool refreshing breeze, making an ideal day to hold grove meetings. Visitors were present from Philaielphia, Trenton, Royersford, and the surrounding country, and many were the expressions of approval and delight at the improvements recently made on the camp grounds. President Adams-conducted the meetings, which were

held at the auditorium. Mrs. H. M. Shope presided at the organ, accompanied by H. M. Shope.
At 10:30 morning services opened with congregational singing followed with an original poem entitled "Affirmation," by Miss Elizabeth M. Fish. After more singing, a few telling remarks were made by Thomas Locke, then came a short address by Mrs. F. E. Luce, which was to the point, and very good. This was followed by a beautiful duet by Mr. and Mrs. H. M.

Mrs. Augusta Volk prefaced her readings from articles by a little heart to heart talk, beginning by saving Parkland was to her the most beautiful place in the world, for it was here her eyes were first opened to the spiritual light. Mrs. Mary E. Weber gave several spirit messages, which were mostly rec-

Mrs. Luce gave psychometric readings in a very convincing manner. Afternoon services opened at 2:30, after which President Adams announced that one-half hour would be given to a conference meeting, the subject of which would be, "Spirit Healing," giving some of his views, and inviting all who felt so inclined, to join in this interchange of views, as this special time belonged to them. Thomas M. Locke, Mrs. F. E. Luce and Mrs. Buckwalter contributed a few thoughts

on the subject. Thomas Rogers asked that some one speak on "The Morning Dawns on Humanity in the Sense of Universal and Spiritual Freedom." This was answered by the president, who said, when that glad time was fully realized, every one would be their own medium. be in direct intercourse with the spirit world, and all that implies. We must first understand our at-one-ment with universal principle-God-then through growth-right living-win our

These conference meetings promise o be very interesting and instructive. After singing, the regular meeting opened with an invocation by Mrs. F. E. uce. She gave a short address, taking for her subject "Prayer," and dwelt on the value of meditation as an aid to right living, saying we should ask ourselves this question every day: "Am i living as I ought to live?"

Mrs. Augusta Volk gave a pleasing little talk, well sprinkled with choice poetic phrases, finishing the time allotted to her, with readings from sealed ballots. . Mrs. Mary E. Weber gave spirit messages; then Mrs. F. E. Luce announced

that she would read the remaining bal-lots. This she did in a very convincing manner. William A. Grosseck answered mental questions, and with a benediction, by Mrs. Luce, the day's services closed Samuel Wheeler was unable to be

with us as expected, but all expressed themselves well pleased with the local talent, who so freely gave of their store, without price. The meetings were very harmonious

conducive to high spiritual hence thought, and we were delighted to have strangers tell us how they had enjoyed such a peaceful, restful day. And in the evening, as many of the members gathered in the new dining room to dis cuss camp affairs in general (also the remainder of the ice cream, which was fine) they gave expression to such optimistic thoughts that your scribe felt im pelled to give voice to one of her com-

positions, "I'm An Optimist."
In the light and glory of the full moon we left the camp ground, feeling that Parkland, beautiful Parkland, has a bright and glorious future, and a holy benediction rested upon us, filling our soul with peace.

ELIZABETH M. FISH,

PASSED TO SPIRIT LIFE.

[Obituaries to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About seven words constitute one line.

My wife, Rebecca Moore Rutledge passed peacefully to spirit life on the morning of June 30 last, after a long illess. She was born in Ohio, was near y 75 years old. She was a Spiritualist for over forty yeads, and a good clair voyant, and inspirational speaker, and has done much for the cause of Spirit-ualism. She has many friends and relatives in Ohio, and Indiana who may see this notice.

SAMUEL RUTLEDGE. Union, Oregon.

Three have passed to the higher life in less than thirteen months: Brother Joe and mother, then Brother James Reedes of Columbus, Ohio, after an illness of two days, also passed away, July 2. He leaves a wife and two daughters, Mrs. Kircher of Louisville. and Mrs. McKee of Columbus; two brothers. Theodore and John of Columous; twin sisters, Mrs. Mann and Mrs. Brown of Louisville. How sweet to, know there is no death.

MRS. MARY MANN. Louisville, Ky.

Passed to the higher spiritual life, July 9, 1905, Mrs. Lucinda Avery, from he beautiful country home of her son in-law, Hiram Potter of Newbury, Ohio This loved and loving mother was born in Otsego county, New York, Dec. 29, 1810. In early life she joined the Methdist church, that then being her idea of the highest moral life for her to live and rear her family, but her progressive mind was not satisfied with a religion of faith alone, and when she heard the story of the tiny raps at Hydesville she began its investigation, and soon espoused the beautiful knowledge and truths of Modern Spiritualism which gave her solace and comfort through all her earthly trials and sorrows. Mother Avery's mind was as clear and active as in youth, keeping up with the trend of modern progression and only a short time before her passing on directing her affairs. Having heard Brother I. W. Pope at the funeral of a little grandson some ten or eleven years ago, she requested that he speak at her funeral which he did. The large attendance of friends and neighbors denoted the love and high esteem in which Mother Av ery was held. The sweet music of a quartette from Burton, and the philoso phy of Modern Spiritualism mingling with the perfume of the floral offerings from friends and neighbors, made the services very impressive CORRESPONDENT:

"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



has come into universal use in the Hospitals of Europe and America as an unfailing specific.

E. W. H. Ecily, 31748th St., Newport Nows, Ya., writes Jan. 23d, was a helpices invalid and was cured of HayFover and Asthma, by Himmiya after 15 years "suffering,
Em. 2. E. Serdyke, of Hillicity, Kaus, writes Jan. 26th,
had Hay-Fover and Asthma for ten years and could getno rollet until cured by Himmiya. Er. D. L. Gasses, 186
Morris Bt., Fhiladelphil, writes Jan. 18th, Doctors did me no good but Himalya cured me. Er. W. F. Caspbell,
Bancornville, N. H., 21so writes Fob. 6th, that Himalya cured als son. Bar. Frederick F. Wyst., the noted Evangolat of Ablancia, Frederick F. Wyst., the noted Evanfolks of Ablancia, writes April 18th, 16th, 16t has come into universa

Hundreds of others send similar testimony proving Himslys a truly wonderful remedy. As the Kola Plant is a specific constitutional cure for the disease, Hay-fever sufferers should not tail 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-fever or Asthma, we will send you one trial case by mail entirely free, it costs you absolutely solbing. Write to-day to the Kola Importing Co., 1162 Broadway, New York.

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tween Moses Hull and W. F. Jamieson. It will fill an important niche in your library.

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"There are some things in our personal histo-

There are some things in our personal histo-"There are some things in our personal history that never fade from memory. One in mine has been fresh for fifty years. I went one night to hear the eloquent lecturer, Prof.S.B. Brittan, but I haveno recollection of a thought he advanced or a word uttered. But with him was a young man who sang, 'What shall be my angel name.' The man, the song have been singing in my consciousness ever since; the man was Prof. Longley, the song, one of his earliest compositions."—J.S. Loveland.

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20th Gentury Guide

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It is supreme folly in men to-day to

every element in their bodies with the

ative system and they are the first to

succumb to the demoralizing effect of

on the cerebrum, the organ of intelli-gence ensues; the will is then under the

domination of the cerebellum, or lower

faculties and there is disorder in the

realm of reason; lunatics, semi-lunatics,

Obsessing a Child With Mental Gloom.

How can there be aught but "evil"

spirits when a father brings to pater-

nity the dregs of all that is lowest and

vilest in human nature; how can he do

aught but obsess his child with de-

prayed instincts? How can a mother.

a man who shuns his fellows, his men-

tal faculties blighted, unable to rise in

the world to the exalted heights of un-

these crimes against spirit expect aught

noble elements which beget evil, they

How many men and women are there

very worst of obsessing conditions?

Do they not, on the very threshold of

they do not succeed, is not the embryo obsessed with the black and infernal

have arisen to a high mental attitude

and have been a credit to his fellows

is crushed and obsessed by the black

Planted the Roots of their Passions.

Where are the roots of the animal

assions? In answer to those of earth

who ask this question, I must say that

smokes tobacco inordinately, or worse

permeated with them; these are the

animal passions which have their roots in the spirit. Their virus is bestowed

implanting the roots of the animal pas-

sions there; that is why disembodied

spirits are afflicted with their earthly

appetites. The more they have catered

to these appetites on the mortal side.

the harder it will be to rise above them

spiritual science were taught in the

schools and colleges of earth, the im-

mortal spirit would be better prepared

o wend its way God-ward, upon earthly

The Spirit Primarily Pure.

Through the thought of a depraved

father as projected on the mother, and

through the thought of an unworthy

thought is soul, mind dominates spirit,

tinue their lives of ignominy.

Those disembodied spirits who were

One great cause of the obsession of

out their consent and against their

nervous system is able to properly feed

bitual drinkers," as well as periodical.

the victims of earthly drugs and opiates

How, do you ask, do the roots of the

and imbeciles are the result.

Every disembodied spirit can trace on earth's people and they are sending his peculiarities back to the parents forth prayers for its amelioration. who bore him, and every mother can trace her child's mental and physical characteristics back to the process of with nicotine, alcohol, and other debas-

The drama of conception and gestation is wonderful; it means that a spark effluvia. The finest and most sensitive of the Infinite—an immortal spirit, has taken on matter for the purpose of be-ginning an earthly pilgrimage. There are thousands of mortals who are ignor- all stimulants, and posterity is the sufant of the wonderful drama enacted on the advent of an immortal soul on Not only that, such stimulants act on earth; they are indifferent to that the brain of the embryo and render the drama; earth's scientists scour the future human being vulnerable to a country for miles to discover a different mild insanity which might invite ob-kind of an insect—and learn the number of its legs and wings; earth's people zealously strive for knowledge concerning the pedigree of the beasts of burden-but of the primal state of an immortal soul and its advent on earth,

they are wantonly ignorant. The Spirit in Its Primal State.

The spirit, in its primal state before coming to earth was a part of the divine source, pure; it was the principle of good. Born into earthly conditions, evil might come later, since error and evil are mortal states. Swept through the doorway to earth through the law of conception, the spirit begins to bler, or a horse jockov; how can such struggle for a hold on the earthly tene a mother, weeping in secret, suffering ment. Day by day, week by week, month by month it begins to infiltrate itself along the veins and arteries of the growing body in the endeavor to which receives the indelble impress of the month of the control of the "come into its own." until at the end of them; how can she so aught but obtwo hundred and eighty days, or nine sess her child with the mental gloom months, it has full control of its instrument, or body; then it makes its advent on earth, an embodied spirit.

The first few years of its existence is

passed in perfecting its hold on the foldment? How can parents who commit body and in gaining strength to carry it along life's pathway, but by and by it along life's pathway, but by and by but evil to result from their course? it is sufficiently mature to enter on its If they contribute to gestation the igdestiny; it is then swept into the mortal avenues its prenatal causes have must expect imps and not angels to be determined and attracted it to. If the the result. life principle making the child, united with that of the mother, is who prepare for the sacred office of evolved from the body of a man whose parenthood? Do they not, on the conorain and nerves are exhibitated with trary, bring to the creative function the liquor or dulled with drugs and nicoting, then the destiny of this spirit has been pre-determined, and it must gravi- the creative realm, begin their system tate to the level of the sot and the drug of obsession by hoping that no children fiend, and be accursed during its earthly will be born?

Drunkards are born and not made; it would be impossible to make a drunk-ard of a man unless he had the vibra-tions of liquor organized into him; he is the result? A human being who primight be placed where rivers of whisky marily possessed the requisites which go flowed before him, yet he would not to form a noble entity, and who might

Suggested Suicide.

If a mother bears an unwelcome If a mother bears an unwelcome suggestion of his parents and, under child—if maternity has been thrust this ban, he is henceforth a wanderer upon her without her desire and conon earth, with no place to lay his head; sent; if she broods over the matter and he cannot stay long in one spot, he feels despondency gives voice to, "I wish I that nobody wants him and that he is was dead—I have a mind to kill myself an intruder everywhere. To such as was dead—I have a mind to kill myself and get rid of this forced maternity forever"—she has suggested sulcide to the growing embryo and it is born under the psychology of a sulcidal mania. It is the cause of the many suicides in the cause of th earth life—the mother is the obsessing who run away from home—repudiated spirit—not an evil spirit in the spirit- prenatally by their parents.

If a prospective mother takes drugs, if she resorts to malpractice in order to kill the embryo and does not succeedif she impresses upon it the psychology of murder, her son will be drawn into the fathers who impress their abnormal the vibration of the life-destroyer and cravings for liquor, for murder or any commit murder. Or if the father is un-other depravity on offspring, have der the psychology of hatred toward planted the roots of their passions in his neighbor and wishes him harm; if the spirit bodies of their children and he contributes to parenthood a fertile have obsessed and driven them to the germ which vibrates with his vicious at mortal hells where they must suffer an tributes, he is an obsessing spirit and existence of misery. Every atom of has stamped his offspring with the ven-Murderers are born, and not made, chews it, or uses drugs, has a taint of

primarily, by evil spirits on the borders these things and the masculine ego is

Alcohol, Drugs and Nicotine.

No mother can bear a son of light, no by their father and the action of the mother can perpetuate the living God in spirit in embryo, contributes toward her child, when its father bestows a heritage of alcohol, drugs and nicotine; and no offspring reeking with these vices can be a credit to the community in which he is born; children conceived in these vibrations must gravitate to the levels where they belong. Woman on the spiritual side. If this fact and cannot elevate the race unaided and alone—her superhuman efforts of the sistance which a healthy and a decent fatherhood can bestow. She must have dissolution. the co-operation of a self-respecting and responsible father who will shoulder his share in framing the moral qualities to be possessed by the child; a father who animal appetites become embedded in will be worthy to take upon himself the a spirit which was primarily pure? sacred office of paternity.

The Effects of Unworthy Parentage.

Oh, the earth is filled with the effects mother being woven into the spirit and of unworthy parentage; all its infamy body of the babe she is gestating; for springs from this one source-from sending into existence human beings so and a mother who gives way to gross illy organized that they fall at the first gratifications is planting the roots of temptation; human creatures who drag animal appetites in the spirit body of along through life a bane to themselves her child. She is obsessing him with and to others as long as they live, and spite, malice, revenge, hatred and murafter, for the evil spirits of whom you der, as the case may be; as Brother speak and the system of obsession of Pierpont has stated, given him a heritwhich you would learn, has its source age of deepest woe; on dissolution he in the very thing I have stated, namely, will be obsessed by these ignoble qualabuse of the creative functions and ig- lities and unable to rise above them; in norance of the laws of gestation; for if extreme cases of depravity these obyou father and mother "demons," you sessed spirits will seek the aura of decan only expect to reap retribution for graded mortals and endeavor to conyour folly. No mortal who is morally and rightfully born, who is properly gestated can degenerate into a "demon or evil spirit," for he is above tempta- are still obsessed with their attributes tion and he might be placed in a den of on dissolution and remain for a long thieves, drunkards and murderers, yet, time in shadow in a comatose state; true to the nobler instincts a careful pathere is little to be feared from them. rentage had bestowed, he would come out unscathed. You can not make a the spirit of man lies in the fact that criminal of a man who is rightfully or mothers are forced into maternity with-

As I come into the mortal environ- earnest protest. Hardly do they rement today and touch spheres with the cover from one maternity before an-minds of earth, I feel the thought of other is thrust upon them before their those who hunger for knowledge; their needs press heavily upon me and I am another embryo; the result is, children moved to point out some causes of the are born with defective nervous organievils existing in the mortal. I am zations which require an artificial stimswept momentarily into the vibrations mant; they are obsessed with cravings of those who are kin to the inebriate for drugs, alcohol, etc., and become nic and who ask for succor; perhaps I may otine fiends and what is termed, "habe forgiven if I diverge from the immediate subject and point out how the con-Such mortals are not responsible—they dition of the drunkard may be bettered, are sick! Drunkenness is a disease, a The burden of intemperance lies heavy chronic discuse. The earth is habited

with pitiful mothers whose lives are filled with polgnant anguish over the youthful drunkard within their homes. Their prayers ascend continually to the supernal realms, and angels weep over them while drawing nearer and nearer to their succor. We are coming just as fast as we can find those adapted to the open door.

Spiritualism Embodies Various States of Spiritual Development. The thought-waves of earth reach us

in this way: you wonder why our lec-turers and noted mediums have not ion. The reason is: all mediums do not realize the nature of obsession, and many have never come in contact with it, while others are aware of it; these facts disprove the statement made in this arena that Spiritualism embodies a bodies various grades or states of spirit development, from the earth hound, or lowest, to the infinite, or highest. Spir-itual intelligences who do reformatory work, do not lose time in calling the at tention of Spiritualists to obsessed spirits, but they set to work to relieve them. Many form into bands of mercy jecting their magnetic auras against the shadows which surround the obobsessed spirits. Others band together to attack the source of the eyil in mortal life. There is no wrong on earth that does not carry its cry of woe, its petition for help to the listening ears of immortals and quick on the wings of love they respond and begin as best a course that will alleviate them, in time. Many mediums are the ing an especial work through them, and with their system of labors, although they may allude to it or recognize it as a factor on earth; they rest content in the knowledge that other guides and teachers are taking up the work of reform and cure.

Inebriation the Greatest Source of

Earthly Misery. The greatest source of earthly misery arises in inebriation, because its victim not only suffers, himself, but his family dure hunger, cold and every depriva-tion. Medicines are of little avail in the case of the periodical drinker; the root of the appetite is in the spirit; the paternal germ was evolved from a body vibrating with alcohol. The per class is larger than from another class. The habitual drinker may be bettered by administering a nerve tonic which will supply the defect of birth (that which emanated from the mother) and all victims to incuriation should be root of their inchriation is in the spirit they require then, a spiritual cure; as the mother and the father impressed upon the embryo the states which dominated them at conception; as the mind and thought of the mother. (suffering during gestation with nerve defect), en tailed upon her son ner own lack of nerve energy, so also must the minds of strong-willed healers be brought in conjunction for a cure; the obsessed mortal or inebriate should sit quietly with healers who project a strong mental current on his afflicted spirit for his cure. He should be taught that the root of his disease lies in spirit. When he becomes soulfully illumined, when the darkness of spirit caused by the mother's brooding during gestation, is replaced by light, the condition which held him to the disease is broken and he is well. When the inebriate is lost to all sense of self-respect and he can not be reached in this way, a good and humane psychologist should throw a magnetic force over the boy, speak to his spirit and thus aid it to throw off

the obsession. In earthly precincts when the officer of the law arrests an inebriate, he bring a mental illumination to his obsessed spirit for a cure; this lies in changing the mental and spiritual attitude of the inebriate. Instead of this, arunkards are arrested, placed in jail and made to pay money, then are allowed to go forth into a merciless community where they are despised for their infirmities, and where they soon fall again into the same error. Nothing is done by anyone, even by the law, to break the obsession which holds them

victims. The Word Evil as Applied to Spirit. I would call your attention to the ord evil, as applied to these obsessed disembodied spirits: neither that nor plied to them; since, on dissolution they still live in the earthly environment and are dominated by the earthly appetites, they are, then, earth-bound spirits and entitled to just the cognomen which fits their condition: "It is hardly fair to call them demons, for every earth-bound spirit who: comes for mortals is not essentially evil - far from it; they are often dominated by just a craving to get into the earthly atmos

It is proper that the sequel or bright er side to the story of the earth-bound

spirit be now presented. Obsession is a state that belongs es sentially to earth, it has no place in the spiritual spheres save as it is projected over a departed spirit only so long as the spirit may be unable to emerge from the shadow. The white light of the God-sun penetrates every atom of the spheres and shines upon the lowest and most deprayed of spirit sinners. No soul is lost and no soul has ever been eternally lost, for each is reached by the God ray and though it may not at once reform, yet gradually the saving rays bring a knowledge which shows to he sinner his darkened condition and he begins to resurrect the spark of infinity from the mass of earthly shadow; ie rises to his divine estate.

Evil spirits are the bug-bears of Spiritualism on account of the false belief that the spirit world is full of demons who are chained for all time to their condition. A belief in demonology holds millions of mortals enslaved by fear; it arrests their growth, for no per son ever rose to exalted heights who was enslaved by fear; it chains the mind from exerting its faculties and stops the human progress. Let us reason together. The earth-bound spirit of bundreds of years ago and all those who accompanied him, have long ago emerged from earth's obsessing shadow and are climbing the hills of progres sion toward infinity; it could not, be otherwise for nothing holds still, all is motion and activity—progression; it is the law governing earth-bound spirits and the law which brings them to their

(To be continued.)

"Mediumship and its Development, and How to Mesmerize to Assist Devel-opment." By W. H. Bach. Especially useful to learners who seek to know and utilize the laws of mediumship and development, and avoid errors. Price, cloth, 50 cents; paper, 25 cents.

It was a great pleasure to meet the Spiritualists, with his kindly, fatherly ing. The programme so far has been carried out to the letter, which has opening of the campion Saturday after given to the public a worthy intellectual opening of the campion Saturday after noon, did not change my estimate of him in the least. In his address he admonished the medilms for bear with each other's shortcomings, and to be charitable to all, remembering that we were children of the sand great spirit and equally beloved by it, and that we wish is to ever keep before the people should try to help wach Jother rather the great truth that is the heart of all than hurt or injure, and that all medireligious, and through experience has this noble sister learned the lesson that ums were good mediams.iw 🤌

Judge Levi Mockuit is expected will be re-elected for the coming year. The universal opinion expressed to me about him is one of great love and re-On Sunday, our beloved and respected

brother and medium Mr. Frank T. Ripley, gave many tests, consisting of names, dates and incidents, all of which were recognized and for which he received much applause. Frank T. Ripley has been re-appointed chairman of the meeting for the coming year. He is well liked by all who are here.

I have had the pleasure to meet and renew old acquaintance with Mr. Frank N. Foster, the veteran medium for spirit picture-taking Sunday after the meeting at the pavilion was over.

Mrs. Anna L. Gillespie's opening address Sunday was sublime, and was in children, she saying that few persons and parents ever considered the real rights of children. Her remarks on this topic brought the tears to the eyes of She also criticised the use of the word "psychic" by some mediums, saying she did not approve of such use, as the word psychic was not synonymous with medium, and that the word medium was not a disgrace for anyone unless the persons who made use of it disgraced it themselves, and that all persons hated worse that which they did

the most harm to. The Rev. B. F. Austin of Rochester, N. Y., followed her with a lecture on "The Bible and Spiritualism," and he is will lecture for the camp throughout the

It is with feelings of great pleasure to me to have made the acquaintance of Mr. and Mrs. Hans Throndsen of Louis ville, Ky. They are both very good me itors at the camp. I hope to sit in one of his seances before I leave the camp.

Mr. Chase of Cleveland, O., is here with Mrs. McCoy of the same city; they paintings while here.

We expect a great camp this year, and that many of those now in the dark will receive our glorious light before the camp is over, through the instru-mentality of our many niediums, and we do not believe that out array of talent can be surpassed by ally camp this

Mrs. Lydia Jessuff the secretary of the association, is alvery genial and the camp is that she is to be re-elected comes off in August. I believe the association cannot do better) since she has both brains and experience, to make her the choicen

The annual election of officers of the Indiana State Association will be held on Saturday, Augustis. * *** H. B.

WINFIELD CAMP! KANSAS. ENIGHT SPOT IN PRINCIPS An Account of the Work Going On.

Our camp is progressing finely. Our scientific lectures given by our genial brother, W. J. Erwood, are attracting large and intelligent audiences. So far Mrs. Bryan and your humble servant have not had an opportunity to demonstrate our powers, but we are to materialize to morrow night and Friday afternoon, and they or we will be full forms and most real in our materializations. We are only waiting our turn on this great and broad platform of the Kansas Association.

Mrs. Laura B. Payne of Texas, gave a very inspiring lecture, and was very generously applauded.

Mrs. Isa Kayner gave the most con-

vincing proof of spirit return. Max Hoffmann is here and giving verbal tests which are also convincing to the many seekers after truth.

and other of the workers nave been here at camp. Then to Clinton, Iowa, for August 11, 12 and 13, and via Chi-Mrs. Bellman, Mrs. Powers Bethel and other fine and honorable mediums are with us, Mrs, Clara Stewart of Wisconsin, who is being anxiously looked for, has not arrived, but we sincerely hope she will.

Wm. W. Aber is also on the grounds.

He gave his first seance last night. All are not permitted to enter his seance. He and his wife are selling seats to the public, by ticket only, which read

ABER'S TICKETS TO SEANCE. Wm. W. Aber, Materializing Medium Read Carefully.

"The United States Constitution guar

antees religious liberty and all citizens have an inalienable right to worship or give utterance to the religious senor ceremony they may deem proper Though ready at all times to defend himself, Wm. W. Aber does not court religious persecution. It is therefore hereby understood and agreed between Wm. W. Aber and the purchaser, hold-'antee is made as to the character, ori-'gin or mode of manifestations of any phenemena occurring at the seance and Wm. W. Aber or the purchaser, holder or user of this ticket may en-"tertain or advance whe spiritual or other explanation of the phenomena, and the other party shall in no way be held responsible for such views or ex-"planation. It is further understood "and agreed that the purchaser, holder or user of this ticket is during attend-"ance at seance, simply as spectator, "and is to conduct him or therself in as quiet and orderly manner, as at any other religious meeting, and to interfere in no way with the seance."

I have been informed byoone of the spectators who attended Wm. W. Aber's seance last evening that Wm. McKinley materialized, but as this gentleman informed me of our illustrious, president's appearance through Wm. Wa Aber's organism, I noted a peculiar twinkle of the eye and a smile, underneath his moustache that spoke, volumes to Sister Bryan and myself. Would to All Good that rules our universe, that all mediums could see the great injustice done, not only to themselves but to the loved ones whom they are wranging, and see it before it is too late. The spirit world never before was so thoroughly aroused and determined to oust the dishonorable work from our ranks. Winfield, Kans. L. J. JAQUET.

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Spiritualism is the only ism that opens

the door between this expression of

life and the beyond. Long may she be

given the power to reach the human

hearts that are ever searching for light

strength and hope, and through her ad-

ministration, supported by most compe-

tent brothers and sisters, will this camp

I do not and could not call this campmeeting a revival in any respect, but

have grown stronger, we have added to

the already good through these weeks

of intellectual intercourse, we have

can never be limited. Through uniting

our forces a mighty power is created

anew, and out into this darkened sin-

find its way, making possible through organization that which would be im-

Brother Barrett has touched the soul

the way that so often is darkened by

our unbelief and distrust—he has given

to the weak strength, he has given to the strong courage, he has pictured life

as it is and what it ought to be. He has

lifted us into an altitude that makes, us

stronger, purer and more considerate

one of another-and let us all who

claim to be Spiritualists, ever remem-

ber that now is the time to demonstrate our love for our leader and co-worker,

Harrison D. Barrett, by supporting and

making it possible for him to reach the

The Truth Seekers are to be congratu-

lated in securing him as their speaker this fall, ADELAIDE K. BROOKS. Los Angeles, Cal.

MR. JOHN W. RING.

He Sends a Ringing Message to the

World.

To the Editor and Readers:-Have

you felt a great wave of spiritual uplift-

ment? It is most likely from Mineral

Park Camp-meeting as it joins forces

with the various other Spiritualist Camps which are in session. Surely

this one ranks with the very best in ev-

ery respect, beauty of surrounding, management and talent.

Harrison D. Barrett, Mrs. R. S. Lillie

J. L. Dryden, W. C. Bowman, Maud

Lord Drake, Augusta Armstrong and

Ada S. Horman with several local

speakers, Mrs. C. M. Johnston of San

Diego, Mrs. Mary C. Vlasek and others have furnished beautifully uplifting les-

sons of spiritual truth. The phenom

ena have been ably presented by John

Green, Mrs. Bryan and several others,-

wish I could recall every name, as each

is doing his and her work as best he or she knows, and thus the vast multitude

s reached and ministered to and, we

Mrs. Nettle Howell, the manager-

the soul of the camp-has done a truly

wonderful work to so unify the forces

as to make the great spiritual treat pos

sible. She is possessed with the facul-

ty of seeing and hearing without being

moved, and by the quiet yet determined manner in which she has worked, the

public is seeing the better side of Spir-

itualism and realize that it is a pro-

found philosophy, a demonstrated sci-

ence and at the same time a Humanita

rian religion. The Fay Mills Fellow-

ship and various kindled movements

are doing great work, but the clear

serving Spiritualism in the dishes

which they have made—tastes better to

"Yours Truly" has worked in his

usual earnest manner and seems to

have touched some vibrations, among

the children especially, of response. From here I go to San Diego for a

week; there the society has a temple.

Mr. C. A. Buss and Mrs. G. E. L. Smith

cago to Lily Dale for August 22, where

special arrangements have been made for a Lyceum Day; hope each camp

will soon make this provision, and then

I hope to make arrangements to remain

in New York, Ohio and Indiana until

convention time in October. Loving

thoughts to one and all; please meet me

in thought realm with loving devotion for the cause of education among the

for the cause of calling little folks especially.

JOHN W. RING.

Spiritualist Temple, Galveston, Texas.

BUTTE, MONTANA.

Notes From a Worker in the Field.

We have come to this western city,

surrounded by its mountain peaks, and one of the tichest copper mining re-

gions in the world, to spend a few

weeks in the interest of our beloved re-

ligion and philosophy of the soul, in voicing the sentiments of the spirit

world to those who are interested in our work. At our meetings yesterday we had very intelligent and appreciative

audiences, and the outlook is that the

interest in our cause will grow and ex-

to see the truth as it is manifested in

We have working with us, and for some weeks before we came, one of the

grandest and most convincing physical

mediums in the world. Henry B. Allen.

who has done more to cause skeptics to

see, and start them out in the field of

investigation along the lines of psychic

research, than any other medium we know of. Among the old veterans in

the movement, at this place, one whom

everybody respects and loves, and one

this soul-inspiring work is Mrs. M. E.

Logue-"Grandma Logue," as she is fa-

miliarly known. She has paved the way for other workers and her house

has been always devoted and dedicated

I find The Progressive Thinker a wel-

come visitor at several places here

where we have called, and we hope to

extend the interest in this, the richest mining city in the world, that many

more waiting souls, already emancipated from both priestly authority and materialistic nihilism, are ready and

eagerly looking for the living word of

to the work of the angel world.

Butte, Montana.

the teachings of Spiritualism.

some, von know,

world, does this spiritual energy

through comparison learned of a great-

through this spiritual communion

of 1905 be a grand success.

possible if unsupported.

world's people.

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But the economic independence of woman alone will not solve this problem of human depravity. It will do much, but it alone will not eliminate that vilest of all passions in the human breast, which creates such havoc in this world, and which is the PRIME CAUSE of inciting unfleshed demons to their diabolical work of obsession in the other. So long as the present low ideals concerning marriage prevail, so long as men and women regard the marriage tle as a legitimate means of gratifying their animal propensities, so long will children be born with the stamp of the beast upon them. Strange, that an indulgence which is rightly regarded as low, vile and degrading outside of marriage, should become so eminently propor within it! Strange, that a few words said by a priest should have the power to transform purity to impurity, and vice into virtue! It can never be done And so long as the fires of animalism are kept burning within the "sacred bonds of holy wedlock," so long will men be born with the uncontrollable impulses of the beast in their composition; so long will they go through this world leaving wreck and ruin in their wake, and entering the life beyond, begin there a career of which men little dream.

GO BACK TO FIRST CAUSE.

Would you put an end to the evil ob sessing influences which seek to ruin and degrade the weak and unwary? Then go back to first causes. Begin at the beginning. Begin with the child, here in this life. Teach him the truth regarding his own nature. Teach him to subdue the animal propensities which may be in him, to hate those low bestial impulses and cast them out as he would a slimy serpent coiled in his bosom. Give the young people high and pure ideals of marriage, and of the duties and responsibilities of parentage. Teach them that marriage is a spiritual relation, in which the baser nature should have no part; that pure love is of the mind and soul, and seeks not nor desires the gratifications of the beast When they grow up they will not become the parents of meral perverts, nor pernetuate in their offspring a monstrous abnormal appetite which would put the very brutes to shame.

But, you say, not one parent in forty is qualified to give such instruction. Very true. The place for it is in the public schools. These things should be taught in every grammar grade and high school, in every college, normal school and university. Text books should be prepared, by those qualified to do so, a series for boys and one for girls, which not only give physiological instruction, but what is even more important, moral training, and lofty ideals of wedlock and parentage.

No subject is of more vital importance, yet our young people are taught everything save these which they most imperatively need to know. Where knowledge should prevail, dense ignorance reigns. The young are left to grope their way alone, and to populate the earth with the victims of their blind passion and ignorance.

tions, but to the moralist and humanitarian the whole system, from the kindergarten to the university, is woefully deficient and one-sided. Its sole aim is the training of the intellect. The moral character it leaves where it found it-untouched. In this whole great scheme of education, ethics has no part. Some day we will see our mistake. We will learn that a knowledge of language, history, mathematics and physical science alone will never regenerate the race. These have their place, but "The proper study of mankind is man." And in the future, when we have grown wiser and more far-seeing, the study of man, socially, morally and spiritually, will occupy a far larger space in our school curriculum, than does any so-called branch of education

at the present time. During all the centuries agone, man's thought has been directed to the material universe, to the investigation of its wonders, the penetration of its mysteries, the study of its laws. Himself, the crown and glory of the whole creation, he has almost entirely overlooked. But the day of awakening is at hand. The mental power gained in the pursuit of physical truth is already being turned toward the moral and spiritual planes, with the realization that here are vast new fields to conquer, that in humanity are wonders and mysteries and possibilities far transcending anything in the material universe.

There is a great work for the Spiritnalist along these new lines of thought. He alone understands the tremendous importance of well-endowed and fully developed moral character, and the far-reaching results which flow from a lack of these. He alone knows that the mitted to the criticism of leading literaccident of death does not change the ary men and to Orientalists of position accident of death does not change the moral nature, that there is no such thing as "vicarious atonement," that to be of great value and a remarkable "salvation from sin" is impossible, that | and deply interesting story which all the wrong-doer goes on into the future life with all his evil traits and tendencies, his sensual appetites and passions still upon him, there to continue his State Spiritualist Association has kind mischievous work and pernicious influence for no one knows what length of time.

Death is not the end. If the evil tendencies of men went down into the grave to rise no more, we might perhans view them less seriously. But when we realize that, when once initiated, they go on and on into eternity, the problem of prevention becomes one it side of life. which it behooves us to try to solve. The spirit world has enough to do in

hore. Probably all of its forces and few thousand years of time will be re juired to redeem those who are already sunk in the depths of ignorance and de pravity. Our work is here on the mortal side. Our duty it is to dry up the sources of that great gulf stream of human depravity which is setting daily toward the shores of immortality. If this is not the work of Spiritualism in this world, then I do not know for what purpose Spiritualism is here. If it is not here to do away with ignorance, vice and crime, to educate, uplift and spiritualize hymanity, then it is here to no

It is not enough to demonstrate the fact of life beyond death. It is not enough to dry the tears and comfort the bereaved heart of the mourner. It is not enough to point to the shining heights occupied by angel bands in the land supernal. These things are well, but they fall far short of the mission of Spiritualism. Spiritualism is not a religion of selfishness. It teaches the brotherhood of man. If it teaches anything, it teaches that men are bound together by ties that neither death nor aught else can sever; that humanity is unit, a whole, a great living, breathing, sensitive organism, the well-being of which depends upon the well-being of every component atom. It teaches that there is, and there should be, no true and perfect happiness, no lasting peace for the few so long as there is pain and suffering for the many; that the ignorance and consequent suffering of the low and depraved must ever be a source of sorrow to the more highly unfolded spirit, prompting to continuous effort in the work of redemption.

And this is as it should be. We want no selfish spirit world, whose throngs of ecstatic beings roam forever the Elysian fields, wrapt in their own joy, and deaf to the cries of suffering and distress. Such a world would be no better than the orthodox heaven, with its stony-hearted angels singing hallelujahs to the Lamb, while their brethren are writhing in torment just over the

We cannot escape from our relations one to another. The pain of one is the pain of all. Then up, and at work! Wipe out the causes which produce wickedness. Give the human soul a chance. Start it right, then surround it with the environment which will develop all that is highest and best in its nature, that it may not become a source of pain and sorrow to others, but may add through intelligent effort to its own happiness, and to that of the whole human family, in this and all future

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MAN AND HIS BODIES

As Viewed From a Theosophical Stand

The majority of people are so absorbed in obtaining the wherewithal to clothe and feed their bodies that if they ever gave the matter a thought they congratulated themselves that they had only one body. Theosophy teaches however, that man has several bodies, and that each one requires care and at tention. And this statement, if taken seriously, has a tendency to make life a much more complicated affair than otherwise. For, just as a man may have a dress suit, a business suit, and a hunting suit, and never make the mistake of wearing the wrong suit on any occasion, so it is that he has different bodies, and that each is to be used for a special purpose, and for that

There are three planes of nature on which man is at present evolving; they are the physical, astral and mental planes. Although advancement is necessary in order to learn to function consciously on the astral plane first and later on the mental plane, it would be misleading to suppose that there is really any up or down about the matter. All three planes are interpenetrating, and the planes we do not ordinarily know anything about are a portion of the "unseen worlds" mentioned in the definition of theosophy.

It is not necessary to speak particularly concerning the physical body or the physical plane, because all are fa-

miliar with them, The astral body of man-or body of lesires and cmotions—looks precisely like the physical body, but it is made of matter too fine to be seen by ordinary physical sight. Many ghost stories have as a basis for their origin the fact that some dead person appeared some place in his astral body, and was seen by some one who told of the oc-

In sleep the consciousness functions in the astral body, although until one learns to function consciously on the astral plane, the ordinary chaotic dreams we have give us no idea whatever of that world.

Each plane is divided into seven sub-The lowest subplanes of the astral plane are very unpleasant; sometimes the drunkard by his excesses develops astral vision on these subplanes, and the result is that he sees The highest subplanes are fair and beautiful, and we get more or less distorted descriptions of them from the accounts of mediums in spiritualistic seances, who tell us of that "happy summer land." The middle divisions of the astral plane have for their background the world as it looks to our physical eyes.

Aside from the human inhabitants of the astral plane, alive and dead, there are many other things pursuing a different line of evolution from ours. There are the nature spirits of all kinds for instance, which have been called in folk lore, fairles, elves, undines, and the like

But what is of far more importance to man is the fact that on the astral plane are certain semi-intelligent entitles called elementals, whose power of action is limited to the expression of action is limited to the expression of ing and Instructive Throughout, action is limited to the expression of certain kinds of emotions, as, for instance, one might belong to the anger type, and another to the devotional

Next in the order of evolution comes the mental plane. This is also called the heaven world, as it is the place in which all lofty and noble aspirations are realized after death. Glimpses of heaven experiences are sometimes gained in life by constant devotion to one's best ideals, by unceasing efforts at self-improvement, or attempts to aid in the bringing of happier conditions to others. All that is beautiful and true in music, art and science, or literature has been gathered on the mental plane and then brought back through the physical brain to the physical

On this plane one is much less liable to illusion than on the astral plane, and man functions on its lower sub planes in what is known as the mental body. It is possible by those who are sufficiently advanced spiritually to meet and converse with one another in their mental bodies, giving and obtaining inathy gives us some idea of this possi-

On the highest planes of the heaven world man functions in the causal body. or body of causes. And it is this body that belongs to him through all his in-carnations. In the heaven world after death he builds into it the faculties evolving soul brings to each new birth a little more wisdom and knowledge.
CLARA S. HENDERSON.

A FADELESS FLOWER.

I wonder why I think of thee -At morning, noon and night; wonder why thy face so dear Ne'er passes from my sight; wonder why I hear thy voice In every whispering leaf: To think of thee, to see thy face, Can only bring me grief.

I wonder why my heart goes out To thee as days of old; wonder why I mourn and cry With sorrow yet untold: wonder why I call thy name. And pray for thee at night; To call to thee, to weep and sigh, Can give me no delight.

Ah! in the garden of my heart, Hidden out of sight, You dropped a seed one year ago On a starry wintry night, And bade me ever keep it there To help it thrive and grow, And though it's watered by my tears Still I must love you so. For since its roots are buried deep

And bind me close to thee. Never will it fade or die. But always strong with love, Till transplanted to the higher life To bloom for thee above.

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olic Conspiracy Detected and Exposed."
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successful Spiritualist camp ever held on this coast. The talent has been first class and the attendance good. Sun lays the grounds have been crowded Harrison D. Barrett said he never at tended a better camp. Everything was harmonious, and each and every one willing to do their best for the complete success of the camp. The weather has been all we could ask, regular California sunshine, tempered by the ocean

Mineral Park Camp, California.

The management of this camp is in the hands of Mrs. Nettie Howell, and she is entitled to a great deal of credit, as she is assuming the financial reponsibility, and bids fair to be more than successful. Among the lecturers and speakers

with us are Harrison D. Barrett, Hon. John L. Dryden, Mrs. R. S. Lillie, Mrs. Ada S. Horman and John W. Ring, who has achieved such marked success in the children's lyceum work in Galveston, Texas. By the way, Brother Ring should be in the field all the time. He is an able, fluent speaker and truly has a message for all who are fortunate in hearing him. The musical program at every meeting has been first-class, and those taking part have received many appreciative compliments. Mr. and Mrs. Sullivan, Adelaide K, Brooks and the Ammonn Quartette have in their own inspirational way taken us into that musical vibration which is so necessary in order to keep us in the line of harmony,

Mrs. R. Cowell, of Oakland, Cal., and John Slater of San Francisco, are prominent among our message-bearers. They are both convincing the skeptics and giving to those who know the truth many consoling messages.

The Progressive Thinker is in evidence and has a host of friends on the coast. Every one should take The Progressive Thinker.

May the assured success of this camp be an incentive to have another next season. The writer cannot close without a word of commendation for Mr. John Lillie as chairman for the first ten days, and Mrs. Augusta Armstrong, his successor; they are both stars in their line of work, and succeeded in keeping the large audiences good natured.

Spiritualism is getting hold of the people helping them to solve life's problem, and it takes camp life to them together to a broader and better understanding and a greater tolerance and sympathy for humanity. Ohio.

GEO. HAMILTON BROOKS. Los Angeles, Cal.

Lake Brady Camp.

July 16 was a perfect summer's day, bright and balmy. A fair audience gathered to listen to Mrs. Cora Morrill of Grand Rapids, Mich. The morning session was opened by Mr. Hunger, the president, as chairman. After the opening song by the audience, led by Mrs, Flora Russell, "Sweet Falls the Spirit Message," Mrs. Russell rendered a solo, "I Dreamed a Dream."

Mr. Hunger then introduced the speaker. Her guides took for their subject, "Meditation, or True and Natural Prayer," illustrating the necessity of looking within and unfolding the soul gifts we possess, asking for aid from the great oversoul which is the only source of true help and true knowledge The discourse was full of food for thought, and one could not listen with out awakening a desire for more of the good the pure and the true. The afternoon lecture was preceded

by the song, "The Home of the Soul." Mrs. Morrill began by quoting 'All are parts of one stupendous whole, Whose body Nature is, and God the

Throughout the lecture the main idea was to impress the necessity of cultivating the spiritual side of our natures under the banner of Truth and .Free dom. As a message bearer, Mrs. Morrill gives entire satisfaction, full names and accurates descriptions, which leave no doubt in the mind of the recipients commencing June 12 and continuing unthat their loved ones are with them. At 4 o'clock Dell Herrick gave a

trumpet seance at D. R. Brown's, which | Conn. was well attended, also one at his own cottage in the evening, the last at Brady for this season.

MARY L. BETTES.

Cuyahoga Falls, Ohio. SEEING THE LIGHT

Rev. Dr. S. H. Libby Has Caught On.

Ever since the undersigned became satisfied of the truth of Spiritualism, he was at a loss to explain the attitude of the churches toward the subject. Of course, this attitude is based upon the presumption that Spiritualism is not true, but it was a presumption merely, unfounded upon any fair, continued, unprejudiced, scientific investigation of Spiritualism.

For some years past the orthodox

churches have been aware that they were gradually losing their hold on the masses, and were unable to assign a reason for it. In my feeble way I have been trying all this time to assure them that the cause of it may be found in the fact that they have no present evidence of a future life; the pulpit and pew are skeptical on the subject of a future existence, and give up the question of immortality as one incapable of proof. The masses argue that if preachers and parishioners are not sure of life beyond death, there is no reason why they should give the subject much concern that they can exercise their blind faith and hope as well outside the church as in it and at much less expense. "Let us eat, drink and be merry, for to-morrow we die" and will be a long time dead, is their argument, and as long as the church cannot successfully refute it, so long will the general interest in it

But the church is beginning to get its eyes open to the light reflected by Spiritualism, as may be observed by a ermon preached in the North Congregational Church, Chicago, Sunday, July 16, as reported by the Tribune. The speaker, the Rev. S. H. Libby, spoke as follows: -

"One reason why so many men are going past the churches to-day is that to many men has come a disbelief in a future life. Too many men are saying to themselves, either carelessly or sadly, that this life is about all they are going to get." Yes, you are right, Dr. Libby, and the

sooner your church with all other churches joins in the investigations (and when I say investigation I mean investigation) of the evidence, the Spiritualistic evidence of a future life which is now satisfying the greatest scientific minds of the age, the sconer your church with all other churches your pews and keep them full of most interested and enthusiastic parish-ioners. H. V. SWERINGEN. Fort Wayne, Ind.

"The Attainment of Womaly Beauty of Form and Features. The Cultiva tion of Personal Beauty, Based on Hy-glene and Health Culture. By twenty physicians and specialists. Edited by Albert Turner." Of especial interest Of especial interest

IST OF CAMP-MEETINGS. This is the third week of the most

Send in Your Dates and Name of Secretary at Once.

Interest in the various Spiritualist camp-meetings has commenced, and secretaries of the same should report at once to this office, so that proper an-

nouncement as to dates can be made. MT. PLEASANT PARK, CLINTON, IA. The twenty-third annual camp-meeting at Mt. Pleasant Park, opens July 30 and closes August 27. Programs and information given to all who write to Mrs. M. B. Anderson, secretary, Clarks. ville, Mo.

ONSET CAMP.

Onset camp commences its twentyninth 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 27. Address Thomas Burpee, Sutton, 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

0. For full particulars address Geo. E. Knowlden, Tacoma, Wash. GRAND LEDGE CAMP, MICH.

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

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

UNITY CAMP, MASS.

Opens on Sunday, June 4, and continues every Sunday until the last of VERONA PARK CAMP. The Verona Park camp-meeting, Me., 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 August 27. For further particulars, address F. H. Sherwood, Secretary, Man-

tua Station, Ohio. 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 secre-

tary, Mrs. Ruth Eastman, P. O. Box 69, Mancelona, Mich. ISLAND LAKE CAMP. Island Lake Camp, Mich., opens Sunday, July 23, extending until August 28. For programs of information write or,

call on the secretary, H. R. LaGrange, Brighton, Mich., Island Lake Box.

NIANTIC CAMP, CONN. The Connecticut Spiritualist Campmeeting Association, at Niantic Camp Ground, Niantic, Conn; season of 1905, til September 11. For full particulars address George Haten, South Windham,

WONEWOC CAMP-MEETING.

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

HARMONY GROVE CAMP.

Harmony Grove Camp-meeting Assoclation will hold its annual camp, Aug. 6 to 20. This camp is located three and one-half miles from Escondido, Cal. For further particulars in regard to the camp address T. J. McFeron, secretary, 528 Fir street, San. Diego,

CITY OF LIGHT ASSEMBLY. The season opens at Lily Dale,, N. Y., July 14, and closes September 3. For

programmes, address E. Evstaphieve, secretary.

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

FRANKLIN CAMP, NEB. The Franklin Spiritualist Camp-meet-

ing Association will hold its tenth annual 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. DELPHOS (KANS.) CAMP.

Beginning August 11, and closing on the 27th. I. N. Richardson, president; Lettie Richardson, secretary.

SUMMERLAND, CAL., CAMP. The Summerland Spiritualist Associition will hold its annual camp-meeting at Summerland, Santa Barbara county, Cal., commencing on second Sunday in September and closing on the following The association has engaged colebrated speakers and mediums and is endeavoring to make this meeting especially attractive to visitors. A restaurant at hall to accommodate all visitors during camp-meeting. Inquiries for rooms and other information, address W. G. Hendricks, secretary Summerland Spiritualist Association, Summerland, Cal.

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