MATERIALIZATION.

An Old Farmer Relates His Experience

In reading over The Progressive Thinker I find a great deal on the subject of materialization. -Some think that there is no such thing as a materialized spirit. Only a short time ago I was at a religious meeting that was addressed by a cele-brated D. D., and among other things, in

he said that he would not believe that

there was such a thing as a material-

ized spirit even if he should see one. Now there are many persons living to-day who would be perfectly willing to come forward in any court of justice and testify that they have seen many such forms, and I am one of those persons. As I do not wish to make this letter very long, I will only speak of one of my personal experiences touch

ing this all-important subject. The seance was held at the house of G. B. Wallace, in the city of San Bernardino, Cal., Dec. 28, 1892. The circle was made up of just 16 persons. In this letter I will pass all preliminaries, and speak directly of the materializing part of the seance.

When they were ready to commence the materialization part of the seance Mrs. Miller, the medium, of Los Angeles, stepped into the cabinet and sat down in a small low rocking chair, and Dr. Wilcox, her manager, tied her ands very firmly together with a very strong ribbon, then sne leaned back and went into the trance. They dropped the curtain and commenced singing "Nearer, My God, to Thee." Before they had got through the first verse a beautifully dressed lady opened the curtain and stood right in front of the cabinet. She appeared to be cressed in the most beautiful white silk. She stood there for perhaps thirty sec-onds, then the curtain dropped and she was out of sight. They kept right on singing, but before they had got through with the second verse a beautifully dressed lady opened the curtain and walked straight across the room to the third lady on my right. She appeared to cross that room with just as much ease as she could have done if she had been there in flesh and blood. When there she held out her hands to the young lady, and she took them; then she backed right up to the cabinet door and walked back and forth in front of the door, then went in the cabinet and the young lady went back to her seat and wept during most of the even-

Now is it probable that she would have thus went if she had not known who it was that took hold of her hands? Well, every one can be his own judge so far as that is concerned, but the fact in the case was, it was her own mother, who had been on the other side only a

short time.

hegalter this the young lady's voice was take feetly charming. How she could take so beautifully under the circumstances was a mystery to me, but she did, and that is all-I know about it. After this, several forms came out to

different ones in the room, every one of whom could be seen by each person in the room equally well. Finally one came to me and held out

her hands, and I reached out and took hem, and she pulled me along across the floor with as much strength as she could if she had been in flesh and blood. She walked across in front of the cabinet a time or two, then dropped my hand and went in, and I went back to my seat.

Now, I recognized this person as my wife, before she got within ten feet of

After this, several other forms came out to different persons in the room, all of whom were recognized instantly. Finally she came again, and when we got up near the cobinet she dropped a kiss on the back of my left hand. Then as before she went into the cabinet.

Again several others came out as before, then she came and when we got near the cabinet she dropped a kiss on my lips. My wife and I lived together about thirty-five years, and I think I know her kiss, but if others think not all they have to do is to stand by their opinion and I will stand by the facts in the case as I am a matter-of-fact man and will settle down on nothing short of the facts in any case.

In a short time she came out the fourth time and when we got near the calinet the curtains orened and she she spoke. She said. "cross vous I did so, then two hands com menced platting down my hair, and several others commenced patting me on the arms and shoulders, while at the same time some one was ringing the bell down on the floor, while others were playing on the tambourine, so there could not have been less than five materialized forms in that cabinet at the same time. After they had done this for a short-time, my wife said, "Put your hand down and feel the hand of Miller's hands tied as I had seen them

a couple of hours before. After this they kept on singing and in few minutes a form came out of the cabinet with a common accordion in her hands, playing the most beautiful music. She passed right around over the circle and kept time to her music by touching the heads of the sitters.

When she got around, she went down into the cabinet and the seance closed. When this last lady was going around over the circle Mr Wallace know who this last lady was. He said I do not, but she comes to us in this way very often, and I think it is a French spirit.'

This last lady was not within six feet of the floor at any time while she was hocus-pocus in her case was not very

The one thing that interested me most in this spirit's case was the peculiar tinting of her dress. The material of which it was made appeared to be the finest silk, but the finest flower that ever grew never had more beautiful All the rest of the women appeared to be dressed in the most beautiful white silk, but this French lady's case was an exception as stated.

Now what sort of nonsense would there be in a person's coming and telling me that there was no such thing as

materialized spirits? A. I am perfectly well aware that there many frauds connected with the department of materialization, but Mrs Miller was not one of them at the time of which I am speaking, if she ever was I have been in many materializing sennces, but have spoken of only one here. I might speak of others if occasion called for such action on my part. A. B. GLEASON. Corona, Cal.

MY VIEWS.

The Bible is largely a book of symbols. While I do not believe in all the miracles therein related, I believe in their symbolic representations. As every fable that has come down to us through the ages is based upon some fact, so every miracle teaches some vital truth in nature or life. While for me there is no food for the soul in the forms and rites of religion, I still have a more abiding and resting faith, than many of those who profess to believe in all the dogmas and creeds of the church. I look within and near and not to something without and far away for guidance. Intuition is my divine instructor, mediator and deliverer. It is in this way that God speaks to my mind.

I have learned that the fiery furnace will not burn me, nor the den of lions harm me, and that the same power that protected Daniel and the three worthies, is still extant. I have learned to follow the cloud by day and the pillar of fire by night. I have witnessed the dividing of the waters and been allowed to pass through seas of sorrow, difficulties and disappointments; unharmed.

If we could read the signs of the times, fall in with the trend of the universal mind, how much easier life would be. Health is constantly striving to overcome disease, truth is ever battling with error.

I do not believe in any God with human attributes, nor in any mechanical theory of the creation of the universe, nor in any printed scheme of "the plan of salvation." The heart, and not the mouth, is the organ of worship. "God requires no external adoration from my You cannot forestall fate, cheat destiny, or change the foreprdained forces in the moral or physical world.

In the fight that mankind has made for liberty of thought, thousands have been tortured, beheaded and burned at the stake, and untold numbers imprisoned and banished. The finest literature ever produced has been written in exile, in prison, in degradation and suffering. But you cannot fetter thought, imprison an idea or banish truth. Seed that has lain dormant for centuries under proper conditions springs forth into

Error can be hemmed in, circumscribed but not obliterated. Even now there is darkness enough in the earth to put out the light; ignorance enough in India, China, and other parts of Asia, to blot out intelligence. There is cold enough stored in glacier and poles to freeze the life out of the animal and vegetable kingdoms.

There is the sunset of nations and of civilization as well as the sunrise. There is the dawn of the morning and the twilight of the evening. Nature in all of her courses moves in grand mysterious cycles. History is constantly repeating itself. Principles that are primal and fundamental never die.

Human nature must always, under similar circumstances manifest it self the same. "Nature always keeps her equipoise." The centrifugal and the centripetal forces are constant in their operations. Along with the progressive principle moves a certain sure reactionary spirit which

sooner or later brings the world back to the place of starting. Life and death, darkness and night, good and evil, balance each other. Because a man says that this civilization shall pass away the same as all prior civilizations have passed,—it is no sign that he is a pessimist, on the contrary he is a progressionist. Has not each civilization, the same as each system of religion, been in advance of the one that preceded it?

"The world is growing better, not regularly and at measured pace, but by sudden movements, by great revolutions, terrible struggles, contests in which civilizations flifter and go out like bubbles on the water, and new nations and higher civilizations arise, take their place, in turn growing strong and then beautiful, then corrupt and weak, and then going the way of oblivion.

The same forces that built up the patriarchal family, the feudal system, kingdoms, empires and republics, are still at work today. No new powers have been added to the universe. Everything is old; only the combinations and discoveries are new.

There is a tendency for all forms of life, thought, actions, customs, institutions and civilizations to repeat themselves. Who has not noticed the continual rotation of fashions, art, decorations, styles of dress and living, and even the trend of thought. Today there is a tremendous backward step towards the teachings of Plato, Aristotle, and the philosophies of the ancient stories and mysteries. Churches are moving towards liturgy: Republics are gradually dropping democratic simplic-

ity and assuming more and more the pageantry of royalty. There is a vast difference between the unostentatious manner in which Jefferson was inaugurated president of the United States and the spectacular display attending the last inauguration of President McKinley, and the inauguration of President Roosevelt. Whatever is addressed to the senses moves the people more than that which is addressed to the judgment and understanding. Few ever stop to reason from cause to effect; if they did many an altar would be torn down, many a hero

would be burned in effigy. All true prophets have been unpopular in their day and generation. Every reform was once in the minority. Every principle of liberty, of religion, of freedom, and of morals, was once in the minority. But has not the verdict of the world, in all ages, finally put the seal of truth on the judgment of the minority? It is not political or religious principles that control the great masses of men, but political and religious preju-

People are all the while clinging to the non-essentials, in politics, in religion, and in all the matters that affect their personal and public interest. They believe that some political party is going to redeem the country. They believe that some church or creed or manner of worship is going to save their souls. They lay great stress on fast days, on some sacrament, on some ordinance appointed by man and not by God.

We are all hero worshipers. Shadows become substance. Gigantic systems of religion are built up and rest upon myth and fable. Some things can be reasoned out, some can only be felt by the heart and known by the intuitions. You cannot define God in words, you cannot picture Him in thoughts and in the imagination for He assumes no form. Nothing can be defined. Words are arbitrary. What is poe-What is genius? What is sanity or insanity?

As one mystery clears up another deepens. We can only approximate at the truth. It is claimed that no mathematician can make a gy or power rules through the organs perfect angle. Every position taken by science is liable to correction. The line between the animal and the vegetable kingdoms cannot be dwelling; some panes of glass may be drawn; even the mineral world appears to be no longer dead, inert matter, but living, moving substance. Every animal, tree and living thing follows its own individuality. Each successive generation and kind adheres well to the type. By what power? None can answer.

The longer we live the deeper our study, the more we doubt and the less we believe. The present is as little understood as the future; time is as mysterious to us as eternity. Civilization is the mother of all kinds of vice, pauperism and crime. She warms and nourishes within her bosom the very vipers that destroy her life. But it would seem that every animal that ever lived, every institution that ever existed, and every virtue that was ever exercised, was necessary in the great plan of the universe; and that every vice that has ever been tolerated was the natural outcome of life and the world in which we live.

Religious dogmas, political creeds, constitutions and revolutions, are born, not written or put up to order according to some preconceived pattern or model; -the seed that produced them had to be a long time sown, before the fruitage appeared. Not a word was ever used or a principle promulgated until there was a necessity for such word or principle. Crimes are defined, penalties imposed to restrain and punish the vicious:-if there had been no such classes, there never would have been a criminal code enacted or a jail or a gibbet.

Laws are the mirrors which reflect the general sentiment of the people. They form a correct likeness of the moral, religious, and intellectual state of the public mind. Religion, speech, morals, are all largely a question of geography and the age in which a man lives. Public opinion is greater than law, stronger than statutes and more binding than treaties. You cannot legislate what people shall eat, drink or wear. You cannot say what day they shall keep holy, or what kind of a doctor they shall employ or system of healing they shall adopt. People will have allopathy, homeopathy, hydropathy, Christian Science or mental science, and no law interfering with the choice of the individual will ever be successful.

Laws accumulate, creeds multiply, new parties, new sects continually arise, but the world is no nearer a general consensus of opinion than it was a thousand years ago. LK 4 . . . First

A CHAPTER ON DREAMS. An Explanation of Their Nature and

Causes, Dreams are, as a rule, involuntary impressions, or rather impressions uncon-

All dreams have their causes, as ex perience and experiments have proven; and by taking note of dreams immediately upon awakening, we can, in a ma-

jority of cases, trace the cause.

Somnambulism and talking in our sleep were repeated occurrences with myself and brother when we were boys. would be the best talker, in some unintelligible foreign lingo always, while my brother stalked out of hed in his sleep. Once we went with our father on one summer night to drive a small herd of cattle about ten miles into the city. My brother was eight and I was two years younger. About midday on our return home we encountered a shady nook and lay down to sleep for an hour, as we had had no sleep the pre-vious night. Upon our wakening my brother had gone. We inquired about him of a passing stage driver who in-formed us that he was two miles on his way home, and in his stocking feet, and carried a large bundle. My father sent passing man on horseback after him

about getting home. Experience has shown that what cranial organs are pressed or rested upon, are most easily brought into action during dreams. If one rests mon his back enimal and social organs, while resting on the side, the organs of sublimity and hope are brought into action, and color

to bring him back. He returned, boy like, crying. He had taken our coats

and shoes and a lot of goods we had brought from the city, but, had forgot-

went to sleep with anxious thoughts

ten his own shoes. He said that

the dreams. Dreams originate, as a rule, from known experiences of late occurrences and of late forcible thoughts of the dreamer. They are then colored and shaped according to the organs pressed.

Experience has proven to all dreamers that they may wake, remember some of their dreams, but if they turn and thereby remove the pressure from the certain organs whereupon the dreamer rested, the dreams, if they do continue, take a far different form.

Whenever the head rests low, and the face is bent downward, the dreams will cause fear, and depressed feelings will appear; just like the pessimist, with bowed head, expects and fears the worst to happen.

Disturbances in the vicinity, of the sleeper will also mingle with his dreams, and color them to a great ex-tent. The moral man may experience victous dreams, and the wicked one bending in prayers, which in most cases come from the pressure on certain organsi

Then again upon awakening, or in semi-sleep, the sleeper's thoughts and will may shape the termination of his ous with regard to dreams, they can sel., dom be fully remembered a few minutes after their occurrence. During sickness, when a man is more sensitive than at any other time (except the minute he enters into sleep), dreaded forebodings will appear in his dreams on account of his negative condition and prior dejected thoughts while

Another phase of dreams may be traced to guardian spirits upon the plasimpressions from absent friends or enemies telepathically conveyed. But in many cases, where the last above named cause is claimed, the dreams come from a still more subtle force, nemely, that "coming events cast their shadows or brightness before them, and, as the spirits read coming events through these sublimated elements, the sleeper may do the same if his organs are so attuned, which has been known from the time of Joel to the present day. If the sleener is nunctured with a sharp instrument of the sting of polsonous animal, this also may color his dreams. Waking dreams are colored by thoughts and will of the dreamer, and elevating poesy and prose has been written under these conditions. An overloaded head or stomach intensi-

les dreams. The law that pressure on a certain organ brings such organ into action, is knowledged even in a waking state. An Emerson, Spencer, and many others of the great thinkers in their sittings for photos press the organ of ideality with the forefinger, and when asked concerning such an attitude they could not tell why. They may claim that the organs of ideality, firmness and self-esteem draw the head towards those certain centres, as it naturally does, but nature seems, to draw it to

wards rest or pressure. In common parlance, man says that certain organs rule. This is incorrect. ply matter, while the indwelling enerof the body as best they may. To illustrate: A procession passes by our more clear than others, and we can have a far better view. clearer ones than through the dull ones; and thus the indwelling energy or soul acts through our physical organs, while

pressure stimulates in our waking ours and in our sleep.

As general thought waves are ever in motion, dreams at times are colored by them. The scientific for inventive dreamer acquires his knowledge by being happily so constituted that such thought waves are caught up and utilized by him. Such a lierson is in modern parlance termed a crank, and undoubtedly so designated on account of so many of such inventive dreamers not grasping the whole; or, at other times, the thought so conveyed is beyond his capacity of understanding; hence the failure where only part of such scien-tific thoughts are grasped, as of a single color-being left out of the chromoscope C. J. JOHNSON.

Pocatello, Idaho.

"So many Gods, so many creeds, So many paths that wind and wind, When just the act of being kind Is all the sad world needs HENRY MORRISON TEFFT. Norwich, New York.

I shall do what little I can to hasten the day when this early shall be cov-ered with homes, and see by count-less firesides shall sit the happy and the loving families of the world.—Inger-soll.

soll.

Deliberate with cauties, but not with decision and prompts and police.

THE IMMORTAL BARD.

rect Communication With Advanced Spirits-So Says Louis James, the Renowned Actor, in the Dramatic News.

I have just arrived from Long spiritual topics. Branch, and my purpose in coming to I hope to secure some rare volumes which I mean to add to my library. tic authors.

Reading and the contemplation of Na
The subject is one that should interture are now my principal enjoyments, although when I meet an old friend I and the spiritual world. can shake his hand with as keen a dedo not care to give it too free an utter- prosperity in your earthly careers. ance for fear of being dubbed a pedant. his muddy vesture of decay and rise to

Do I believe that such a glorious fate is in store for me. What a question. Does not everything point to the con-tinuity of life? Physical science demon-of the great responsibility therein. strates that there is nothing lost, then survives in some form? the musings and aspirations of the mountains, rivers and limer state of being.

Since when did I become inoculated with this belief? I have always thought snakes, and it was so dangerous at on these lines, but it is not often that times, that we crawled upon our hands I give expression to what I think. I do and knees. not wear my heart upon my sleeve for daws to peck at, nor do I think every man I meet is capable of understand- and dreamt the same experience over. ing such a subject. No close student of doubt in my mind, but that during his residence on this earth he was in disaw in my dream were ever before me, rect communication with those ad-while in the Southland. vanced spirits who have penetrated the arcana of existence, and who shaped his thoughts into those glorious forms that will forever bewitch and charm humanity by their beauty. Strong, that, I re-enlisted and went over that healthy and happy as I am, I look forward to the change called death with gree. unalloyed pleasure.

"Men must endure Their going hence, even as their coming hither; Ripeness is all."

What I have said may be too abstruse and mystic for publication; but those initiated in the occult will understand me, and for those who will not or The genius of the true actor is not dis-similar to that of the poet. He hears and sees with the ears and eyes of the soul, and very often when I sit-on the veranda of my cottage at Long Branch, gazing on the sea when night has unloosed her hair and the stars shine shyly as they feast upon her sumptuous beauty, I hear and see things that warrant me in saying that the invisible world is peopled, and teat we have only to open the doors of our souls to enjoy the companionship of the angels. Mors Janua vitae—Death is the gate of life

WILLIAM OXLEY

An Appreciative Memorial Tribute by a Friend.

Th contemplation of the life and acions of a good man, and the study of the various phases of his character are a never-failing source of profit and pleas are during the years he is with us in he flesh; and though a regard for his feelings may restrain the expression of departed from this field of strife one may be permitted to give vent to one's pent-up thoughts by dwelling for a short time on the excellences that have given so much delight and afforded so much exemplary instruction. For the past eight years it has been

my privilege to be so closely associated with Mr. William Oxley as to have every opportunity of becoming personally and intimately acquainted with all sides of his character—ar experience so valuable that I reckon it the greatest treas ure of my life's history, and I deem i an honor to be permitted to pen a small tribute of reverence to him by deline ating, however imperfectly, those qualities of heart and mind that commanded the admiration and affection of his fel lows. His was truly an eventful life Full of trials, difficulties, disappoint ments and bitterness such as fall to the lot of few. They were met with undaunted courage, borne with heroic fortitude, and conquered by patient per severence, untiring energy and unwea rying love. His brave heart encountered obstacles but cvercome them turned reverses into victories, carried him through the black shadows that lay in his path to the brightness of victor ous day. To know him was to love him; to be loved by him was to possess a jewel of priceless worth. In all his business dealings he was

known for his untarnished honor, his spotless integrity, his perfect justice His employes valued him as who not only dealt fairly with them but took an active interest in their persona welfare and exhibited an open-handed generosity in times of stress and trou ble that proved him to be their friend

Those who "sat at his feet" marked the breadth and activity of his mine which never paused in its search after Truth, refusing to be bound and fet ered by the shibboleths of religion or the prejudices of the pseudo-scientific, welcoming every ray of light wherever found, treasuring every gem of knowl-"Master in Israel" he modestly claimed to be only a student—a student of life and its manifestations. Herein he never slackened; his penetrating glance perceived "Books in the running brooks sermons in stones and good in every his heart as constantly uplift ed in loving adoration to the One Life that manifests itself in all, by all and through all.

His person is removed from us, but is work remains, his influence endures the memory of him is sweet, and we glory and take comfort in the sure conviction that his transition is to a state of greater perfection, wider liberty, increased power, enhanced joy and a glo-ry that shall never fade but shall endure through all eternity.

ROBERT RACE.

ROBERT R Broughton, Manchester, Bug.

STRIKING DREAMS.

Shakespeare When on Earth Was in DI- The Lessons of Sixty-five Years of Life.

To the Editor;-In reading your three volumes of "The Encyclopedia of Death, and Life in the Spirit World," 1

I am grateful to the unseen forces, for the city is to attend a book sale where the privilege of studying the doctrines and sentiments of such intelligent mys-

est all persons who believe in spirit life, May the good angels surround you,

light as ever. Do I still retain my love and all of those spiritual writers of for Shakespeare? Indeed I do; but I said books, with peace, happiness and And may angel bands escort each one have played in all of his plays that of the authors, through the valley and hold the stage, and I am not without shadow of death to the celestial hope of meeting him when I shake off spheres, is the prayer of the writer.

All for the good you may do in those heights of supernal life where all spreading the light and the truth of spiritual knowledge. As I am now in my declining years, I reflect much upon the experience I have

I have had dreams and visions why should the spiritual essence that through all the past years, that seemed molds, controls and animates matter be to guide my life. Before I was ten lestroyed, when the baser part of us years old, I had an important dream, Having ac that made a deep impression upon my

quired a conscious individuality there is mind, so much so, that I related it to no power in the universe that can de my parents, and ever kept it in view. prive me of it. It were the wildest mad- I thought in the dream, that myself ness to imagine that God created us and many companions left our homes, only for the earth, and as a thinker I and soon arrived in a country of roman requently conjecture what now may be tic scenery, containing hills, valleys, poet-actor in his more exalted and sub- scapes, covered with flowers and green verdure, But, with all such beauty around us, the land was covered with

> I was awakened by the dream, and thought it over, but went to sleep again,

Shakspeare can question the truth of enlisted in the Union army, and fol-the soul's immortality, and there is no lowed Old Glory for more than four years, and the country and dangers 1

When our army was at Tullahoma, mission to go back with others to Ohio on recruiting service, but not long after gree.
The double dream indicated to me,

that I was to pass through that dangerous and beautiful land twice. I had other dreams, while quite young of seeing arge crowds of men frame stands for public speaking, and would be walking in the midst of

All along life's eventful journey, manifestations through dreams have been made clear to me afterwards. It is a more years of life on this mundane sphere! In that many years, we meet multitudes of human beings, and form a short acquaintance with many individview, and they are lost from our memoles. Memory's storehouse has been filled to overflowing, and in the great future, it may all come back to our enses, and we can exclaim, glad memory, or sad memory of life's reminis-

Many souls that we have known were so kind and social in their natures, that it was pleasant to enjoy their friend-

On the other hand, men and women we have met, appeared to be selfish, narrow-minded and cruel in their demeanor and actions.

But hope, friends, love and friendship, with those with whom we have associated, have cheered us along life's rug-

ged pathway. May the spiritual light and truth in our lives ever grow brighter and more glorious, until we reach the perfect life

over yonder, is my sincere desire. Those are grand thoughts which pass through the brain, under the influence of spirit power. There is no power in he universe more lovely than love and spiritual power.

It is all in all, like God in nature. It is cheering to aspiring souls to realize that we are eternal spirits, passing along to a higher destiny. All doubts and fears pass away, when

ouls are born of the spirit When we learn through a spiritual

source that in our continued life, we can realize a higher existence through progression of spirit influences. and meet our loved ones and friends over there, we rejoice in love unspeakable. Then how precious is life, not only here but hereafter! Enlightened spirit-

ual beings realize that there is an inward man, that endureth forever, while the outward perisheth and returns to the bosom of mother earth to mingle with its elements. That out of decayed bodies arises vegetable matter that duces the grass, the flowers, and the vegetables that sustain life in man and beast. In this manner the body may be resurrected. The spirit is the living principle in all things in nature. It causes the brain to think and the eyes Finite minds cannot comprehend all of the mysteries in earth and sky, but the spirit can progress more and more over vonder.

On the earth plane, aspiring souls desire to learn all they can about the past, present and future.

W. S. FRANKLIN. Bedford, Iowa.

EVER LOOK UPWARD.

Tho small the praise tho' less the love, Ever look upward. Dull earth below, the stars above; Ever look upward. No more we'll think of toil and strife,

Ever look upward. Let not distress enwheel thee 'round, If hard the cross, -more fair the crown, The days and nights, so filled with pain,

When free from earth's turmoil, so rife;

Shall prove at last, our blissful gain; Each teardrop wipes away a stain; Ever look upward. Tho' Life's sweet "Hopes" go drifting

by, Ever look upward. Tho' scalding tears bedim the eye, Ever look upward. The tears that wet our faces here, Shall prove pure gems, beyond, my They'll gain for us the higher sphere;

Ever look upward.
LOU ELLA YOUNG. Camden, Me.

CITY OF LIGHT ASSEMBLY.

Notes of Occurrences at Lily Dale, N. Y.

If the first week of the assembly portends the success of the coming weeks, then, of a truth, will the prediction for the most successful season of its exist-

ence be verified for 1905. Each year in the past, since the grounds have taken on the semblance of a miniature city, we have thought nature could not improve upon this beautiful spot; each year the grass seemed greener, the trees and flowers more perfect, the lake more beautiful, the white and gold of the lilies floating on its calm bosom more intensified, their fragrance more subtile. This year, we have the aggregate of all past beauty plus the result of the new management's effort to make realistic the new name,

City of Light, as given by the president, Mrs. Abby Louise Pettengill. To this end the majority of cottages and other buildings have been painted white, and wherever it can be, this color-emblem of purity is utilized about the grounds.

During this first week of the assembly Mrs. Carrie E. S. Twing, Mrs. Annette J. Pettengill, Mrs. C. Fannie Allyn and Mrs. Cora L. V. Richmond have ministered most acceptably to the intellectual and spiritual needs of the large and interested audiences in the auditorium.

Pioneer Day was especially a "red let-ter day," particularly to the saintly pathfinders of the New Thought seated on the rostrum; dear old Aunty Purple, now 91 years old; Mrs. Mary J. Ramsdell, Chicago; Mr. and Mrs. Henry. Smith, Mrs. Cummings and Mrs. Sully of Buffalo, N. Y.

The heart-interest in all pertaining to Lily Dale is as young, fresh and green with these dear old pieneers as it was in the early days when, in the vigor of young manhood and wemanhood. cleared these now beautiful grounds of underbrush, and made bonfires of it and all debris that hindered the pitching of tents, which in those days was the only available method of gaining-a habita-

Most touching and beautiful were the tributes paid these dear old people by, Mrs. C. Fannie Allyn and Mrs. Carrie E. S. Twing, platform speakers for Pio-

neer Day. Among others who will appear as teachers of the new thought during the season are Rev. Thomas McClary, known as the Western Chautauqua lec-turer, Gen. Elmer Littlefield, Susan B. Anthony, Rev. Anna Shaw and Dr. John Geddes of London.

Along with all this intellectual pabulum is interspersed refreshments of a lighter nature in form of rowing on the beautiful lakes of Cassadaga; weekly dances, which occur on evenings of special excursion days, Wednesday and Saturday; cycling, auto-driving, bowling, and all else in which young and old alike take delight in this beautiful "City of Light"

The lyceum is also a feature of no little importance here, and the director and assistant were particularly fortunate in having the aid of Mrs. C. Fannle Allyn of Boston, in organizing lyceum work this season. While Mrs. Allyn is still it is evident to all who take cognizance of her work that with the chilaren her power is superlative! Fannie Allyn would drop from the highest realms of eloquence, possible to the human mind-yea, from heaven itself, at the cry of distress from a little child, and an audience might wait until she

power. The first public entertainment by the City of Light Lyceum was given Friday night. Much of the attendant success was due to Mrs. Allyn's indefatigable energy and effort to help the children. "Tribute to America" fective, especially the flag salute which has been adopted by many lyceum workers and publishers in some cases without giving credit to the author.

The Allyn Flag Salute has become a

part of the daily exercises of the City of Light lyceum, and we warrant there will be no danger of patriotism for that same "Old Glory" dying out so long as the children join as with one voice in

"Hail, Star-spangled Banner, the sign of the free. Our hearts and our hands pledge alle giance to thee,
We salute thee and echo from shore

unto shore, One country united, one flag evermore." The Meadville Band discourses sweet nusic several times each day and even ing on the grounds, and accompanies

the young folks as they trip the light fantastic at the regular dances. Every hour of the day, and until 10 p. the grove, thought exchange in Library Hall, lectures and classes in auditorium. no one day is long enough to take in all

the good things offered for that particu-The program for entire season presents such attractions as insure inter-

est to the last day. MATILDA ORR HAYS.

ALWAYS SOME ONE BELOW. |

On the lowest round of the ladder I had firmly planted my feet, and looked up in the dim, vast distance That made my future so sweet.

climbed till my vision grew weary. I climbed till my brain was on fire. planted each footstep with wisdom, Yet I never seemed to get higher.

For this round was glazed with indifference And that one was glazed with scoru, And when I grasped firmly another I found under velvet a thorn.

Till my brain grew weary of planning, And heart strength began to fail, And the flush of the morning's excite-

Ere evening commenced to pale.

But just as my hands were unclasping Their hold on the last-gained round, When my hopes, coming back from fu-

Were sinking again in the ground. One who had climbed near the summit Reached backward a helping hand, And reireshed, encouraged and

strengthened. I took once again my stand.

And I wish-oh, I wish-that the climbe

Would never forget as they go That, the weary may seem their climb

There is always some one below. -Ella Higginson, Things Seen and Heard at Lily Dale. | Park and facing Cottage avenue is

Lily Dale is to Spiritualism what Rome is to Catholicism. it is the center of this new thought wave ism of our century and it advocates, this city of light for all that is best and noblest in the heart and mind of the human race. To those first coming here who are as yet in darkness and unacquainted with this new thought movement, this common ense ism and religion of the heart, this little city at Cassadaga Lake will seem but a phantom, a show, a little water-ing town, perhaps that is all; while to the men and women of inquiring mind. lovers of truth and students of nature, especially those not satisfied, with the unreasonable, to all of these this little city in white is a beautiful haven of light, the home of Spiritualism.

Here at Lily Dale we meet all classes of men and women, from the profound philosopher to the man of limited knowledge, rich and poor, nearly all bent on the same errand of inquiry. Here are taught and can be heard as well as seen, about everything known and written along the lines of spiritual philosophy. Here are engaged the best of lecturers and psychics known to the world, and any one coming here for a season with an honest endeavor canno possibly go away unbenefited if not made a convert to the truth of the atter life. Such a thing would be almost an impossibility. This little town is fairly impregnated with facts that cannot be gainsaid. Thousands there are who will substantiate this, the most skeptical are often converted to the bruth of Spiritualism by the tests given nem here.

In coming here everyone is struck with the beauty of the place and its surroundings. Stepping from the train at the small station the first that greets the eye immediately in front and looking eastward is a thick growth of woods stretching north and south half a mile, with here and there bits of houses peeping out. Looking to the north and south, spread out mirror-like are two large sheets of water, that in the sunlook like silver. Beyond and stretching miles away we see the rich grain fields. Turning 'round, looking west is a great wall of beautiful hills reaching up some 200 feet and sloping gently back half a mile, covered with woods and grain fields, occasionally notted by homesteads, the whole forming a most beautiful quiet, restful pic

You now follow the throng ever coming and going during the camp season, a short walk on the road to the grounds Passing over the iron bridge that spans the little stream that connects the two lakes and you are at the gates, where you purchase your 15 cents admission ticket and pass it to Mr. Johnson, the genial gate-keeper, who for twenty years has stood his post.

To the right and close to the gates is the camp and postoffice telephone and telegraph offices; adjoining these are meat and provision stores, restaurants; rext the Sunflower printing establish ment. Fronting these is Colwell Park at the southeast corner of which is the residence of Mrs. Abby Louise Pettengill, the president of the City of Light Assembly

To this lady is due principally the present high standard and splendid condition of affairs prevailing at this camp. Being a person of means and refinement, she is giving her time and means in the uplifting of the cause. Too much cannot be said in her praise She has won the hearts of the campers in endeavoring to do the best she can for its good.

Facing Melrose Park along Cottage avenue are many costly summer homes and is also the large auditorium where are given two and three lectures daily during the camp season. At the north a cultured brain, making it possible for end of this avehue is Lincoln Park in the scholastic spirit entity to manifest the center of which is Maplewood Hoitself through an organism equal to its tel, a large four-story building owned own; and the writer has yet to note and managed by the association. There the difference between John Shaw the is also at the further end of the park and Cleveland avenue a large bowling alley, bathing house and boat house; here is also situated and owned by the society the waterworks and electric plant. Returning along Cleveland avenue is the library of 2,000 volumes and Library Hall where lectures are given and classes taught in the occult ences. Back further is Lyceum Hall, school house and dance hall for the teaching of the young. There is also a large livery conveyance and fire engine on the grounds.

At the present time there are over 300 cottages, about 50 of which are occupied the year round. On the lake are several electric launches, a small steamer plying between the camp and the town of Cassadaga; also several

yawl boats. This little city of 25 years has grown from out a dense wood so thick that a team of horses could not enter. The first meetings were held in a boughthatched auditorium, then came the canvas tent, until now we have a beautiful little city, entirely enveloped in maple forest consisting of forty acres, streets and avenues running at right angles. Leases for lots 40 x 50 teet are given by the association for 99 years, at \$5 per year rental beside the state and county tax which are trivial.

in speaking of this class of campers, It is needless to say that you are made to feel at home at once, geniality and good will towards all is everywhere shown and felt. There is no necessity for police protection here, at least white the camp is in session, doors and windows are always left open; there has never been but one arrest made since the camp was opened and that was for about the grounds except that used for médical purposes.

Speaking of honesty, the writer will relate an instance that occurred here last year. A lady wished it announced from the rostrum that she had lost her purse. The chairman, Mr. Barrett, informed her it was at the office. remarked: "Oh, dear! must I go and get it?" These occurrences are com-mon I am told. As for thieves and tramps, they fear and never molest here; they fear the spiritual camp-

The first sounds from the camp that greet the ear on your arrival are the valism, or rather to base Spiritualism strains of beautiful music from a splendid 10-piece band engaged during the

er and mediums, meetings as of old are this deceptive, delusive practice, of try-held in the thick of the forest at the ing to prove our nowadays splittual north end of the camp three times facts by the things of a like nature, said daily, weather permitting. These to have happened 2,000 years ago, and meetings are principally held to confor which we are mainly dependent vince the stranger, as they are wholly conducted by the mediums, consisting principally of test work and the development of their psychic natures. Here is where the eyes and ears of the strangers are opened and the conwebs of the thought cells brushed away and has been a continuous subscriber to started in motion. Enughable some The Progressive Thinker since No. 8. times are the tests given by the younger mediums, while the older psychics often bring tears and joy, so strikingly true are they given. These meetings are

The auditorium situated in Melrose

large wooden, gravel-roof structure three sides of which are open and provided with canvas curtains, open al-ways in desirable weather. It has a seating capacity for 1,000, and standingroom for as many more, but it is known to have had ipside and out upwards of 3,000 persons, filling the entire street and porches of the cottages on Cottage avenue, facing the auditorium, many

times on state occasions. Here from this rostrum some of the best minds of this country have poured out their thoughts of wisdom in eloquence. Men and women imbued by the spirit and God-given powers of wisdom have held forth here and given the world thoughts enjoyed to-day, not only by Spiritualists but by men and women in all the broader walks of life. Spiritnalism is not confined to any creed or dogmas, it encompasses all that is of he mind and advocates spiritual growth through evolution on and up. In looking over the programme for this season, beginning July 14 and endng September 3, space is too valuable in this most liberal free thought and broad-minded paper to be given in detail, for this already lengthy article. Suffice it to say contains some of the very best speakers and test mediums now before the public. We will, however, give a brief account from the cpening lecture by Carrie E. S. Twing. This lady is one of the oldest spiritual lecturers in the field, always good, and too well known to need further

ment here. She was followed on the 15th by Mrs. Annette J. Pettengill of Boston. This lady is rarely gifted, excellent as lecturer, test medium, solo singer and psychometrist; comparatively new in the field, she brings now thoughts and ideas and by her winning personality, songs and strong psychic powers captivated the entire camp from the start.

On the 16th, Mrs. C. Fannie Allyn of Stoneham, Mass., manager of the lyceum at Onset camp, paid us a visit; here we have one of the brightest, wit-tiest lecturers known to our ism. This lady bubbles over with wit that constantly keeps her hearers to the ploding point and good numor. She left for home on the 22d. How we all dreaded to see her go. With the lump in our throats we cheered our goodbyes, she waving her farewell as the

train rolled away.
On the 17th, Dr. John F. Geddes of London, Eng., Universalist minister and teacher of spiritual philosophy, gave us some excellent talks. Having spent over forty years in the study of the occult forces, he is very proficient along these lines

Next Dr. H. P. Oliver of Philadelphia, Pa., who has written a work of 350 pages on theosophy and kindred thoughts, of value to those so interested, gave us a very interesting talk.
As to test and phenomena mediums the camp and woods are full of them,

many worthy of note, did space allow

"Conditions are such we do not get

names." This afternoon Cora L. V. Richmond arrived and gave us from the rostrum an answer to the question, "The Future of Mankind." Her prophecy based on the past was masterfully handled, showing her great knowledge of historical data. Mrs. Richmond is one of the oldest and commanding lecturers on Spiritualism living. She is to be with

us but a few days. Sunday, the 23d, Mr. J. Clegg Wright follows. Never to have heard that protound master of knowledge the spirit of John Shaw through the personality of Mr. Wright is to but half understand the phenomena of trance speaking. We do not understand it but see it in its highest conditions. Here you hear the eloquent language and profound knowledge of spirit John Shaw, given through spirit and Clegg Wright the mortal man, excepting that Shaw holds forth in a sitting posture and closed eyelids. while in our earthly brother we see the penetrating, far away look, graceful gesture and easy stride of the orator and teacher when holding forth, besides the keen wit and cutting sarcasm of the

.gifted Mr. Wright.
As to Prof. W. M. Lockwood, who has just arrived—Spiritualism without a Lockwood! Well, hardly, Mr. Lockwood is a scientist, an M. D., and gentleman, one who has sacrificed remunerative positions to the cause he

These two men, Wright and Lockwood, not forgetting others, have done much to enlighten the masses in this new ism as old as the world and known man since Plato's time.

The speakers yet to follow are Thos. McClary, M. B. Little, Susie C. Clark, Laura G. Fixen, Mrs. R. S. Lillie, W. J. Colville, Wilson Fritch, Susan B. Anthony, Anna Shaw, John W. Ring, Geo. Littlefield, B. F. Austin and Lotta P. Cheney, together with excellent platform test mediums, all of which may be seen and heard for the great sum of 10 cents per day, with concerts all thrown

Spiritualism is expounded here at Lily Dale as nowhere clse, and is send-ing out its rays of thought to all the in its good work, enlightening and lift. ing benighted humanity out of superstition and darkness into the light and truth of this beautiful knowledge However, the writer ventures to say that Spiritualism has already pene trated every corner of the earth, that should every camp-meeting be wiped disturbance by an outsider. There is out, Spiritualism could not be obliter no liquor allowed, brought or sold in or ated at this time. The present psychic ated at this time. The present psychic conditions of the human mind evolving into that higher state from which there is no return. It is but fifty seven years old, this new ism but Jant about and note everywhere the progess. Wherever it becomes known, all dogmas give way to this truth of truths. beautiful, satisfying knowledge

Cleveland, Ohio. H. L. TOBIEN.

Spiritualism and Christianity. To the Editor: -- Your issue of July 22. pleased me immensely. tempt to unite churchianity and Spiritupon the claims of Christianity, so ably shown up by A. H. Nicholas, of California. It is the most urgent need of the For the benefit of the stranger, camp- spiritual cause at present, to checkmate upon tradition as to truthfulmess. It is like putting the cart before the horse!

article by Brother Snairenberger, on the same page, is also worthy of lelted angels in "God's" universe across much praise. This is from a Spiritual list of forty years' standing, and who The Progressive Thinker since No. 8.

S. HARTMAN.

Wheeling, W. Vo. terr and joy, so strained the services and other spirits the class of the class and other spirits the class of the c

A COMPREHENSIVE ANALYSIS. Crime, Vice and Poverty Are the Re

Naturally every person [as set forth in the Chicago Tribune], looks for that which is to his own interest, and it that which appears to him as his inter est is not so in reality it is because the man is mistaken. Hence, whenever there is a pathological state in society it is because of an error in the minds of men. Error itself is a pathological state in the brain, because whenever that organ is in a normal condition it always gives us teachings that are har monious with the outer world. It is only when it is in an abnormal condi-

sult of Error.

tion that it renders us false teachings, The chief abnormal manifestations are vice and crime on one side and pauperism one the other. Without vices and crimes society would be healthy from the ethical point of view; without pauperism it would be healthy from the viewpoint of economics. To say that we wish to extirpate pauperism and solve the social question is to say in other terms that we wish to make society healthy and sound. Now, it is easy to demonstrate that vice, crime and pauperism proceed entirely from error. Vice is a past error of the organism. It destroys health to drink too much alcohol. The individual who misconceives this truth and therefore is deceived in regard to his own view falls into the vice of inebriety.

The same with crime. Acts are criminal because they are erroneous. If theft were really the most efficacious means for enrichment theft would conform to the nature of things; it would then be normal, and by virtue of its normality it would not be criminal. Theft is a dereliction because, far from attaining the desired end, wealth, it tends to the diametrically opposite end, poverty. Indeed, the society where everyone robbed would be the poorest imaginable. Wealth would be reduced to the minimum. The same with homicide, either individual, assassination; or collective, war. They are committed in order to augment well being, but they are the acts which most conduce to ill. If everyone would kill with im punity society would be the most fright ful of hells, admitting that it could then exist. Homicide is therefore also a crime because it is an error.

It is scarcely necessary to demonstrate that pauperism also preceds from error. When alt is the consequence of vice it falls under the heading of vice. When pauperism is not the result of vice it is the result of im perfect social institutions. But this im perfection itself is the result of error because if men have established im perfect institutions—that is to say, not harmonious with the real nature of things—it is not because they designed to be imperfect, it is only because the men did not know how to make them perfect, because they were deceived, mistaken.

The immense minority of people im agine that there is an inevitable antagonism between the interests of the individuals of a society on the one hand and of the interests of the different societies on the other hand. Let us con sider the individual as opposed to so If the antagonism between their interests were real, the maximum of welfare for the individual would be attained when the society had disappeared, and the maximum of prosperity for the society when all the individuals had perished. These two propositions are equally absurd. Consequently there s-no real antagonism between the individual and society. But man believes there is one. Now when he believes this he is mistaken. There is, there fore, no antagonism between the vidual and Bocial interest, but only between social interest and that which man, in error, regards as his interest individually. It is then error that produces unhappiness, and not the natural condition of society.

If the antagonism among individuals were real, each finding it to his advan-tage to destroy the others, humanity constantly would be on the way to extinction. Now this is not the case; humanity is on the way to constant increase. Again if the antagonsm beween men were real, the destruction of humanity would increase with the increase of intelligence. If man is the natural enemy of man, the more mental faculties he develops the more rapidly would be destroy his enemies, and hence the more rapidly would our race

If the antagonism between men were real the establishment of social order would be the chimera of chimeras. This order would be contrary to the aws of nature, and hence unrealizable. Now we know that this is just the contrary to facts; social order extends ever to vector and vector territories and embraces a larger and larger number of in-

Assuredly antaronism can exist be tween individuals. If I love a woman, and that woman loves my cousin, there is real antagonism between my cousin and myself, If I wish to occupy a chair, and another person is equally ambitious for it, there is antagonism between that person and myself. These antagonisms are inevitable. They can cause cruel, terrible sufferings. But these suffer ings remain in the order of the individ-They do not exist in social facts and it is only upon social ground that solidarity can exist. On social ground

action is complete. Every one finds it to his greatest advantage in seeing universal right rule. This fact establishes among us absolute identity of interests. We have long un-derstood that it is useful to practice what is right in regard to our neighbor. The great mistake consists in not unlerstanding that all men living on the world are capable of exerting an influence on our destiny, are just as much our neighbors as our compatriots.

MEAT DIET.

All Sorts Should Be Discarded Entirely.

Editor The Traveler:-The lady cor open, and if she wrote to eat meat, fish, most only twice a week this hot weather, for health, is just getting her eyes men, and if she wrote co eat ment, fish, lobsters and oysters, clams, etc., not any meals at all, neither hot nor cold weather, she would still be nearer right. It is all right to eat for solid foods eggs, milk, cream, butter, cheese and all fruits, vegetables, grains, greens, nuts, whole wheat bread and wheat coffee, but people should cut out

all tea, coffee, beer, liquors, wines, drugged soda, "mineral" waters, etc. These facts are not verified alone by human experience, but they are based our most expert bsychical researchers the great "Divide."

We have always learned these facts through our best temple mediums who inve been specially selected from the innest paychics in the world—and eay-

THE WHEELS OF PROGRESS Church Influence Cannot Stop the Forward March.

Let us turn to that age in the dim and misty past, when knowledge was kept hidden in the secret retreats and temples of man.

Here the initiated, drinking at its fountain, carefully guarded against a leakage to the outside world, lest the common people, getting a taste become wise, and lighter new-found wisdom, one and all appire to share in the case, glory and pleasure of high office The world moved but slowly in its progress towards higher things.

Humanity at its best was little above the animal in its aims and desires. The people, bowing to priestly rule, submit-ted to the yoke, and were satisfied, because of their ignorance; and while worshiping the gods and their oracles, patronized the sandal wearers, the longrobed the matted-haired care-takers. who tended the altar fires and sacrificed poor, harmless dumb brutes before idols of superstition.

Woman, the noblest figure in the kingdom of creation, was then a mere beast of burden, a slave to her lord and master; a piece of chattel to be bought, sold or exchanged at will. Tyrants ruled and cast their shadows over nations of slaves.

With such a picture before you, would you, then, oh, liberty-loving souls in this land of freedom born, consent to stop the wheels of progress, to turn back the hands of time brought again that age of darkness and oppression, in which knowledge was a power in the hands of a few, directing the ignorance of the many?

Will you, freed men and women, place yourselves once more beneath the the thumbscrews of the church? Will you stand passively by, allowing the soul's noblest aspirations to be

warned, your inner voice hushed and your freedom shackled by priestcraft and ancient creed? Can church activity in secret organization and parochial schools rear the coming generation in the same lap of

ignorance that has kept their fathers kneeling in worship before painted idols, and in childish innocence faithfully swallowing the red wine and wa-fer, in firm belief that when fed by hand of priest it becomes the real flesh and blood of Jesus? I say no!

America. where high ideals of thought and freedom of human effort are born of the soil and moves the spirit of man, refuses to be a footstool beneath the heel of the Roman church,

A thousand years of oppression could not make of the American Indian a slave such as was the negro; no more can the educated American of today be enslaved by religion, confused by its Latin phrase or bamboozled into accepting on blind faith a carefully arrayed creed, that has its root in a remote past, and which is already stretched beyond its limit of elasticity in the effort to make it reach modern times. All must soon acknowledge its usefulness has been outlived.

It is selfish desire for a life of ease beneath the thin veneer of pious regard, desire torkeep/man's mind on a level with its dogmatized creeds and that tries to chain him down to a plane of thoughty which still sees in priestly robe and priestly office the infallible and divine, deeming sacred the meaningless praise to the glory of a personal God that becomes ridiculous through monotonins repetition? What ant! 91

The soul of the seeker after truth re-How pleasing to the "holy fathers" when their dear children of the church in the full erowth of noble man and womanhood, yet remain so child-like and bland.

Wisdom comes with years, but not to those who kneel in reverence to thoughts born of man in the foolish infancy of human knowledge, and in this enlightened age, palmed off on the unthinking as of divine origin who know they are acting the living

When ecclesiastical investigation of spirit power be attempted, and truth be found wanting, shall all be condemned Shall scientific demonstration of the individuality of spirit after it has freed of earthly fiesh be repudiated? Must evolution of life both in spiritual and material form continue to

nored, by the very ones whose duty it is to enlighten the people? Most emphatically, I say, No! Condemnation by the ignorant cannot kill

truth. After unnumbered ages of prepara tion, man has worked the downward slant out of the bodily eye, and in spite the making, in spite of surface investigation and church opposition, he is working it out of the spiritual eye GEO, L. WEBER.

St. Louis. Mo.

ture this evidence, and it is worth one hundred times its cost, both in this world and the next. If people want to live healthy and happy, if they want to develop their mental and spirit powers as well as their physical strength, they will do well to follow the angels' ad-If people want to die and enter the spirit world like a tramp-outcast, hesotted by alcohol, poisoned by tobacco and bestialized by animal grub, all they have got to do is to smoke, chew to bacco, drink liquor and eat meat, fish etc. Eggs and milk are good, but meat and fish are N. G. We would like to bring these messages from the divine tising pages every offensive matter, deangels of heaven very near to the hearts of the people. Space will not allow us to specify the detailed technical reasons why meat-cannibal grub is not forms. Hi good for anyone, but we say that spirits breakers. in the higher spheres of heaven have spid so, and anyone who has any faith mately identified with all our territorial in the hereafter would do well to so history, for eleven of the best years of live on this earth that when they die and "pass' in their checks" they may have such a pure refined and ethereal spirit that they than go up into the higher spirit spheres of heaven and not be forced to grovel like beasts in the ower domains of spirit life. Old meat ideas are like much of the meat eaten by the ignorant simply rotten. will be stronger, better, wiser, healthier, more spiritual, it you leave off these follies and wices of diet and drink. These mesanges have come to the world "ex cathedra? ("by the voice of God").
and many witnesses can testify to their I formerly ate meat, fish, chickens. ducks durkeys, bears, deers, woodchucks, lobsters, scallops, oysters, etc., but when I knew the augels had spoken "ex-cathedra," I cut them all out as they ordered, and have never felt herter in my life. "Go, thou, and do likewise. GEO. E. LOTHROP, JR. Boston, Mass.

and How to Win It." lecture and course of twenty four suc cess lessons by Dr. B. F. Austin, B. A. innest psychics in the world—and say one who has heard Mrs. N. P. Willis or the other leading mediums employed by the distinguished psychical researcher. Since and Tart; Appelle Hale, Price In the leading mediums employed by the distinguished psychical researcher. The Jeruin Hale, Price In the leading mediums employed by the distinguished psychical researcher. The Jeruin Towns T. American Mrs. Rev. B. T. American Mrs. D. D. The titles of some of the lec

A NOTED FREETHINKER. A GENUINE MATERIALIZATION.

Letter of Mrs. Sara T. D. Robinson "I saw a fog or misty substance. While I was thinking what It might be, it became illuminated, and out of that Widow of the First State Governor of Kansas, to the State Historical Socilight I saw a most beautiful face of a ety, Presenting That Body an Oil young woman." Painting of a Portrait of G. W. Brown, M. D., of Rockford, Ill.

Officers and Members of the State

Historical Society of Kansas:—It is with extreme gratification I present you

what is considered by all who have

seen it, a very excellent oil painting in

his advanced years of our long-time fel-low laborer, George W. Brown, Esq.,

the founder, proprietor, editor and pub-

lisher of the Herald of Freedom, our

first Free State newspaper and the only

one which survived the pressure and

the violence of proslavery aggression

Mr. Brown had been for a long time

connected with the Free Soil press in

Fennsylvania before coming to Kansas

n 1854. Through the influence of his

Conneautville Courier, which still survives and reflects his views, he had the

pleasure of aiding in making his the

hanner Free Soil county of Pennsyl-

vania, his adopted state, in the great

political contest of 1848. When the

Missouri Compromise of 1820 was re-

pealed, May 30, 1854, by which all the

territories were again opened to slav-

ery, he determined to locate in Kansas

establish a free press, and aided by vol-

unteers from the free North re-estab

lish the principles of that Compromise

Having enrolled 300 of his patrons

and friends to accompany him, he lo-

cated in Lawrence in the autumn of

that year. With the first lumber sawed

at the Emigrant Aid Company's mill.

and timber cut and hewed by his typos,

he erected on the town site of Law

onage he was enabled to continue its

On that ever memorable May 21, 1856,

destroyed, or carried away, his large li-

Because of Mr. Brown's ability, en

ergy and influence, with other Free State citizens, he had the honor of be-

ing indicted by a pro-slavery grand jury

for high treason, and was held a pris-

oner with four others for four months, a goodly portion of the time guarded by a

nally, without trial, there being no

cause for prosecution, the action was

Soon after the prisoners' release the

presentation speech, which was responded to by Mr. Brown. Governor Geary had just arrived in the territory

and was present with his escort on the occasion and made a brief speech to the

assembled multitude, as did other of

our leading citizens. During the occa-

sion the flag was raised to the summit

of the staff, over the office where it

waved to the breeze, quite unlike the

red one which was placed there by ruf-

fian hands, when the office was de-

stroyed four months ago.

The Herald of Free form was soon after

the last incident revived, and was all the stronger because of the rough expe-

rience the editor had passed through.

Survivors of those pioneer days well re-

member the vigorous editorials which

appeared week after week from Mr.

Brown's pen, which envious rivals and

malicious libellers, without one word of

The Herald of Freedom, during all

the period of its publication, was the

store-house of political and state papers

quarry in which subsequent historians have delved for information. Wherein

they have followed the facts therein

stored their histories are authentic;

wherein they have departed from it

their statements are not trustworthy.

So important and valuable are the files

of the Herald of Freedom your honored secretary, Mr. Martin, wrote a friend a

few months ago: "The Historical Society could not keep house without the

Herald of Freedom." Your former sec-

retary, Mr. Adams, in numerous letters,

was still more emphatic in commenda-

tion of the paper.
Hon. D. W. Wilder stated years ago

to a printer in his employ: "The Her-ald of Freedom, on which I made such

heavy drafts in compiling my Annals of

Kansas, is the most faultless paper

"But it had its faults, I suppose," re-

In an indignant tone Mr. Wilder re-

plied: "I tell you, it is the most perfect

in character, typography and general

But it is the editor whose likeness, in

dependent bearing and forcible character is so faithfully delineated in the

painting, which the artist determined

to perpetuate by his art, and which he

have caused to be transmitted to you,

was he who projected the Herald of Freedom. It was he who incurred the

expense of its publication: who wrote its

editorials, had general superintendence

fully reviewed whatever appeared in its

of its mechanical department, who care-

columns, who excluded from its adver-

clining, even for double compensation

to advertise the sale of intoxicants. He

forms.. His principal enemies were law

It seems to me just that one so inti-

history, for eleven of the best years of his life was a resident of Kansas, and a

participant in every feature of our va

rying fortunes; whose pecuniary losses

in the several Border Ruffian raids

probably equaled if they did not excel

that of any other; and was the real

founder of the city of Emporia; who or-

gnnized and was the business manager

in sinking three mineral oil wells in

Miami county in 1860, the first in the

state; who took the first two power printing presses to Karsas; established

the first book printing office; the first

book bindery; and the first blank book

manufactory; and, finally, where all the

great leaders were so grossly maligned

was in the way of aspiring ambition: for

these and many other reasons I might

mention it seems to me eminently just

inent place in your Historical Society.

There is an added value to the por

recorted it was born in Kansas, of

to manhood under the influence of our

formed his fore of art, which incre

regressive Institutions; and here was

with years, and impelled him, after his graduation from the Art institute of

lego, to visit. Turvie, sed spend.

the received his full share, because

ever warred upon wrong in all

and hereby make you its custodian

has executed so gracefully, which 1

make-up of any paper I ever saw."

ever saw

marked the typo.

truth in their statements, have repre

sented as the work of others.

relating to Kansas, and has

regiment of United States troops.

on Kansas soil

publication.

brary,

dismissed.

until our freedom was fully assured.

To the Editor:-I have been very much interested of late in reading your paper especially on the subject of materialization. I am glad brought this subject before the public. and I hope you will continue to do so until the minds of some of the Spiritualists are aroused to action in matter, and more especially those that are leaders of our societies and campmeetings.

We never shall have the respect of the intelligent portion of the public un-til we abolish the Punch and Judy shows from our ranks.

I was brought up a Spiritualist. I saw all of the so-called phenomena in Spiritualism years ago. I have fought against bogus materializations and made many enemies by so doing, but I know sometime that they will all be my friends again.

While writing this there comes to my mind a picture I saw after attending a materializing seance in New York City. felt very sad during the first part of the performance to think that the people at that seance were being so deceived and their feelings so played upon; ther there came a reaction, and I felt very much amused. It seemed as though was at a vaudeville show.

The next morning when in my room reading a novel which I was very much interested in, there came over me drowsiness, and I laid down my book thinking I was going to sleep; but my attention was drawn towards the cor ner of the room, and there I saw a fog or misty substance. While I was rence the first frame building in this thinking what it might be, it became ilcity, which for the time became his printing office. Eastern sympathizers luminated, and out of that light I saw a most beautiful face of a young woman with his Free Soil views, came to his was much pleased to think I had been support, and with ever increasing natso favored. After thinking about it a while I took up my book again to finish my story, when this thought was given me: when we can find the right condi-Border Ruffians having first captured Mr. Brown while on his way to Kansas tions and the material is fine enough to produce materializations we shall come trom performing a mission in the and show ourselves in a like manner. states to which he had been commis-I had always doubted in regard to sloned by the Territorial Executive Committee, they demolished his presses, threw the type in the river, and

that phase of mediumship and I think that was in answer to my thought. Brother Francis, I never had so much respect for you as I have at the present time. I think you have taken the right course towards helping our cause and I shall always do all I can to increase the numbers in your subscrip

tion list. MRS. M. A. HAWLEY GORDON. Lansing, Mich.

WORDS AND DEEDS OF KINDNESS.

Kind words are golden keys! And hearts both sad and weary Open unto such as these,
With moments sweet and cheery. ladies of Lawrence made a large na-tional flag and publicly presented it to In all thy fleeting, lifelong days Mr. Brown. Miss Lydia S. Hall, late editor of the Lowell Oriering, made the

Strive burdens to make lighter. Let loving deeds and pleasant ways Make every day glow brighter. Warmth of the sunny hours Give blossoms their bright beauty,

And love of the higher powers Delight our souls with duty; Beauties of the world below, Dear angel souls are viewing And urging us in realms aglow,

Work earnest on the cloudy days, And faithful as the sunny, Angels all shall sing thy praise If you labor less for money; When your labor is for love, The joyous world is moving. The records in the books above Show angels are approving.

To constant strive in doing.

No day can ever seem so sad. That's filled with glowing beauty, No heart can ever be more glad Than when overflown with duty! Love fondly lingers everywher A soul is stricken in blindness. And joy is close akin to care As love to deeds of kindness.

The gift of goodness is greater far Than all the gifts of gold, And the glisten of the gleaming sta Not fairer to behold Than gentle deeds and loving ways. For kindness leads the light, And blessed are those happy days That make the world more bright. J. W. NIGH. Washington, D. C.

WAR IN RUSSIA. Retribution Following Perfidy, Oppres

sion and Inhumanity. The full doom of Russia is not yet a hand: vet retribution has never fol-

lowed more swiftly or in more over whelming force upon a nation guilty of perfidy, oppression and inhumanity. The czar of all the Russians, the head of the church, the autocrat, lives in dread of violent death. His kindred and chief officials have been assassinated in his own capital. His armies are beaten in the field and his navies go

which he despises Murder and riot are rife in his realm. The provinces which he has held with an iron hand are breaking away from his authority, their people maddened to the point of desperation, not hesitating to try, all unarmed and undisciplined as they are, to give battle to his troops already affected with sedition.

down before the fleets of an enemy

People are driven to desperation by the characteristic arrogance and inhumanity of military autocrats, born to high station and who arrogate to themselves supreme power over the lives and fortunes of the Russians.

There is scant sympathy for the government of the Czar. Sympathy properly goes out to the people who have suffered long and bitterly for genera

It is not our part to applaud the actions of murderers and rioters; but most assuredly we can find nothing to admire in the savage Cossacks whose barbarities in all parts of the empire have brought matters to this crisis. Russia is the most tyrannical, cruel,

despotic nation on earth—chiefly at-tributable to the effects of faith in holy bible"; in its bloody narratives and devotion to Jehovah, god of wrath, god of war. Russia is thoroughly Christianized.

and its awful, bloody record is compatible with Christianity, founded on a case of murder, whose history since the days of Constantine shows what it is and has been in its practical effects upon Christian nations

A. H. NICHOLAS. Summerland, Cal.

that Mr. Brown's portrait have a promgreat masters of art in its metropolitan cities. And this painting, while it pretrait from the fact that the artist who serves Mr. Brown's features to other generations, will also do honor to the limner. Henry S. Hubbell, his brush and other, the sister of the first Mrs. fame, for all time, and remain a memo Brown, who, with her parents, was one rial of his skill and artistic genius. of the phonous from Pennsylvania. He was aducated in our schools; was raised Sincerely yours, SARA T. D. ROBINSUN.

Onkridge, Lawrence, Kanses, July '2 1905.

Toutingly if Less a County Trick."

First, W. St. Lectured, The sort of a strong legislativity, on a despite transfer of the sort of the s

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Neighbors, but Not Spirits, The significance of the New Thought

Some Interesting Facts and Queries by Gharles Dawbarn.

one watches the ever-changing forms evolved by the turning kaleldoscope, from its pieces of colored glass. brilliant shape appears and then disaponly, for the raw material remains unchanged. It is really but a simple lesson in optics for the schoolboy, a lesson form, the life he cannot sense? gathered through one of his five

The philosopher presently drops the instrument and constructs a mental kaleidoscope that works outside and be the center he holds in his hand. But yond his mortal sense limit. He calls all the same the student is compelled to his raw material "ether," and as he acknowledge that that outside form is watches he discovers that, like the an actual part of the lodestone, coming child's toy, if it is kept moving forms will appear and then disappear, leaving the other absolutely unchanged by the He has neither sense nor instrument by which he can reduce the whirl in the ether to a cold-blooded scientific fact, but, all the same, his mental manhood is almost unlimited in its power, so he constructs for himself a deductive universe, and that is how the

'unit" happened to be born. Nobody ever saw, or ever will see a unit with his mortal eye. Still that outside the mortal limit. Unless the unit is wanted so badly that science acreader recognizes this as a natural fact, cepts him as an illegitimate child of Nature, and therefore not really entitled to be called a "fact" but capable of being brought up and trained to be useful round the house. The poor little unit is presently placed out to board in a molecule family, and thereby becomes a fairly respectable citizen of the scientific universe. And there I am going to leave him, for this is not going to be an essay on "the art of creating units out of the ether, and the consequences thereof." I just wanted an excuse to go on and be as deductive as I had a mind to, so if the scientist objects I shall just say "unit" whereupon he will subside.

The unit is accepted to-day because if you are really smart, you can imagine him as doing almost anything you want him to do. He dances, or would not be a unit. A unit who does not whirl about has gone to his own funeral. But if it's a slow dance he is quite a different unit to what he is when he starts a hornpipe. Every unit is a bundle of energy with a light fantastic toe of his own, and according to the dance the scientist christens him light, or heat, or magnetism, etc. And in these later days a very great scientist, watching him through his mental microscope, declares that every unit is a center of force, and just dancing him-self down into a speck of solid matter. All of which is "deduction" with a vengeance, and I could not do any worse if I tried to-at least I think not-but 1 am going to try to, real hard.

We all know now-a-days that every mortal sense has its rigid limit. What we have not known, or thought much about, is that the mind has its limits too. And just as mortal sense is per-petually getting into trouble through its And just as mortal sense is perown limitations so we find "mind sense" getting itself twisted, distorted, colored and suggested as it tries to tell its tale through mortal brain. And just now I am thinking a great deal about these physical and mental sense limitations because thereby, seem, to me, to hang tales of interest to every reader.

If we start with the "unit" we can know, even by thought, no more about (tathan cur mortal brain can express. But when it has become a piece of molecule we begin to recognize it, and give it names. No matter whether we christen it carbon, hydrogen, oxygen, or even radium, we perceive it is the foun-dation fact of substance. And herein is my text. I claim there is necessarily argreat deal more to substance than our most learned scientist can discover,

and prove as a scientific fact. Mother Earth. Some one presently notices that it pulls or pushes a needle upon the other. But until such existing interior intolling interior intolling intolling intolling intolling intolling intolling intolling intolling. puts his finger between them and that rock can produce any effect at a distance. So we call that piece of solid rock "lodestone," and the effect it produces "magnetism." The trouble is that don't explain anything. We bave discovered a fact, a most wonderpractical use, and evolve the mariner's compass.

We learn, after a time, that every thing is a magnet, and, without any fingers, reaches out and touches something else at a distance, although with some forms there is much less of this effect than with others. Where there is a very great effect or power manifested we now call it "radio-activity," and in its extreme power where suns and planets act upon each other we call it "the attraction of gravitation." We presently discover the same mysterious fact everywhere around us.

Just as the supposed whirl in the ether resulted in substance, so we have learned to make a whirl in our atmos phere which results in thoughts flash ing around the world, and the whirring wheels of our growing civilization. Effect at a distance is an accepted fact only at a distance, there was nothing to day, and yet every scientist knows it very extraordinary in the vision save is an impossible, even an absurd as the indifference of the drivers to our sumption. The practical man coins his roads. These visions, at that time, dollars out of it. The scientist uses it in a thousand ways, yet both alike pooh-pooh every explanation of the mystery, and I fancied from his descriptions that cause the cause is outside the limit of moftal sense and scientific proof.

The solution of this mystery seems to ing eyes. So far as he could then me to be to-day within our grasp. Once judge these teams, drivers and passenacknowledge and realize the rigid limit tation of mortal sense, and form loses its old boundary. That lump of mineral is very much larger than our mortal sense can grasp. It moves the needle nation, and only remarkable as being simply because its own outmost touches the outmost of the needle. There is no gap between. The earth and the moon affect each other because they touch. And our sun touches the giant sun Alcyone which holds him to his orbit. Mortal man cannot sense the cutmost of any form, but he can, if he will, mentally grasp the truth and learn new for discussion, and I gradually lost

Let us now turn back to the first out has revived my interest, and impressed burst from the ether which the scien- ine as possibly, or probably visions of tist calls "vortex" and which, as 1 actual life experiences, closely related, have many times asserted, is like the though somewhat different from ours. universal and infinite ether itself, a I hear nothing more of those horses blending of substance, energy and in carriages and drivers - all a little too telligence. That vortex is itself only far off to be seen in detail-for now mentally discerned, and as mind is lim- men, women and children come and go, ited by mortal brain, that vortex is com- and at times almost touching him. As posed of something man's mind can I have said, the old gentleman has algrasp, and of something more that remost no imagination, and his powers of mains a fact in nature, for at every step tioner. So I can give little but the im in creation and evolution there is some thing man can grasp, and a great deal conversations with him regarding these remaining that is beyond him. We experiences. keep this in mind, and when at last

ter so far as his five senses and his instrument will permit. That is his limit, but as we have seen it is not the limit of matter. And when he discerns what pears. It seems a lesson in creation he calls the beginning of life, he followed by dissolution, but of form watches only so much of life as he can sense. Surely we have a right to ask at this point, what of the matter, the

him he calls it "magnetism," and pronounces it an effect proceeding from into existence under the same creative impulse, and at the same time as the part we call solid. This must apply to speck and mass alike. There is a part of everything man can think about, and a part that is altogether beyond him. When we realize that this fact applies to everything, we begin to also realize something of what it means to man. Man, like the lodestone, and every

thing else, is partly visible and tangible to mortal sense, and the rest of him he will not be interested in what follows. And if he has never compre hended that every atom in nature is in motion, and that we can only sense so much of that motion as we can physically and psychologically follow, he is hardly ready to advance through this a spirit world when we make these exgateway into the mysteries beyond. The student will carefully note that

we are not entering the realm of spirit or spirit return, for we must try to fol low that which is not, and never was mortal, and yet is man. Surely this is a path into an untrodden land. If part of manhood is within mortal life and the rest of manhood outside, we have a right to ask how much the twain ultra-violet lens, any more than he will are in touch? Nay, manhood is not twain, but one. There is no separation earth life. It is the man or woman are in touch? Nay, manhood is not save that we lose touch with a portion with the of manhood's form. But the portion of him beyond our sense perception will tions-through whom alone we can necessarily have very different experience from that limited by earth life. There is yet another view to be taken

of this manhood existing inside and outside mortal sense limit. It, does not then it will undoubtealy be found that follow that it is another part of the our lives and theirs sometimes contact, man we know. Take the unit as the and influence each other. It may also first appearance from ether that we can be that certain physical and mental mentally realize as possible. That very unit has, so to speak, a core, which, as it goes on gathering into molecular form, is step by step evolving the world and its myriad expressions which our senses realize to-day. But that unit, like everything else, had also an extension our senses could not grasp. And that extension must also have had its unsatisfied potencies, which would lead t to become a molecule, and evolve experiences of world life, and climb up, step by step, into manhood. But its experlences and powers would be very diferent from ours, because its conditions and surroundings would all be within different vibrations. It would surely have sense limits such as in all prob ability, would almost prevent contact any possible knowledge of our world and its life expressions.

exist as manhood, will have no more reation to spirit than our life of to-day. It will not be a copy of ours. It will have grown into what it now is by its own experiences and nastery of its sur-roundings, just as we have. It is built up from precisely the same raw material, and will be really an attachment to our world, and to everything within that world. It will be subject to the laws of matter we recognize, and to the life forces we call evolution. It follows Here lies a piece of mineral. We can that, as with us, there will have grown Life cannot be "produced," not in the measure, weigh and analyze it to our up races and nations with vastly differmeasure, weigh and analyze it to our up races and nations with vastly differ-heart's content. Its form is very defi-nite to our eye and touch, and the ried mental capacities. But they will ried mental capacities. But they will cule or electron. Subdivide infinitesischoolboy will tell us it's only a bit of not be spirits, in our sense of the word, schoolboy will tell us it's only a bit of not be spirits, in our sense of the word, mally as you may, still you have life. rock, and good to throw at a dog or a nor be included in anything we mean bird. In fact we all recognize it as a by spirit return. Yet we should expect has thought activities. Chemical relationship of the results there would be instances where one tion is thought relation. That which tices that it pulls or pushes a needle upon the other. But until such exist-suspended a few inches away. Yet he ences were at least acknowledged as stinct, if you like the word better possible and even probable, any such is intelligence just the same. All the contact would be crudely classed as thoughts of man have chemical qualiclares there is nothing there by which contact would be crudely classed as spirit return, or else counted as another of life's mysteries

Let us remember that that life, if i

I believe this impingement or slight contact is an actual fact in our everyday life, and I expect this article will induce many to watch for it, and perful fact. We even put the discovery to haps find cases more scusitive and better fitted for such intercourse than the one I am now about to place on record. I have an old friend of rather marked individuality. He is rigidly truthful, Ethers hold in solution all solids. When and at the same time very slow of speech, indeed almost painfully so. He seems to have no imagination, and very limited powers of description. He has remained politically and religiously unchanged since boyhood. The worthy old gentleman began to have experi ences a few years ago which he would discuss with me, and ask me to explain them for him. He would every now and then see people driving horses before vagons and carriages on roads that had no relation to ours, for these teams would travel right across open fields and through orchards without apparent-

ly noticing them. At first, and while thus appearing were always in the bright sunlight, and they were hallucinations due to some effect of bright rays upon his weaken gers might all have belonged to our evcryday life, but for their indifference to our roads. It seemed to me, in those days, as merely an interesting hallucithe experience of about the last man among my acquaintances likely to exhibit mental eccentricity. I may say all forms; they will feel by the law of here that the worthy old man has never taken any special interest in the phe-

nomena of Modern Spiritualism. There was for a long time a monotony to these visions that left nothing its lesson. And that is the object of my interest in them. In the last year there has come a decided change that s outside the limit. This truth re-description are the despair of a ques pressions left on my mind after many

The living beings he has so far seen

There is something fascinating as | remember he is only watching that mat- | yet unlike those of our life. I could not get many details. The women and children had loose and aimost shapeless dresses, often in bright colors. The men seemed to have much less variety in that respect. He particularly noticed on one occasion that they all wore shoes. Their faces, he said, were different from ours. He thought they were longer. Their mouths were very The lodestone has a form beside the large, and when they talked he could one he sees—a form so intangible to see their tongues and irregular teeth. One man saw and spoke to him on one occasion, but it was in a language he could not understand. On another occasion he saw two of these visitors carefully examining the front of the house They had loose and dark outer gar ments, and after a time each put his hand to his side, when he at once rose in the air, and passed out of sight. This last hint at some instrument or force unknown to us was very striking as coming from an old man with almost no powers of imagination.

Since the above was written the old man has passed on, and his experience here recorded will only be of real interest if there are others with similar vis-

We may note that in view of our own sense limitations it is possible, we may say certain, that just beyond our powers of perception are realms inhabited by forms of life, like and yet unlike those we know. The student may well accept them as a fact, but must remember we are not dealing with spirits or plorations. By "spirit" we mean human beings who have lived and died from mortal life like ours, and whose occasional visits we call "spirit return." But these NEIGHBORS have not died, so far as we can judge.

It is not to be presumed the astronomer will discover evidences of any such human life through his newly invented mental kaleidoscope-the born sensitive to these special vibrahope to learn anything of our "neighbors who are not Spirits," if such there

be.
If there are such actual neighbors, phenomena are partly the work of NEIGHBORS, and partly of returning spirits. We cannot to lay be .certain, but we can all seek more light, and thus aid in this very interesting investigation.

CHARLES DAWBARN. San Leandro, Cai.

PRODUCING LIFE.

All Is Life, and All Life Has Intelli-

We seem to be drawing closer and loser to an epoch of discoveries that will disprove many of the old dogmas built upon the Genesis according to that much worshiped fetish, the Bible, and it is fortunate that many types of with us, and shut out, for the most part, scientific investigation have reached thus far.

In the experiments and demonstrations of the scientist. Dr. Littlefield we have presented to our thought powers a new line of investigation; even that of producing life by chemical relation. This is the secret of Nature, a secret that is clearly understood in the higher spheres and is being given to mortals whenever a brain can be found capable of receiving the vibrations that will

carry the knowledge.

One mistake is made in the outset however, and that is that life is "produced." Here lies a stumbling block ties and the same is true of all the par ticles of Cosmos, cosmic work being carried on by the intelligence of its component parts. This is the God work, for all the God there is is Cosmos

at work. To do this work in its infinite varieties there must be infinite supply and various qualities and kinds. Earths are crystallizations from the air. we seem to be using only solids, we can attract and do attract finer particles of related etheric substances, through the law of chemical affinity, and blend them in our work unconsciously, be cause they are too fine for the physical eye or most powerful lens to detect: only the highly refined spiritual intelligences are able to discern them, our low grade physical senses cannot. So when biologists produce new activities which they term producing life they have by their laboratorial efforts set up co-relation of substances that have brought into co-ordination some of hese higher energies and made manifest the inhering forces in forms which are directly generated by the chemical affiliations, held in place by the govern ing principle expressed as cohesion, adhesion, selection, etc., all intelligent processes.

If so be that these relations continue if they are according to the exact and mmutable laws of Nature, they will continue in manifestation; if not, if there is anything wanting in the comound to make a complete conjunction,

there will be disintegration. It would seem as possible to relate substances in the laboratory as in the garden or the field for demonstration of existing energies in the form of crystal lizations, because no walls can exclude the higher, finer elements necessary to vibration the work that calls upon them for combined effort to a specific purpose for use, and they will speed to the opportunity gladly.

Thus we see what may be arrived at when the mortal brain is developed to be able to receive the vibrations sent by those who can direct the work of disclosing Nature's secrets and disproving many of the fallacies of pseudo sci entists and misled theologians, to the breaking of the shackles which bind to narrowness and bigotry the masses and the nations.

Hail! then to every step in the evo lution of experimentation that will lead us to the wide plateaus of Truth In its

own exactitude.
MRS. M. A. CONGDON. Hood River, Ore.

"The Kingship of Self-Control." By Wm. George Jordan. It treats of the crimes of the tongue, the Red Tape duty, the supreme charity of the world, after innumerable blendings, the science have been only horses and humanity, the revelation of reserve power, see tist actually discerns matter, we must all of which he describes as like, and Price 30 cents.

My wish is that we together take into consideration a few thoughts along progressive lines. We are perfectly cognizant of the many important changes now taking place in the reflyious field of action and thought. It is most interesting to note the New Thought movement-also the slow awakening to nigher and clearer conceptions of the uture life in spirit—that is taking root amidst the Christian churches. If you will in thought go back forty years, you who have been in close harmony with the teachings at that time will at once recognize, through compairson, the advance that has been made. Those in spirit who are interested along the progressive lines never for one ose sight of the activities that tend to enlighten man along life's many avenues of expression. We believe it to be our mission, for the present at least, to devote our time to this work-not that we are any more spiritual, or that we consider ourselves to be all-wise. We simply have this advantage, being a medium, we are in closer rapport with people who have passed through the change called death; and too, we have made a study of the laws controlling spirit manifestations both in the body and out of the body, and we do know, as far as our experience has brought us, what this change is.

In the first place, it is sometimes singular how advanced a mind may be in one direction, and how behind the times in another. In viewing this subject from an impartial standpoint, all must look beyond the present conditions and consider the case in all its bearings.

The conservative mind considers any innovation which sets aside the old order of things as being contrary to the law of orderly progression, but if the opinions of the conservative minds were considered as final, there would be neither growth nor development, simply stagnation. You see, at the yery outset of life, man is confronted by the createst of all mysteries, the problem of good and evil.

The secret power lies in going to the very heart of things-to the souland working from within outward, thus developing love, faith and hope, and in that way becoming "magnetic," by imparting these qualities to others. Get clear mental conception of what you wish to accomplish, and steadfastly adhere to it. The thought force that you generate around you, which envelopes you like the fogs in the valley, is oftentimes all our spirit friends and loved ones have to work with. We note with much interest the sensation New Thought Movement is creating-it. is the fad of the present time and not to be conversant with its teachings is to be classed unpopular or unprogressive. It is bringing into action a long

misunderstood power, but not a new power. The foundation igupon which Spiritualism is builded is the selfsame power and force-it is an old-thought under a new name—that, is tall. sounds better," some one will say. We, being Spiritualists, take the stand that at the heart of man's life is the Divine Ideal, which is eternally steadfast, which knows naught of anything save good, and that at some time it will plossom forth in the light that is new only to those who have been living in

The manifesting spirit in alluphases of spirit life holds these thoughts as a ruth. They know whereof they speak, for their experiences have taught them these facts. Our spirit teachers know that, in the life of man there isoa constant process of development each stage being perfect within itsiglimitaions, just as the unripened fruit is perlect in so far as it has developed. There is a tendency among our Amer-

can people to be ever looking for a something new. That is good. I am in perfect sympathy with the New Thought movement—but I am not in sympathy with any ism or people who wish to snuff out all lights but their own-especially so when all these ght that Spiritualism trimmed and burning for ages. In soul levelopment there is no competition but there must be co-operation. Anyone who seeks development for himself regardless of others, bars his own progress and stands in the light of others. Let us learn to be thoroughly consistent.

Spiritualism is the mother of all religions. The many isms and cults that are interesting the thinking people today are simply the children that have "been borned" years ago and are now just beginning to venture forth. Do you know, I often think that we grow away from so much that is heautiful in our haste for a great tring-some wonderful, out-of-the-ordinary demonstration of some sort. You here to-day. who are now passing through the valley of sorrows, you who have kissed the closed eyelids of some one you loved better than life itself, you who watched daily and hourly the passing disease that is to take this one away from you, can testify that after they have passed through the Open Spirit Gateway you would give your life for one little, tiny rap. Just a simple demonstration that they are with us—that they did not go away. The sweet, simple, things in everyday life are the most sacred. You who are here for the purpose of seeing the phenomena, that you may be brought to a realization of the truth of these demonstrations, when you go let your heart be full of confidence and hope—put out and away from you all suspicion and doubt. We little realize all our spirit friends can do for us, it we will but trust them and the instrument through which they, work.

The atmosphere we personally carry into a seance room has much to do with what we may receive while there. Do not censure the medium wholly for any failure, but see to it that you are in the right spirit to receive. We, as investigators, have much to doj it is pur duty to assist in lifting the thin veil between the spirit and material world, and not take the position of unjust criticism! Can we measure the service irendered by the true soul, simple, in heart, who sings songs of hope and loverifaith and heroism into the barrapulivedil of our people to-day? No, but let us he freefree to speak-free to denfor each other in all avenues of life. Is it not something to have sent into some soul couroge, resolution and enthusiasm for noble ideals, while teaching love, gentleness, nobility and faithfulness?

The poet of the people, Pour Ella Wheeler Wilcox, preacher to millions of earth's children, and sings lier words into the souls from generation to generation in a way which bears fruit and makes for progress, rightness, and a freer life. These clearer minds open the eyes of the people to the beauty of life and make them lovers of the best wherever it is found. There are new demands, new possibilities—the questions of to-day; the home life about us the struggles, the hopes, the fears of the present, the glorious promise of the future—all these invite our attention. The men who labor are coming to the front. The army of the poor is struggling up. We are gaining more sympathy. Our conception of these unseen forces is clearer to-day than ever be-

fore. We Spiritualists need more workers in the field. "The world wants to be told of these things. The heart chord of this age will vibrate as those sone before, if we but find it.

The man with trained powers can control the untrained mass and use it for his own gain. This mighty influence is not only found here, but in the after life—there are to be found just as many schemes in the spirit land as planet, why was he so weak at the time there are here. Why? Because the of his trials, when a manifested spirittwo, the spirit and material are not sep- ual or physical strength would have es arated in their relationship—one is a tablished his claim beyond any future part of the other, and just so long as here is the great maddening craze for the almighty dollars, just so long will the soul passing out at that time of dition from the spirit side of life, be failure or success, at once turn about, cause his mission required submission and take up his interests again just where he left off before the little change called death took place. does he do this? By getting in close touch with material workers and through them reaching the position he desires. You see, spirit has the advanlage of being able to get at the workngs of the mind of his subject, and through that channel he accomplishes much, while we in the body are obliged to guess at much that is not made clear to us. There are people, who, having passed out, take a much deeper interest in material things than when in the body. I know how difficult it is to grasp the reality of that which we cannot see with our physical eyes. It is very hard for us to realize how very partial our sight is—to understand that we are living in a vast world of which we see only a tiny part. We are, as it were, shut up in a tower and our senses are tiny windows opening out in certain directions-in many other directions we are entirely shut in-but clairvoyance opens for us one or two additional windows, and so enlarges our prospect and spreads before us a new and wider world which is yet part of the old one-though before we did not know it.

Our belief in another life is going to make all the difference in the world as to how we live in this one—it touches our ideals, our methods of thought, the aims and ends which we shall have in view—anything which promises us renewed certainty concerning another life is the most important thing that can be brought before the consideration of men. There comes a time to us all, when we need the protection of Spiritualism's sheltering wing-when the heart is quivering with sorrow, and with eyes dim with tears we look into the eyes of one who is dearer than life itself, and we see this one pass out and away into the great unknown, we turn in our anguish to Mother Spiritualism, who opens these gates not only for our loved ones to pass through, but this these gates Mother assures us that swing both ways and as she gathers us close in her embrace whispers, "Not lost, only gone before.'

We as Spiritualists know that this life is only preparation and prelude to that which is to follow. So let us try to be patient and loving, and tender and true—try to bear, try to wait, try to consecrate ourselves, so that when we-do wake up and see the results, we shall be glad with a great thanksgiving. "May the manifestations of peace be

always with you."-Phebe. ADELAIDE K. BROOKS. Los Angeles, Cal.

DR. W. P. PHELON.

Some Interesting Incidents Recalled.

Two interesting facts are recalled in connection with the late Dr. W. P. Phe-lon, of the Hermetic Brotherhood, who recently passed to the higher life in San Francisco, whither he had gone to establish a branch of the Brotherhood, and where he concluded to remain, though he had been a continuous resident of Chicago for a great many years previously-indeed, a lifetime, as lives usually are measured.

Dr. Phelon organized a circle some-

thing like thirty years ago, say about the middle or the latter part of the sevlights are an outgrowth of the great enties, and of this circle he persuaded Mrs. H. S. Slosson to become a memher. She was at that time a member of the Methodist church, and was fearful that the manifestations, which had begun to come to and through her, were the works of the devil, as claimed by her father. But in a supreme moment she broke over the barriers, and joined the circle. While everything was in an unsettled and primitive state, as far as manifestations were concerned, Dr. Phelon, when under control, predicted great things in Mrs. Slosson's career, telling her she would become one of the hest and most famous mediums or psychics in the country. She paid very lit-tle attention to it at the time, and believed little or nothing in events proved the Doctor to have been right. It will be remembered that when W. T. Stead was in Chicago ten or a dozen years ago, he had several sit tings with her, and declared her to be one of the best psychics or mediums he had seen in this country

The other fact is, that in this same circle, a famous French physician, whose name I do not now recall made the prediction through Dr. Phelon that a new religion would spring into life in a few years, which would claim to do healing, and would do it in some stances, and would have some kind of a scientific name. A few years later Mrs. Eddy promulgated her Christian Science, and among its converts later in her life was Mrs. Phelon herself, who claimed to do a great deal of her healing by means of it.

It may not be out of place for me to mention another prediction made through Dr. Phelon during the continuation of this circle. He stated that dur ing the latter years of the nineteenth century and the beginning of the twentieth there would be four great wars, in one of which the United States would be engaged, and in another Great Britain would be a participant. We had the Spanish war, Great Britain had the Boer war, and then followed the war between China and Japan, and the fourth is the present war between Japan and Russia.

These predictions and verifications vere certainly remarkable. A little incident that happened dur-

ing Dr. Phelon's residence in Chicago showed a lovely phase of his character. A friend of his, unknown to him, had got into financial troubles, and was in danger of having her furniture taken by an installment house because of an unpaid balance of a hundred dollars. She had spent the morning in tears, expecting every moment that the furniture would be taken. Suddenly she stopped crying, and declared she would not shed another tear, no matter what appened. Fifteen minutes later bell rang, and when she went to the door Mrs. Phelon was there.

"Well," she said, -'I guess Gray Eagle (Dr. Phelon's control) was misaken this time. He said that you were in tears, and that you were in danger of osing your furniture, and nothing but a hundred shines would stop it. You don't seem to be in tears, and-but is there anything in it?"

She soon found there was, and that Gray Eagle was right.
"He told me to bring the money," concluded Mrs. Phelon, "and there is."

EARL MAKBLE. there it SOME POINTS EXPLAINED

controversy?

specific

fices.

faithful.

appiness.

understand.

To Persons of Opposite Mental States and Views.

Answer: The weakness of Jesus the

Christ referred to was a governed con-

cause his mission required submission

to worldly rule which was thus to be

Moreover, as to personality, he was

not the Mighty Chieftain in his fullness,

only a detached part of him was incor-

porated in him, that is, in the physical

form of Jesus of Nazareth, to thus rep-

resent on earth the love, power and

The processes of such incorporations

works need long and careful

of soul powers and principles for such

preparations which, in time, will be

fully explained so as to qualify and

make clear the differences and meaning

of such expressions as re-embodiment

rebirth, etc. For the present this suf-

After filling his earth mission and

being re-united to his full system con-stituency, he was and is no longer

weak but mighty. His armor is truth

He has sent forth floods of infinite

love and pity for all earth's afflicted and

enslaved ones, and those who are re-

ceptive to this higher light and influx

re thus strongly worked upon to aid

their fellow brothers and sisters and

help them to regain the necessary sys-

tem poise, to lead lives and do works

worthy of promotion to more elevated

planes of co-operative usefulness and

Another asked, Why is it that there is

so much stress laid in Spiritualism and

n all new thought upon vibrations and

thought, etc? Give us please, some

form of procedure which we may better

Answer: We could not, by any words

of explanation cause you to understand

these whys rightly until your own men-tal and spiritual attainments make such

understanding possible, and will there

fore simply say that good and evil de-

sires and thoughts go from you in vibra-

tions out into space, passing many vi-

themselves all the way, hence, are ever

and always traceable and can never be

erased. This is part of each individ-

ual's record upon which future delights

or miserles depend. Therefore the

Most certainly all desire and thought

are also marked on each one's being,

more exclusively on the brain, but it is

a strange anomaly between what is

meditated and marked on the individual

and on the vibratory lines as said, and

troubles realized on earth and hereafter

are traced to this missit in human reci-

procity of thought and conduct mostly.

Let your thoughts be pure and your

words few and express your thoughts,

he they what they may, then you are on

the lines of your own circuits of an in-

teractive life, and right, so far as in

the unfoldment of your own conscious-

ness you can comprehend right and

wrong. As you advance to higher

planes of thought and consciousness of

ife's great import, you can then see

that past limitations were and are ever

governed by each one's own conditions

which form their environments and

change commensurate with true indi-

The gentleman then replied: "Your

explanation strikes us as truth, it is

helpful and appreciated, but we would

be pleased to know way so many parts

or phases of so-called Modern Spiritual-

ism are so distasteful, some even silly

Answer: Just because the real, natu-

ral continuation of life is and has to be

hus demonstrated. Mortals who in

their turns become returning spirits,

are all assigned in the onward life, ac-

speak from their own planes or view-

points and as they may be able to use

a physical instrument or medium, and

what you are pleased to call silly and

change of planes of life's expressions

does not change the real individual, the

self is there free from masks and pre-

tensions which on earth often lent dig-

The gentleman answered: "Well, this

may be true. Thank you for your time

PROF. L. M. LYDY.

A Tribute to an Arisen Brother,

'Memorial service was held in West

Side Spiritual Church, McDowell street.

Columbus, Ohio, Sunday evening, July

23, in memory of our esteemed brother and co-worker, Prof. Levy M. Lydy,

whose transition took place July 13, 1905, at his home, 203 S. Third street,

after a very brief illness, at the age of

77 years. Prof Lydy was highly es-

circle of cultured citizens, not only

Spiritualists but of all denominations.

But it was as a teacher of spiritual

the best schools in different sections of

the country for over forty years, and

endeared himself to both young and old

by his earnest, zealous way of transmit-

ting his knowledge to others. He was

a frequent visitor to many of our homes

The speakers in his memorial service

were his esteemed friends. Dr. C. S.

Carr, Prof. W. P. Seymour and Rev. H.

E. Boerstler. The church was beauti-

fully decorated with blooming plants

and cut flowers and a large and appre-

ciative audience assembled to pay trib-

ute to our arisen brother, and solemnly

listened to the eulogies as they fell

from the lips of our gifted speakers.

Many were the tears that were shed

and many words of comfort, for we

see as "through a glass darkly, but by

Brother Lydy was an honorary mem-

ber of the West Side Church for the

past four years and a devoted and earn-

A Change to Make Money.

MRS. HATTIE G. WEBSTER.

est worker in the cause of truth.

know Brother Lydy still lives. We now

and hy we shall see him face to face

and we shall miss him.

MRS. M. KLEIN.

nity to otherwise shallow people.

and explanation."

Van Wert, Ohio.

cording to their own fitness. They

spoken,

stress laid upon thought

what is acted and

vidual progress.

and ridiculous."

bratory lines and circuits, and mark

and all who are with him are true and

goodness of the chieftain referred to.

brought under divine rule.

RHEUMATISM

WITHOUT MEDICINE A gentleman asked this question to wit: If Jesus figured as chieftain of the We Want to Send Our Great External creative Masters of this eternity, or as others put it, the Tutelary Spirit of this Remedy to Every Sufferer

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"Talmagean inanities, incongruities, inconsistencies and Blasphemies; a Review of Rev. T. DeWitt and Rev Frank

I have berries, grapes and peaches a year old, fresh as when picked. I used the California Cold Process. Do not heat or seal the fruit, just put it up coldy Keeps perfectly fresh, and costs almost nothing; can put up a bushel in ten minutes. Last year I sold directions to over 120 families in one week; anyone will pay a dollar for directions when they see the beautiful samples of fruit. As there are many people poor like myself, I consider it my duty to give my experience to such and feel contident anyone can make one or two hundred dollars round home in a few days. I will mail sample of fruit and full directions to any of your readers for nineteen (19) two cent stamps, which is only the actual cost of the samples, postage, etc. Francis Casty, St. Louis, Mo. DeWitt Talmage's oft-repeated attacks upon Spiritualism." By Moses Hull Price 10 cents.

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SATURDAY, ANGUST 5, 1905.

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

HUDBON TUTTLE.

Editor-at-Large for the National Spirit unlist Association. Mr. Tuttle has been engaged to answer all attacks in the secular or religtons press on Spiritualism. Send him clippings when an attack is made, giving date and name of paper. Address him at Berlin Heights, Ohio.

IMPORTANT NOTICE.

Any person donating one dollar to the Mediums' Relief Fund of the N. S. A., will, if desired, receive one set of spiritual tracts and one copy of lets," a booklet of choice spiritual poems. One contributing two dollars to the fund will also receive a copy of "Leaves of Truth," a cloth-bound book of instructive spiritual matter.

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

Physical Immortality.

Thus far in the history of man it has been found an unsolvable problem to permanently defeat Death. Whether an eternity of existence in flesh and blood form, on this ball of earth, were really desirable, even if practicable, is quite doubtful, if not entirely out of the ques-

In view of the unlimited amount of luman perversity and general "cussedness" exhibited by the human race from Adam's time till the present, and still prevalent in variant manifesta tions, we surmise that old Adam himself, if he were living today, and however much he might have progressed intellectually, morally, physically and spiritually, would be tired of earth life, and long to be translated to higher, purer and more spiritual realms, where his freedom of growth would not be impeded by the clogging environments incident to earthly existence.

Albert P. Matthews the University of Chicago, offers us everlasting life in the flesh if we will accept and adhere to the scientific system of dietetics now being worked out, we can only look askance at the offered gift, as of doubtful value at the best. For, we ask, would our best good be accomplished if we really possessed the offered fleshly immortality?

There is one thing that appears to be overlooked in the scheme of those who are working out the scientific system of dietetics that is to insure our earthly immortality. Will the exact observance of the perfected scientific rules of diet, render us immune not only from disease and bodily decay, such as now results from the wearing out of the bodily organs, and old age, but also bring us exemption from death by accidentsuch, for instance, as by drowning, a railway crash, the buliet of a burglar or other thug?

No doubt much may be done by judicious dictetic rules, etc., to conserve health and prolong life; but the whole analogy of nature as we observe it in this present existence, indicates that the earthly body of man was never intended to become immortal nor will it ever become so.

And so we may as well come to the conclusion that instead of striving to make our bodies immortal, it were ter that we exercise ourselves to the end of making our spiritual natures worthy of immortality.

A Test That Is a Test.

Rev. J. W. Stokes, down there in Dublin, Georgia, preached a sermon the other day, showing who were Christians. He made the following quotation to establish his point:

"Hereby know we that we dwell in That is a test for the Christian him-

self, but proves nothing to an outsider. If experience had not demonstrated that men can lie we might accept their statements that they "dwell in God, and God in them;" but in this age of the world it will not do to accept such interested evidence. Jesus is represented as having given

a test that is clear, pointed, and is probably reliable. It can be applied by any one, at any time, and anywhere. It should be convincing to saints and sinners alike. See Mark 16:17, 18:

"These signs shall follow them that believe, " They shall take up serpents; and if they drink any deadly thing, it shall not hurt them."

There is a test from Jesus himself that leaves no possible chance for mis-taking who are Christians. Try them with a solution of corrosive sublimate, a deadly dose of prussic acid, or carbolic acid, and if it "shall not hurt them" they are believers we can trust! If they die will it not prove that Jesus was a false teacher, one whose instruc-

tions it is fatal to follow? We commend this text to Rev. Stokes. It will be most valuable when applied to missionaries in heathen countries in distinguishing between the genuine and

Rev. Charles William Pearson.

We learn from a press dispatch that the Rev. Charles William Pearson, for merly of Northwestern University, who three years ago achieved notoriety by declaring that the authenticity of the bible as an inspired work was doubtful, died in a London hospital while on a European trip a few days ago.

The late minister was pastor of the Unitarian Church of Quincy, Ill., and left that city for Europe a month ago. He was connected with Northwestern University for thirty years as professor of English literature.

His expression concerning the bible was the cause of his forced resignation in 1902. Subsequently he devoted him self to literature and poetry.

it will probably be said by the "goody goodies" and "holy" ones of the ortho dox faith "God, in his infinite wisdom, removed this obstacle to the church, from earth for his heretical utterances."

By the way, this office has kept tab on this clerical gentleman and his "heretical utterances." as it aims to do upon the acts of all brave "men of the cloth" who have the courage of their convictions, and drop into these "heretical" inspirations, and from-our "piled-for-reference" pile of clippings drag the following interesting bits of quotations which caused the church to criticise the Professor, and which was the real cause of his "requested resignation," and retirement from the professorship of the Northwestern University and the Methodist Church. The excerpt from our file says:

"As a parting shot to his orthodox critics who have taken him to task for his recent declaration that miracles of the bible are myths and legends, he also denied the divinity of Christ, and pronounced himself to be more in accord with the doctrines of Unitarianism

than of Methodism. 'I have decided to abandon the chair of English literature, which I now oc cupy at Northwestern University,' said Professor Pearson, and I will also the Methodist church. I love the Meth odist church, but my views upon the bible are more in accord with those of the Unitarian church. I do not think I should be affiliated with the Methodist church any longer.'

The real cause for his resignation was that he had studied and reasoned himself out of the orthodox idea of the 'Divinity of Christ," and in the discus sion of that question he spoke thus: "Christ, like John Wesley, Martin

Luther and John Knox, was a prophet of his race, but he was no more divine than these men. In the sense of His having performed good deeds which lived after Him He was divine, but I do not believe that portion of the bible which declares that He was the son of

"I believe in Christ just as I believe in King Arthur. I believe there was such a man as Christ because history tells us that there was, and I believe there was such a man as the chivalrous King of the Britons for the same rea-But I am compelled by reason to disbelieve the incredible stories of the miracles of Christ just as I am compelled to disbelieve the myths of King Arthur and his Knights of the Round Table.

But it was the work published by the Professor entitled "The Carpenter Prophet," that pulled away the hoodwink of Christ's divinity and led up to the resolutions of "oustment."

Although he never before openly avowed himself as disbelieving the divinity of Christ, he came dangerously near it upon several occasions. In a pamphlet issued entitled "Creed and Practice" he says:

"As Bacon would rather believe all the fables in the Koran than not believe in God, so many people are so drawn to Christ that they compel themselves to believe anything rather than from the churc

"The religious atmosphere of the Methodist church has already been been cleansed, and I am now content to submit to the injury that has been done to my reputation for the cause of the Many prominent Methodists have already come to rie and expressed the belief that the docurines of the infallibility of the Holy Writ are incom-patible with the good of the church."

Professor Pearson attended the prayer meeting just previous to his departure from the college and bade farewell to the students and faculty. when he arose to "testify," and in part said: "This may be the last time I shall

have an opportunity of addressing you, and I desire to make a few remarks at this time. "I want you all to understand that

believe in Christ, I believe in prayer and I believe in the Holy Ghost, and everything I have said is for the benefit of the Christian religion which I love." He paused a moment and bowed his

head as though in prayer. When he at-tempted to resume his address his eyes filled with tears. His voice trembled. It was with difficulty that he continued. "I think my statements have done good. I do not care to retract any-

thing, and I regret nothing that I have written. God bless you all." When the professor had concluded he turned and again resumed his place

upon the platform with the faculty. Professor Pearson received the same treatment imposed upon every brave, progressive man who has dared to raise his voice against the "iron-bound buckthe moss-covered bucket" that has hung in the well of orthodoxy since its

inception.
Not only has this been true of the Methodists, but of all other denominations, and no matter how advanced become the doctrines of the pulpits, the creeds and the "original doctrines' Him, and He in us, because He hath must not be tampered with or assalled given us of His spirit."—I. John 4:13. by so direct a criticism as a doubt of the special divinity of Christ. It invariably lands the doubter in the middle

of the road, on the outside of the fold.

It will be noticed in the first clipping the late one-that Mr. Pearson pastor of the Unitarian church of Quincy, Ill., and had gone to Europe.

Spiritualism has opened its welcom ing arms to the reception of more Unitarian ministers than to any other members of the profession. This seems al most the preparatory school for Spiritualist speakers, and many now holding pastorships in the Unitarian church are preaching Spiritualism pure and simple, and none deny the great underlying principles of the spiritual philosophy.

We extend a glad "hand of fellowship," ever and always to the brave and true who dare to think and do.

"Death, Its Meaning and Results." By J. K. Wilson, of the Pennsylvania Bar. An absorbingly interesting volume, of decided value. A narrative of wonderful psychic events in the author's experience. Cloth, 560 pages, il-Justrated, \$1.25.

"The Spiritual Significance, or, Death as an Event in Life." By Lilian Whit-ing. One of Miss Whiting's most sug-gestive, intensely interesting, splittual books. It is laden with tich, thoughtful spirituality. Price \$1.

Where is Heaven?

The above question has racked the brains of genius for ages. For thousands of years heaven was located immediately above the cerulean vault which bounds vision. There God dwelt in his New Jerusalem to which the good would resort after a last judgment, which was to occur at the end of time. It was described as a gorgeous city somewhat populous; its streets paved with gold, with God seated on an Ivory throne, around whom the multitude gathered and sang holy, holy through a

wasteless eternity. When science came to the front with its telescope this heaven above the clouds proved to be an intellectual mi rage, an optical delusion, based on a diseased imagination.

The location of nell was discovered by a sea captain on the Mediterranean. He swore in an English court in the 16th century that he was sailing past one of the active volcanoes then emit ting flame, when he saw the devil with a sinner in his arms flying through the air and dive into the crater. That affidavit of course fixed the exact location of the home of the damned. Catholic priests, well posted in such matters. corroborated the captain's oath. historians telling us priests were in the habit of taking their congregations on important occasions to the mouth of a burning crater, and there, aided by their visual organs, they made them fully conscious of the misery awaiting those who wavered in their faith. such methods the uncultured rabble were convinced Jesus was born of an immaculate virgin.

But locating hell does not solve the problem. Where is heaven? It remained for the editor of a secular paper coming under our observation the other day. in an obituary, to supply the desired information. He said: "The good woman has gone to her

nome in heaven, beyond the stars," He did not tell in what direction she went, but it was "beyond the stars." It was Boutwell, if we remember cor-rectly, on the impeachment trial of President Johnson in 1868, who said: 'Astronomers tell us there is a hole in the heavens, obstructed by no wilderness of worlds through which a nas sage can be made to the most distant star." He then proposed to hurl the President through that opening, little

ireaming he would throw him into heaven. But heaven is a long distance from is if the fournalist's idea is correct Sirius," says the British Encyclopedia is nearest of the fixed stars, and is 2,000,000,000,000 miles from our earth. It adds: "A cannon ball, continuing the same velocity it acquired when dis charged, would spend almost seven hundred thousand years in reaching that distant orb." The most distant star, "beyond which is heaven," is still many times more remote. Is it prob able a spirit will ever return to earth after having made such a distant jour

We apprehend the journalist is as much mistaken in his location of heaven as were the early Christians who placed it just above the "firmament, whatever is meant by that.

Heaven, the home of the spirits, is inerblended within and all around us Spirits are invisible to our normal senses; they are creatures of greatly refined matter, duplicates of ourselves Says Milton:

'All heart they live, all head, all eye, all All intellect, all sense; and, as they

Assume, as likes them best, condense

or rare." We are content to accept Milton's views as to the character of a spirit, and do not deem it necessary to go very far away to find its home, or heaven.

Trials Refresh Heathen Faith.

"From letters received by Church Missionary Society from pan, it seems the severe trial through which the island empire is passing finding expression in greater earnest ness in the performance of heathen

We find the above floating through the secular press without credit. Where it originated we cannot guess, but in strict harmony with views expressed in these columns recently, it is given a place, because it doubtless relates a fact. It was a Christian nation whose aggressive acts led to the war in the Orient; and it was this so-called "heathen people" who have most signally triumphed over their Christian foe. It demonstrates it is not the religious faith of a nation, the God they worship, or the prayers they offer to him, that win great battles; but it is the unflagging bravery of the men behind the guns who believe they are in the right. and do not hesitate to lay down their

lives in its defense. The article designates the Japs as "a heathen people." Christians are in the habit of characterizing all persons and all nations who do not worship their funior God, as heathen, without regard

to their virtues or vices. Buddhism was introduced into Japan from Korea, in A. D. 552. In process of ages this system of religious faith became mingled with the Confucianism of China. Shintoism seems but a merging of these two sects into a common faith, and the ambition of the believer is to attain absolute perfection. It may be questioned whether this modified religlous faith is not better adapted to those people than is Christianity. Certain it is, it has built up a great nation until within the last fifty years remote from western civilization with its depressing vices. Call them heathen if it is necessary, and if because they discard the barbarism of the Old Testament Jehovah they are called atheists, no one should object; but remember they, like the Chinese, adore their ancestors and believe the spirits of such ancestors hover over and near them through life, and assist in individual and national advancement.

False Teaching.

To deny that the Lord set aside the seventh day of the week to be observed through all time as a day of rest is to tleny the Bible as inspiration. Constantine, during the fore part of the fourth century, commanded the observance of the first day of the week as a day of rest, and the Christian world accept that decree as superior to the command of God. They wholly ignore the divine authority, and repudiate his require ment as inferior to that of a Roman emperor. Worse than all, the Christian clergy cite the command of the Lord, Remember the Sabbath day to keep it holy," and apply it to Constantine's Sunday—the day of the sun—as If that was the day God wanted kept holy. How grossly unreasonable and false our. Christian texchers!

Another Object Lesson.

There is nothing that so impresses the average Spiritualist as a Well Defined Object Lesson; and this one lucidly presents the Great Service The Progressive Thinker has been to the Cause of Truth, and it should be rewarded by each one sending a new subscriber. Read what follows About Mrs. Mabel Jackman, and you will consider it an Object Lesson of Great Importance, and will appreciate more than ever the great service The Progressive Thinker has been to Pure Spiritualism. It is a Friend to the True and a Foe to the Fraud.

MABEL ABER JACKMAN.

Her Sudden and Unexpected Departure From the City-Her Exposure Here in Chicago Entitles The Progressive Thinker to the Gratitude of Every Honest Spiritualist.

Members of the Scientific Church of

y-seventh street, are becoming alarmed care-taker over about \$300,000 worth of property belonging to members of her congregation besides being the possess-or of valuable realty and stock holdings.

According to Dr. J. R. Price, 5519 Inof Mrs. Jackman, she has gone to San Francisco with her husband. It is reported that she went away with large sums of money entrusted to her care, but members of the flock refuse to discuss the report. Many admit, however, that they are much worried.

Is Treasurer of Church.

Mrs. Jackman is treasurer of the church of which she is also the head and it is said that \$50,000 that had been donated to the church vanished when she did. It is said that Mrs. Lydia A. Simmons is complaining of the disappearance of \$10,000 of her money. Mrs. Simmons is the mother of the young woman who was taken out of Mrs. Jackman's care to the county hospital.

Neighbors of the "divine healer" also say that when she left Chicago the express wagon which hauled away her baggage contained six trunks of prodigtained much church property, including THEM FROM YOUR PRESENCE. vestments, hangings, the famous ca-nary birds and the apparatus with which Mrs. Jackman claimed to work her cures.

Services at Mrs. Jackman's temple have not been discontinued because of her absence, however, and Sunday night Dr. Moore had charge of a prayer pronounced members of the church freely expressed their wonder and alarm at the continued absence of the 'healer

The Scientific Church of Christianity is a flourishing institution and recently and had it not been for The Progressive Mrs. Jackman's congregation vacated Thinker, and Dr. G. B. Warne, who carthe ruins of Trinity church, at Twenty-

Chronicle, July 25, 1905.

presented to the public. Later on we "ualist Association!" published startling descriptions of her Supposing we had heeded that cry

cruel decention! no mistake in its battle against the fake their denunciations.

· element that has afflicted our Cause so long. Through its large circulation and commanding influence, it has set Spiritualists to thinking as never before, and the angel world is rejoicing in con-

Opposed to Medlums.

At the time Mrs. Jackman's bogus

Christianity, Indiana avenue and Thir materializations were exposed, the cry was raised in Chicago by the rotten over the absence of their spiritual head, fake element, that The Progressive Mrs. Mabel Aber Jackman, who was Thinker is opposed to mediums! Mrs. Jackman railed against The Progressive Thinker, raising that cry from the rostrum where she held her meetings, and her ardent admirers took up the diana' avenue, the friend and adviser refrain, until the whole land heard the cry, and every medium who is exposed unites with Mabel Aber Jackman in saying, "The editor of The Progressive Thinker is opposed to mediumship." On the contrary, we who have had visions and seen spirits ever since our childhood (what the world calls a medium) are THE ARDENT ADMIRER AND CHAMPION OF ALL HONEST MEDIUMS. Bear that in mind, and impress it upon every one you meet. We are, however, unqualifiedly opposed to those materializing mediums who use false whiskers, wigs, illuminated drapery, dresses and head gear to represent your spirit friends. We make this explanation so you can know how this charge originated, and those mediums who utter it, YOU MAY SET DOWN tous size and that those trunks con- AS MISERABLE FAKES, AND DRIVE

The Service to True Spiritualism. It has been of PRICELESS VALUE to Spiritualists. You all can now realize the great service that The Progressive Thinker has been to the CAUSE OF TRUTH by exposing the materializing meeting there. No reference was made methods of Mrs. Jackman. Had not to Mrs. Jackman's absence during the this been done she would probably have service, but after the benediction was been at the head of the movement today in Chicago, her ardent admirers and friends having stolen the name of the Illinois State Spiritualist Association, and commenced doing business Thinker, and Dr. G. B. Warne, who carfourth street and Indiana avenue, and ried the case into count, and after years moved to its present fine quarters far-ither south. This despite the fact that joined from the use of the name, our the police had made a sensational raid Cause would have lost the respect of all on her religious establishment.

The raid, it will be remembered, re-sulted from the healing treatment for

They limb themselves, and color, shape, sulted from the healing treatment acor size, corded to the daughter of Mrs. Simple the pressing that fraudulent state institumons, who was later taken to the hos-tion entitles him to the commendation pital. The neighbors told the police and gratitude of all Spiritualists were much alarmed by throughout the land. Ever since then, screams that emanated from the house he, as well as the editor of this paper from time to time, and investigation by the authorities revealed the fact that the girl was slowly dying. The girl re- mediums!" originating, as we have said covered at the hospital however, and before, with Mabel Aber Jackman and returned to Mrs. Jackman.—Chicago the rotten gang who actually stole the name of the Illinois State Spiritualist Association.

The above is from the Chicago Supposing Dr. Warne and the editor Chronicle of July 25, another illustra- had listened to the piaintive cry of a tion of the remarkable career of this no- few misguided Spiritualists, "Don't say torious woman. At one time she was "anything about fraud! Let it alone! prominent as a medium and a frequent "Don't stir up anything that is unclean! contributor to The Progressive Think- "Do as the churches do-don't give puber. For a white she resided at Spring "licity to any rascality in our ranks! Hill, Kansas, where under the auspices "Let Mabel Aber Jackman alone! Let of the venerable Mr. Pratt, remarkable "the gang go on peacefully with their spirit manifestations are said to have "nefarious work in connection with the occurred. Many accounts thereof were "stolen name-the Illinois State Spirit-

materializations; but finally she was what would have been the result? Rotexposed in this city. Her confederate, tenness would have prevailed in our a woman, was detected in the act of ranks to such an extent that the angels representing herself as the materialized of heaven would weep. For that one son of one of the sitters present—a service to the Cause of Truth Dr. Warne stands forth as the unqualified As a medium she did not then sit in champion of honest mediumship, and no the cabinet, but was a living active fac- one in the whole ranks of Spiritualism tor on the outside, directing the circle is entitled to greater praise than he is. and welcoming the spirits. The ex- We make this explanation so that posure on this occasion was complete. honest Spiritualists may be able to dis-The Progressive Thinker has made cern the fake element when you hear

Note From Mrs. Bliss-Green. .

To the Editor:—I demand space in which accompanied same, being as folyour paper to say to the public that Geo. B. Warne or anyone else never sent to me asking for my version of the so-called expose. I remained in Chicago until July 22. Up to the time of my departure for Chesterfield to the leo. B. Warne relative to question, until the appearance of the story of my socalled exposure in the last issue of The Progressive Thinker. In conclusion, permit me to say that I am still a medium and intend to remain such until I

pass to spirit life.
MRS. BLISS-GREEN.
Chesterfield Gamp, Ind. il di

Mrs. Bliss-Green says that when she neturns to Chicago she will have something to say in self-defense. We will be pleased to publish anything she may write showing that the exposure was not as stated by those present. She must confine herself to strictly answering the charges made, taking up each in detail. Nothing extraneous, thereto will be parmitted in our columns. All our readers want are the absolute facts in reference to that one seance. We shall take pleasure in having Mrs. Bliss-Green present evidence that she is entirely innocent of the charges made.

NOTE FROM DR. WARNE.

The Documents Were Sent, as Stated. In compliance with request of Bro.

Wm. Nordsted I forwarded Mrs. Bliss-Green an exact copy of the Belmont avenue scance report which The Progressive Thinker published in its last issue.

I also retained a copy of my own words lows:

"4203 Evans Avenue, Chicago.

"Mrs. C. Bliss-Green:—Enclosed is copy of a statement forwarded me as an officer of the Ill. S. S. A. You are inpresent time nothing has come from vited to send your version of the Belmont avenue seance, so that both sides may be considered at the same time by the public. I am told The Progressive Thinker refused to print this matter until your side was at hand. Kindly give this prompt attention.
"Yours truly,
"GEORGE B. WARNE."

Both papers were enclosed in an envelope plainly addressed to "Mrs. C. Bliss Green, 3156 Indiana avenue, City," and were delivered at that number by the postal authorities. Mrs. Green ad mits she was in Chicago nine days after the letter was sent her, or until July 22, ample time within which to have GEORGE B. WARNE.

Gems of Thought.

So far as I am concerned, I have made up my mind that no organization secular or religious, shall be my master. I have made up my mind that no necessity of bread, or roof, or raiment shall ever put a padlock on my lips,-Ingersoil. In the beginning the woman sits down

and waits for a husband: in the end she sits up and waits for him.-Life. It is a right reflection that if a man is full of the present moment to glorify it, he is with eternity and infinity; for he has all there is.-Blake.

Good nature is the very air of a good mind, the sign of a large and generous soul, and the peculiar soil in which virtne prospers. Goodman.

"In My Father's House Are Many Mansions."

Next week we will publish an excellent Funeral Discourse by Mrs. Cora L. V. Richmond. It is brilliant with soul-elevating thought, and was delivered at the funeral of Samuel Hoyt, at Minneapolis, Minn.

Extraordinary Manifestation.

A Passenger, Yet a Spirit Direct From the Celestial Regions, as Related in "Metapsychical Phenomena," Lately Translated.

he calls Mme. X., had lived up to that toine B. in the presence of Mme. X." time a retired life in a convent, and had Professor Richet found out, to his had the professor told her intimate de- the year 1883. ails of his life, and she was wholly un-

acquainted with his private history. had left Paris for a month in the forest called him Tony. This is a fact known of Fontainbleau, and that during the railway journey a strange event had —and I am not aware of having related befallen her. At the station of Melun this fact to any person whatsoever carriage opened, that a strange man en- death in a few hours by a disease of the immediately began to talk of Professor and kissed him on the brow. Richet. She appeared to have been aware through it all that she was lis- and his death was almost instantane tening to the words of a ghost, but she ous. It would be impossible to experienced neither horror nor fear, and listened patiently to what the apparition had to say. He told her that he had been in his lifetime a great friend of Professor Richet, whom he had called "Carlos" and by whom he had always been called "Tony," and further told her that he was very well acquainted with Fontainbleau, and would accompany her in all her walks through the forest. This was as much as the first letter

told, but the letters which followed it quickly, one after another, revealed to rofessor Richet a strange and moving story. A few of the passages given in the English version of Mme. X.'s letters are as follows:
"Tony showed me a tree today on

were engraved the letters A. B. and a date 1880 or 1883-the last figure was indistinct. Under the letters A. B. was the name Jucie. He says he collaborated with you in some work. He says that when he was dead you went into his death chamber end kissed him on the forehead. He had not been previously ill—a feeling of suffocation in the chest, and that was all. He was only 30 or 32 years old when he died. • • He adored Lucie, who seems to have been very charming, for Antonio (Tony) shows e her portrait—a medallion or a

locket, which he used to wear-in which she seemed to have beautiful dark eves and hair. "I think Antoine lived a long time with Lucie at Fontainebleau; they were sadly happy there. The house they stayed at is no longer inhabited. It was a red and white cottage, quite close to the forest, which was just behind it. • • • The house stood alone; a tramway passes by there to-

ing well and that he was in great need very gray she is!' of a holiday. * * * Antoine told me fessor, "is a veritable premonition."

they have an interest not only scientific, have ever affrighted the children of but one poignantly human and real.

have ever affrighted the children of men.—Chicago Inter Ocean.

Professor Richet narrates that he He tells us that he had a friend was staying at Carquelranne, in Octo- whose name was Antoine B., and he ber, 1900, when he received an extraor-says: "I am particularly anxious to dinary letter from a lady of his ac-point out a fact of which I am absolutequaintance who had only very lately ly certain, which is that I had never come to live in Paris. This lady, whom pronounced the name of my friend An-

only known Professor Richet for a few own surprise, that he and Antoine B. nonths. In none of their conversations had been to Fontainebleau together in

"It is quite true," he tells us, "that, equainted with his private history.

The letter of Mme. X. stated that she called me Carlos, and that I, on my side, only to me. It is also perfectly correct t seemed to her that the door of her that when Antoine died, stricken to tered it, and, sitting opposite to her, heart, I went into his death chamber

"He was 32 years old when he died, scribe his death more correctly than suffocation in the chest and that was In fact, toward 11 o'clock in the night he was seized by a thoracic oppression which made such rapid progress that he expired at 4 o'clock in the morning."

Regarding the "Lucie" of Mme. X.'s visions, Professor Richet tells us that the name of Antoine's wife was Marie, but that Tony freuently used to say to her, "What a pity you are not called Lucie!" It was his favorite name. The description of this Lucie, says Professor Richet, is exact.

The story related by Mme. X.'s ghost, in fact, is so wonderfully like the truth known to Professor Richet that we need not trouble to relate further similarities. But the story is incomplete-since the chief interest of it is Mme. X .without the following postcript to the narration of Professor Richet: "One evening in May, 1903," he wrote, "I was dining with Mme X. and her family. * * ly before I left. Mme. X. pronounced the following words-words which I wrote down among my notes as soon reached home: 'I see a woman standing near me. She has gray hair, she is about 50 years of age, but looks older than she really is. Her hair is quite gray. I believe it is Mme B. (Antoine's vidow, though I am not quite sure yet. I see the figure 7 with her, which probably means that she will die in seven months or on the 7th of some near

month. "Mme. B.," continues our professor, "died within seven weeks after Mme. X.'s prediction, on Tuesday, June 30,

"Mme. B. had black hair. I, who His father loved his own fireside. He gray in her hair; I did not know she once lost a lot of money, when Antoine was gray. Now, a few days before her was grown up. • • • A short time illness took a serious turn, one of the pefore he died—a Wednesday—you and members of my family, who had just he were at a banguet together and been paying Mme. B. a visit said to drank each other's health. Tony then me: 'Mme. B. does not dye her hair any told you that he had not been feel-longer, so that one can now see how Here," says the pro-

again today that he loved Lucie dearly, Of course, the whole interest centers and,' he said, 'I still watch over her, in Mme. X. In some way, science even now. Tell her no evil will ever thinks, she must have enjoyed the use befall her." thinks, she must have enjoyed the use of faculties, howbeit unconsciously, of of faculties, howbeit unconsciously, of Such is a very brief and hasty sum- which the normal mind has ho knowlmary of the revelations made to a sol- edge. Psychical science both in Engemn lady from a French convent by a land and France, is endeavoring to disspirit walking in the forest of Fontaine: cover what those faculties are. But in bleau. For those of us who read them France the ghost is not admitted. The they have the color of romance—the spirit does not return to speak and pleasant, eerie feeling of a fireside show itself to human sense. In ourghost story. But for Professor Richet, selves, in the undiscovered uses and the brilliant French physiologist and a powers of the amazing human mind, are member of the Academy of Medicine, all the ghosts and apparitions which

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.

MRS. NETTIE HOWELL

Highly Honored at the Mineral Park Camp.

Bright and beautiful as is almost every day in balmy California, dawned the Socialists' Day at the camp. The many friends of Mrs. Nettie Howell, the soul of the camp, had a special matter in hand, as it had been learned that to-day marked another milestone in the mortal pilgrimage of the good sister, For some days secret plans had been working and to-day they must be culminated; great care must be taken for Mrs. Howell is everywhere present attending to the needs of the camp and the comfort of the campers. After the evening meal the dining room was transformed into a reception and ban-quet hall, a large table was spread and loaded with good things to eat, ferns and flowers—a profusion of pansies brightened every corner magically touched by the deft hands of Mrs. Adelaide K. Brooks. A host of the friends rrived and by a pretext of business Mrs. Howell was brought to the room, escorted to the seat of honor made beautiful with a profusion of flowers, as all arose and greeted her, "Who are we Look and see. We are the happy Spiritualists, don't you see." Mr. John W. Bon Davis. We have a few copies of Ring then accused Mrs. Howelf of many this work by the colebrated seer, things, such as doing good, promulgat.

ing Spiritualism, running camp-meetings and in a thousand ways making the world bright and beautiful and people happy. Mr. J. L. Dryden of San Diego, was the first to offer defense. Mrs. Ada S. Horman, Mrs. Augusta Armstrong, Mrs. Mrs. Augusta Armstrong, Mrs. Mrs. strong, Mrs. Kate Hoskins, Mrs. R., Cowell of Oakland, and others endeavored to defend Mrs. Howell, but rather proved her "guilty" of every accusation. The court decided that since Mrs. Howell was "guilty" of every charge pre-ferred, that she should be "tagged," and with impressive words, Mrs. R. Cowell "tagged" Mrs. Howell with a gold badge pin on the front of which was inscribed Spiritualist Camp-meeting, California July 18, 1905," and on the back, "Presented to Mrs. Nettie Howell as a token of appreciation for her devotion to Spir-itualism." Mrs. Howell was very much moved but responded very gracefully in ner own inimitable way. Refreshments were served and a most delightful evening was spent. Mineral Park Spiritualist Camp, July 18, 1905.

The world is about in a mood to look upon further bloodshed as a crime against humanity.—Washington Post.

Working During Sleep.

Some men have done their best mental work while "asleep." Con-Willac states that while writing his "Course of Studies," he was frequently compelled to leave a chapter incomplete and retire to bed, and that on awaking he found it, on more than one occasion, finished in his head. In like manner, Condorcet would sometimes leave his complicated calculations unfinished, and after retiring to rest would find their results unfolded to him in his dreams. La Fontaine and Voltaire both composed verses in their sleep which they could not repeat on awaking. Samuel Johnson relates that he once in a dream had a contest of wit with some other person, and that he was very mortified by imagining that his antagonist had the better of him.

The work done partakes in many cases more of the nature of imaginetive composition than of scientific calculation. Thus, a stanza of excellent verse is in print, which Sir John Herschel is said to have composed while asleep, and to have recollected when he awoke. Goethe often set down on paper during the day thoughts and ideas which had presented themselves to him during sleep on the preceding night. Coleridge is said to have composed his fragment of Kubla Khan during

He had one evening been reading Purchas's Pilgrim; some of the romantic incidents struck his fancy; he went to sleep, and his busy mind composed Kubla Khan. When he awoke in the morning, he wrote out what his mind had invented in sleep, until interrupted by a visitor, with whom he conversed for an hour on business matters; but, alas! he could never again recall the thread of the story, and Kubla Khan remains a fragment.

Still more curious, however, are those instances in which the sleeper, after composing or speculating, gets up in a state of somnambulism, writes the words on paper, goes to bed and to sleep again, and knows nothing about it when he awakes. Such cases, the authenticity of which is beyond dispute, point to an activity of muscles as well as of brain, and to a correctness of movement which is marvelous when we consider that the eyes are generally closed under these circumstances. The late Rev. Mr. Spurgeon in his sleep prepared a sermon which he preached the next day, and he declared that if was not inferior to his usual productions. Mr. Spurgeon's intellectual work on the night referred to was done without that particular consciousness which was suspended when he went to sleep, and which returned when he awoke.

Many men have performed some of their greatest intellectual feats while they were asleep. Zeno recommended an examination of dreams as a means of acquiring knowledge of the true self. Although dreams are often, indeed in most cases probably, as Dryden says, but "a medley of disjointed things," they sometimes show evidence of intellectual capacity which surprises the waking self. Mathematicians while asleep have dreamed the correct solution of problems that had baffled them while awake, and authors have been in dreams directed to authorities which they had vainly sought to find when regularly engaged in their

Dr. Gregory states that ideas and phraseology occurred to him in dreams which were so apt that he made use of them in giving lectures before his college classes; and Sir Thomas Browne composed comedies in his dreams, which amused him greatly when he awoke. The dreamer often sees beautiful pictures, hears melodious strains of music, and feels, as it seems, the presence of departed or distant friends, as strongly and as vividly as if the external organs were in active exercise. Taste and smell are in a like manner excited in sleep.

The facts show that the activity of the organs of sense is not necessary to excite those impressions which were originally received through the senses, showing, too, that what is perceived is not the external object, but the effect which the object has produced upon the mind-a symbolical representation in consciousness, mental in its nature, of the externality. And thus, when the avenues of the body are closed, the impressions may be as vivid as when the senses are alive to the outward world; and, what is more wonderful, the imagination may, during this world; and, what is more wonderius, the imagination may, we exerted this disease. What a shocking state-time, indulge in flights of fancy, the reasoning powers may be exercised in ment! This disease, like the smallin solving the most abstruse problems, or memory may be exercised in ment! recalling from the dim past some long-forgotten incident.

Where there is thought there is consciousness. How can the mind prepare a sermon, or work out a mathematical problem, without being efforts to check it by vaccinating, inocconscious of the process? The fact that it does not come into the ordi- | ulation of serams, have proved a stunary chain of mental operations, would seem to imply that there is a deeper or a higher consciousness which is active even when the conscious life, as it is known to us, is suspended in sleep. The ordinary consciousness may be but a phase of a larger life, the more superficial aspects of which only come above the threshold of the "waking state" into ordinary thought and conduct.

Is not every person largely influenced by the so-called unconscious thinking that is done in sleep and in the waking state? How many great discoveries, wonderful inventions, profound conceptions, and deeds of sacrifice and heroism may be, to a considerable extent, attributable to the subliminal processes of the mind? In some eases, the individual but carries out unconsciously what was started in a conscious or semi-conscious state, as was probably the case with Mr. Spurgeon, who says that on going to the table he "felt a train of thought come back" to him with the notes, and that a "glimmering consciousness of the truth [of what had occurred] dawned upon" him.

In the depths of human consciousness are powers and potentialities of which people generally take no note. They are manifested in a way to attract attention only rarely, because perhaps such manifestation requires peculiar conditions that rarely exist. The conditions must be such as to admit of the exercise of a power which perhaps all men and avomen possess potentially, but with nearly all of whom it remains in a latent condition through life, only here and there, now and then, flashing into common consciousness. B. F. UNDERWOOD.

LAKE BRADY CAMP. OHIO.

July 23 saw the largest crowd the new camp ever had. Besides the speak-

er of the day, Mrs. Morrill of Grand

Rapids, Mich., we had present Mrs. Mat-

tie E. Hull of Whitewater, Wis., and Mrs. Nina D. Challen of Toledo, Ohio,

to help with the exercises of the day. In

man, in which capacity she is very effi-

cient. Mrs. Mattie Hull opened the

morning session with an earnest invo-cation, Mrs. Flora Russell followed by

rendering a solo, "Where the Roses Never Fade," in her usual pleasing man-

ner, after which Mrs. Morrill was en-

tranced by Robert Ingersoll, as had been previously announced. He took

for his subject "The Advancement of Religion," beginning by outlining the

the evolution from the old creed-bound

belief to the present liberal ideas. He

held the large audience from start to

before his transition, said they recog-

nized his style of reasoning and forcible

The lecture was followed by Mrs.

Challen with a few remarks and mes-

sages. She also opened the afternoon

session with an invocation. By re-

quest of Mrs. Morrill, Mrs. Russell sang

Morrill's guides took for their topic "The Reformation," telling of the wonful changes from 1450 to 1550 in the religious world then touching upon the va-

rious important points down to the

present time. After the lecture she

gave a number of messages which were

as usual very convincing. She goes

from here to Maple Dell camp for one

TO WOMEN WHO DREAD MOTHERHOOD

Cuyahoga Falls, Ohio.

MARY L BETTES,

Passing But Once This Way." Mrs.

"That Undiscovered Country."

Marian Manian Marian Marian Marian Marian Marian Marian Marian Marian Ma

It is a common impression among the laity that the oft-repeated expression, Brief Account of the Work and Workers "That undiscovered country from whose bourne no traveler returns," is from the Bible and therefore that fact or supposed fact settles the question of spirit return in the negative.

It is well to correct the erroneous impression of the source of this quotation. It is from the immortal Shakspeare, instead of the Bible. But Shakspeare, the absence of Mr. Hunger, our worthy president, Mrs. Holles acted as chairhowever great, did not "know it ail." He was not infallible. There are some things that even his philosophy did not grasp or dream of. While we know as yet comparatively little about "that it has been discovered, and country. its denizens are surely opening up communication with this.

The above mentioned quotation from Shakspeare is altogether out of harmony with other portions of his Hamlet, which certainly suggests the possibility at least, of the "return of travelers" from that country.

But, granting that the quotation is

Biblical in its origin, it would not be rendered any more true or correct in finish with his flow of eloquence and consequence, for we now know that not logical reasoning. Several in the audieven the Bible is infallible. even the Bible is infallible. H. V. SWERINGEN.

Buelah Camp, Ohio.

Central Olilo Spiritual Camp Association closed a very successful season, June 25. All speakers and mediums filled their engagements according to programme, and harmony prevailed throughout the meeting. Buelah camp was a success, both spiritually and financially. Since closing, Prof. L. M. Lydy, our worthy vice-president 'has been called to the higher life, he having arisen July 13, 1905. Much of the success of our meeting was due to his official work. The officers extend hearty thanks to all the co-workers in the camp and to the editors of the Spiritual and local press who have so generously assisted in the work of the camp.

MRS. HATTIE G. WEBSTER,

Columbus, Ohio. Secretary

Onset Camp, Mass.

Onset opened its meeting before two large audiences, July 23. Dr. Geo. A. Fuller spoke in the morning. Mrs. N. J. Willis was the speaker in the afternoon. There were three band concerts. Mr. A. J. Maxham was the vocalist.

There are more people here than is usual at the opening. Everything looks like a successful season. HATCH.

tively Considered, Dr. Peebles writes of Durgha Prasad, of Hindu Castes, the Bubonic Plague, Hindu Speakers at Camp Meetings, Animal Flesh-Eating, the Unity of Races, Etc.

Scintillations From

In War Paint and with Raised Tomahawk, Figura-

Thinker are invitingly open to materiphilosophers of every type, believing as we do in the potency of truth-believing that truth never suffers from the most crucial investigation; yet we must factorily.
be held responsible for only such words "I have asked them about the life be held responsible for only such words as we personally indite, quoting in the to utter that which he thinks the highadvance of the time, may reassure himself by looking at his acts from an impersonal point of view. He, with all bis aspirations and beliefs, is not an accident, but a product of the time. He the future; and that his thoughts are as children born to him, which he may not carelessly let die. He, like every other man, may properly consider himself as one of the myriad agencies through whom works the unknown cause, and when the unknown cause produces in him a certain belief, he is thereby authorized to profess and speak and act out that belief. The highest truth he sees he will fearlessly utter; knowing that let what may come out of it, he is right of intellectual independence."--

In a most interesting letter just reauthor and editor, Durgha Prasad, residing in the Punjab, India, I am in formed through him, and more especialbay, Calcutta and other of India's citom, and expose the theosophy introduced into India by Madam Blavatsky and Col. Olcott; its origin in a Spiritualist family; its Blavatsky miracles; its pretensions: its inner-circle teachings: ts misstatements; its internal conten Brahmanic pamphlets, while dignified and erudite, is severely scorching in

The Bubonic Plague.

This Hindu Prasad further says that he plague is again in some parts of India on the increase, and that the official rox, is the child of filth, unfit diet and impure air—in a word, non-sanitation. It affects mostly the poorer classes. All pendous failure. The real remedy is cleanliness, hygiene, plenty of pure, frosh air and cheerful spirits.

In the correspondence with this Hinab) if ever a "genuine Brahmin, Nada mer and winter under those India Brahma, from the loins of a Brahmin skies. Briefly, unblushingly stated, family, ever visited America." If so, am a Vedantist, and lifted up out of the they lose their caste. Here are his vermire of ecclesiasticism, and all theologbatim words: "Brahmins who go to Eulical superstitions, Vodantism, Spiritual-rope or America are out-casted by the lsm, and the illumined Christianities of Hindus in almost every province of India; and if returning they have to undergo a ceremony, or series of ceremonies, to regain their caste. It is to bathe in the Ganges, etc. It is an established rule that our countrymen returning from England and coming to Hardwar to get purified."

When Dr. Dunn and myself visited Benares, we went down very early one hood, arbitration, fusion—fusion in morning to bathe in the Ganges, and thought and deed for the common goods. morning to bathe in the Ganges, and while bathing we saw the corpses of wo adult persons and three children floating down the stream. We felt none the cleaner for our baths. Thirty vears may have worked great changes however, in Hindu lands, a vast region peopled with hearly 300,000 000 of human beings. It gratifies me to say that I have met many admirable Hindu characters. They are our elder brothers-Aryan brothers.

Hindu Speakers at Camp-Meetings. It has been a sort of "fad" in the past rears to get a Hindu speaker (Ritambhaapraina-truth-supporting) togged up n Oriental attire, to expound and exploit the Madhubhumihay (second stage of the Yoga) to occupy camp-meeting platforms where they relieve them-selves of a mountain of long-suppressed volubility; and some of our sisters and weak-minded brothers will look up and i exclaim in sweet lute-like tones, "How lovely!" Wasn't he just lovely!"
Shades of Wright, Lockwood and Colto say that there is more wisdom ex-creted from the perspiring armpits of Hudson Tuttle, Lyman C. Howe, Dean Clarke and others, than flows from the mouths of these gaudily-decorated, word-painting Sannyasins?

Meeting an American-traveled Hindu in a London vegetarian restaurant, we religion of the ancients and describing had an hour of straightforward conversation about India, America, their religions, their institutions, their customs, and their future. He pronounced "Spiritualism a superstition that India had cutgrown hundreds of years ago." All mediums, he affirmed and re-affirmed, who "were not impostors were self-hypnotized." and the phenomena were "nothing but black magic, and old in India." Of course, our talk was spicy and pointed, if not bordering a bit at times upon the psychological bitterness of sarcasm. We agreed, however, that vegetables, and grains, and nuts, and fruits were better foods than the corpses of murdered animals, such as trichina-affected hogs, or tuberculosisinfected cows. The longer an animal has been dead, the less vitality—less life-force, there is in its corpse-carcass use smoothe, mild language, so as to ive no unnecessary offense-but actually, I have seen hanging in meatmarket, dead birds, fowls, meats, flyspecked, turning blue with decaying rottenness. All of you who eat this meat-market putrefying food, raise your hands!

What Swami Abhedananda Thinks and Writes of Spiritualism.

There is food for serious thought in a tendencies. Frice, cloth, \$1.

"The Attainment of Womaly Beauty of Form and Features. The Cultivary, (See London Light, Sept. 24). This book (pages 11-14) by Swami Abhedan-anda, published by the Vedantic Society, (See London Light, Sept. 24). This mediums of all kinds that exist in and value. Price \$1.

It may be well to here reiterate, that them, and to attend their seances. I thile the pages of The Progressive have accepted their invitations with great pleasure, in order to make some alists. Spiritualists, scientists and moral investigations for my own satisfac tion. I have not found a single spirit

in any seance nor a single medium

who could answer my questions satis

The Pilgrim's "Pen.

after death, the origin of the soul, the meantime as applicable these words of true nature of the soul, its relation to Herbert Spencer: "Whoever hesitates the Universal Spirit, etc.; such questhe Universal Spirit, etc.; such ques tions, however, have never been anest truth, lest it should be too much in swered by them; on the contrary, on many occasions they have confessed their ignorance. * * On another occasion I had a long talk with a spirit, and asked her many questions regarding the mode of living in the spirit world, must remember that while he is a descendant of the past, he is a parent of perfectly idiotic. The spirit said she went to school and studied books. asked her, 'What books do you read Can you mention the name of any book you read?' 'No,' she said, 'I do not know the names.

"Supposing all the phenomena of

Spiritism to be true and genuine, what have the Spiritualists gained by those communications, outside of the satisfaction of their idle curiosity? Have they learned any of the higher truths? Have they understood any of the laws there playing his part in the world—the that govern the spiritual nature of man? Have they known why human beings come to this earth, and why they go away suddenly? I have asked man ceived from that eminent Hindu writer, of the mediums, as well as their spirit guides, and have found that they do no know anything regarding the origin of the soul. Therefore, new can we exly through an exhaustive pamphiet, that pect to know the absolute truth from a number of learned Brahmins of Bom-these Spiritualists whose controls and guides themselves are ignorant, deceities, have combined to probe to the bot-Iful, and not wiser than the mediums Vain is the hope of these Spiritualists who expect to know the absolute truth through communications from earthbound spirits."
Spiritualists, how do you enjoy being

told by a Hindu that your Spiritualism tions; its ignorance of the Sanscrit and is "superstition," or "black magic," and of true Hinduism itself. One of these that your spirit guides are "ignorant" that your spirit guides are "ignorant" or "deceitfui"? What do certain campmeeting committees pay this class of language. It lies before me. Truth is Hindu speakers? How many of them fearless.

The Bubonic Plague.

Hindu speakers? How many of them would it take to convert the intelligent Americans to Spiritualism and its germane truths?

Do not charge me with injustice to Aryan progenitors. Neither country nor color carry weight with those who report of the British secretary states are influenced more by the spirit than that since 1901, 1,022,290 have died of the flesh. I am no bigot, "Some Brahmins have whiter, clearer, skins than some American brundttes, New England born. Neither accuse me of prejudice against the Hindus or any of the genuine Swamis of India—Swami means Master, and is quite generally self-pre-fixed, as is "Prof." or "Rev." in this country

country.

As a whole: I hold not, only Vedantista, but the Hindu characters in high esteem, and many, I am proud to dondantist, he considers it question-fess, are my personal friends, who sum feer a "genuine Brahmin, Nada" mer and winter under those Indian turning from England and coming to nations and races are one in origin, and the Punjab, break their journey at destined I believe to be one in destiny The great words of to-day are brother

J. M. PEEBLES, M. D. Battle Creek, Mich.

OUR GOVERNMENT.

The Essential Feminine Qualities Are Lacking in Our Government

Henry B. Blackwell of Beston, in his address at the annual convention of the National Woman Suffrage movement, which has just closed in Portland, Ore. gave some sound reasons why women should be given a voice in governmental affairs. He said in part:
"A purely masculine government

does not fully represent the people. The feminine qualities are lacking. It is a maxim among political thinkers that every class that votes makes itself felt in the government. Women as a class differ more widely from men than any other class of men differ from any other. To give the ballot to merchants Shades of Wright, Lockwood and Col-ville, where are you? Is it extravagant and lawyers and deny it to farmers would be class legislation, which is always wise and unjust. But there is no class legislation so complete as an aris tocracy of sex. Men have qualities in which they are superior to women; wo men have qualities in which they are superior to men. Both are needed. Wo men are less belligerent than men, more eaceable, temperate, chaste, econom ical and law-abiding, with a highe standard of morals and a deeper sens of religious obligations. And these are the very qualities we need to add to the aggressive and implisive qualities of

"Now the primary lobject of govern ment is to keep the peace. 9. War is the greatest curse that afflicts humanity. A purely masculine government never did and never will keep the peace. A government of men and women is need ed in order to establish international courts of arbitration cand so make was and bloodshed foreyer unnecessary. A battleship lasts only lifteen years, costs more than all the land, buildings and equipments of Harvard University, Hampton and Tuskegeo Colleges ... com ined. ·

ned. * tribeti "We need an extended in suffrage to check the growing corrupt use of money by trusts and corporate monopolies to control legislation. We must create a oting constituency to namerous to be bribed or coerced or manipulated in or ler to rescue our people from the en croachments of the money power.

"The New Life." By Leroy Berrier. Eminently suggestive along the lines of "new thought." Excellent in tone and

Sundry Interesting Topics Discussed.

An Old Worker Visited—"No Frauds Need Apply"—The "Shepherdess of Paradise" Missing,

I found opportunity recently for a pleasant call upon Wm. Longhurst, who is now one of the two hundred and fifty-seven inmates of the "Home" under Episcopalian watchcare at the corner of Ellis avenue and Fifty-fifth street, Chicago.

This veteran brother, now in his eighty-third year, was long identified with the activities of South Side Spiritualism in our city, especially ut inventors of "Actina" claim there is no No. 77 Thirty-first street during the presidency at that center of Brother Druliner and his predecessor, Brother Seckner.

Brother Longhurst is known to all his acquaintances as an outspoken Spiritualist of radical ideas. The truth of control by outside intelligences has been many times demonstrated through his own personality by strong Indian forces, as well as by an inspirational one understood to be that of Thomas Paine. I recall some very sudden, forcible and amusing seizures of his organism at gatherings in my own home and also in conference meetings. He was powerless to withstand the wave when it burst upon him with a cyclonic force, which sometimes shocked the nerves of his auditors, while any of them still accepting established orthodox views were often sorely tried by the criticisms of those ideas voiced through him. He seems to have enlisted for life service in the

battle for Spiritualism, for a letter written about fifty years ago published in Emma Hardinge's Modern American Spiritualism, says of him: "Mr. William Longhurst, formerly of Buffalo, a good speaking medium, now resides at Dubuque, Iowa, and has succeeded in getting up quite an interest."

As juror on a murder case in the latter city he saved from prison, if not from a severer penalty, an unfortunate young woman charged with the death of her own offspring, by insisting upon his right to question several of the witnesses himself, bringing out vital information not reached by lawyers for both prosecution and defense. He was led by an insistent impression to leave important business as an architect and journey two hundred miles and upon his arrival in Dubuque was just in time to be summoned for service on that jury.

The February number of the Occidental Mystic, published by Arthur S. Howe every month at No. 6 Cottage Row, San Francisco, recently came into my hands bringing a refreshing and commendable breeze of conviction in these words:

"Reputable mediums can secure advertising space by addressing the publisher. No others need apply. We can not conscientiously stand for truth in our editorial columns and at the same time advertise fraud." The moral heroism of such an utterance should save that publication from the graveyard of failure where several California predecessors in the advocacy of Spiritualism have been entombed in recent years. Brother Howe is a member of the official board of the California S. S. A., and should have the financial support of every honest Spiritualist on the entire Pacific Coast.

President Barrett recently went before the city council of Los Angeles upon the question of charging mediums a license fee, and urged that body to strike from the existing ordinance the words "clairvoyants, clairaudients, mediums and prophets," exempting those workers from the tax just as the Catholic, Protestant and Liberal clergymen go unburdened, while our own are left on the level of the saloon keepers and subjected to police domination.

Note the reply he received: "SEVERAL MEMBERS OF THE CITY COUNCIL ASSURED ME THEY HAD NO WISH TO DEAL UNJUST-LY BY OUR PEOPLE, AND THAT IF WE WOULD CLEAN OUR OWN HOUSE NONE OF OUR TRUE AND WORTHY PEOPLE WOULD BE TROUBLED.'

Here is a lesson for Spiritualists the country over. Counterfeit mediums want the license tax because it will lessen competition from genuine psychics, who can not afford to pay it, while they will also have a greater measure of freedom from prosecution by city officials for getting money under false pretenses. Their confidence game will then have the sanction of the municipal law makers.

Attention, members of the Illinois State Spiritualists' Association! A sad loss and a sore bereavement has befallen a sister sect of our state. Chicago dailies announce that the "Church of Scientific Christianity," of Chicago, cannot find its "Shepherdess of Paradise," Mabel Aber Jackman. Coincidently Edward E. Jackman is also lost. In addition. \$50,000 is reported to have dematerialized. As a token of fraternal sympathy with the new denomination in its darkest hours, you are hereby urged to hang crape upon your door knobs, clothe yourselves in sackcloth and ashes and forward resolutions of condolence to the Light of Truth for the ensuing thirty days. Has that publication's office been searched for its scraphic protege? God save Australia!

GEORGE B. WARNE.

THE LATEST REVIEW.

Not Exactly in the Line of the "Higher Criticism."

cient literature, one often comes across many ridiculous things. Let us take the "Lord's Prayer" for instance, where the early Roman, who manufactured said prayer, feared and revered a mangod like many of their followers do to-day. They claimed it was a "him," that he lived in heaven, while at the same time they claimed that he was omnipresent; and that he was their father, which left them in the same predicament as Paddy's goat about his father, as they had never seen him, nor had And bake our mud pies in the sun. they ever heard of any one else who except Moses, and he was no Again the fairy tales are told-

Christian. Now if their presumed father was the owner (not a squatter or pre-empter, of Ourselves in child's simplicity it all, and it was his undisputed king Lisping our "Now I lay me," while iom, why did they pray for his kingdom to come?

If his will was not done, it was his own fault, as he was considered almighty. "As it is in heaven" is added. Well.

if the work in heaven is exemplary, The dear old pictures and the clock, then the "Psychological Crime" and The chair in which we loved to rock if the work in heaven is exemplary, Brother Peebles' late works must be unconstitutional.

"Give us this day our daily bread." is their next desire. Why don't they work for it like honest men? After a while they may want butter also, and its flowers. At the dear old well ice cream. If they expected to get We quaff its crystal water and what they prayed for, and being good providers, they ought to have added, and give us bread enough for to-mor-row, or enough to last over Sunday.

"Forgive us our trespasses as we forgive those who trespass against us. This part must have been of late manufacture, as the herder of Egypt and Southern Europe had no fences, and in consequence no fence law, and there could be no trespass. If the sentence was written "sin," as in the German and Scandinavian languages, instead of trespass, those early Romans had many; two of which are very prominent, namely, one great sin in writing this prayer, and the other, by putting long skirts on women to designate the mark of servility, which disgrace is charged up against them to this day. "Lead us not into temptation." This

must have been a prayer to their devil, as he, poor fellow, their imagination's creation, is claimed to be their tempter from Adam to Paddy Rourke. (The said Paddy took no blame to himself; he said it was bad whisky.)
"But free us from evil" is added to

the sentence. The greatest evil a Romanist fears is ghosts—the holy ghost included; and it seems useless to offer such a prayer, as millions of their own tribe have become ghosts since monks manufactured this prayer: and then they strew laurel, lilles and adora ion as a finishing touch, just like an ar tisan ends his frugal meal in a Chinese

The Light of Egypt. Volumes 1 and 2. An occult library in itself, a text-book of esoteric knowledge as

restaurant with ice cream and pie. C. J. JOHNSON,

AS WE GROW OLD.

As we grow old—as all must do— And life takes on a sweeter hue, In hunting for bright lessons in anThe burden of each passing year,
And, as they one by one unfold, Give recompense for growing old.

Our happy childhood days of yore themselves from memory's Unlock store,

And once again we know the joys We had when little girls and boys, Without the after-sorrows rolled, But put away when we grow old.

Again as merry tots we play, And in the daisy meadows stray, And home from school delighted run: We all grow young when we grow old

Kneeling before our cribs we see Dear mother, with her loving smile Bestows her good-night kiss to hold More sacred still when we grow old.

Again we're in our childhood's home. Without a wish to ever roam: While mother held us, we behold With eager eyes when we grow old.

Once more we hear the birds that sung Around our door when we were young, And see the garden, yes, and smell We quaff its crystal water cold With added thirst when we grow old.

Once more up in our high-chair seat We feast on mush and milk so sweet, And taste the cookies mother made. Again, by her dear hands arrayed, We march to Sunvay-school inscrolled Upon our hearts when we grow old.

As we grow old-as all must do-Our childhood pleasures we review, And in those happy days we seem To live again all in a dream But 's a dream most sweet to hold-When we grow young by growing old. -H. C. Dodge

TRUE CHARITY.

I gave a beggar from my little store Of well earned gold. He spent the shining ore
And came again, and yet again, still cold

And hungry as before. I gave a thought; and through that thought of mine He found himself, the man, supreme,

Fed, clothed and crowned with blessings manifold And now he begs no more.

-Ella Wheeler Wilcox.

"Mediumship and its Development, and How to Mesmerize to Assist Development." By W. H. Bach. Especially useful to learners who seek to know and utilize the laws of mediumship and de velopment, and avoid errors. Price, cloth, 50 cents: paper, 25 cents "New Testament Stories Comically II-

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and other abnormal

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UNCOOKED FOODS

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Notwithstanding it was a rainy day,

may be entirely banished, and no will gladiy tenyou how it may be done absolutely free of charmon for the control of the contr

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America, I wish to say a few words regarding my experience. I have been invited by the Spiritualists to speak for Liberals." Price 25 cents.

Swami, who has figured extensively at Spiritualist camp-meetings, writes:
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CONTRIBUTORS.—Each contributor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space quate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

WRITE PLAINLY .- We would like to impress upon the minds of our correspondents that The Progressive Thinker, is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written plainly with ink on white paper, or with a typewriter, and only on one side of the paper. Please bear this 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 less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may re-

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

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

THIS GENERAL SURVEY DEPART-MENT IS ONLY INTENDED TO CHRONICLE THE ENGAGEMENTS AND WORK OF SPEAKERS AND ME-DIUMS. A REPORT OF WHAT THE VARIOUS SPEAKERS SAY WILL ment to the sorrowing, afflicted hearts NOT BE PUBLISHED, AS WE HAVE everywhere, To you, kind editor, we NOT SPACE SUFFICIENT FOR THAT owe a great debt of love for your untir-PURPOSE.

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

W. V. Nicum writes: "A few of the leading citizens of Dayton, Ohio have organized an association called 'Unity League, which does not represent or adhere in strict accord to any particular church or ism in the world and yet represents all of them in so far as they obtain truth. Meetings will be held every Sunday evening. Various speakers will be presented throughout the year and a variety of topics of interest will be discussed and thus if possible disseminate truth wherever it may be found without conflicting with any re-ligious views. The following is clipped from the Dayton Journal: "A very successful and interesting meeting of the iUnity League was held last night at heir new hall, 201 North Williams song service of our choir, as well as street. Mr. W. V. Nicum occupied the the spirit messages given by Brother Thompson and Sister Kirchner. Our hatform, and there was complete har mony between the speaker and his audience. Mr. Nicum's address was an carnest plea for and promise of individnal freedom, for all who have the courage to stand upon their own feet in matters of morals and othics. He gave strong emphasis to the idea upon which ine league has been formed, assuring the utmost liberty of thought and ex-tression of all phases of opinion upon the broadest lines. The general feeling was that the new league had been very successfully launched, with bright pros pects for the future. Another meeting will be held at the same place next Sunday night to which the public is cordially invited."

O. Merritt writes: "It has been customary for our association to hold public meetings once a month, but the present month we were without a speaker with whom we wished to appear in public, so we concluded to hold a parlor meeting with home talent. Mr. and Mrs. Danstrong kindly gave us the use until I am a possessor of this wonderful of their parlors, as they have done many times before, in the past fifteen years, where were congregated about forty ladies and gentlemen. Brother Robert Smuce, of Rockford, Ill., delivered the lecture, this being his first at tempt outside his home circle. He did exceedingly well. Everyone was well pleased, so much so that we have had many inquiries as to when he will be here again. Mrs. West, of Elgin, was message bearer; she seemed at her All messages being recognized and all receiving messages were pleased. The secret of our grand good meeting was-perfect harmony. Harmony always brings good results."

A. A. Averill writes from Lynn, Mass: our midst. The wonderful mani- n messages given by she goes. On July 9, a very large audience gathered, but on the 16th the largbefore the lecture, stating that it was L. J. Jaquet, is a strong backer the desire of the association to erect can get around. A better team was an enclosed auditorium, with comfort never in the field." able seats, and asked the co-operation of the public to that end, which appeal met with a ver? liberal response, re- a divine healer, and curing people who sulting in a contribution, started with a generous sum by Mrs. Pepper, of \$165; other states. I could not do without for that purpose. The popularity of The Progressive Thinker. It is, I may this resort increases every season, the say, my guiding star in a benighted attendance this season being the largest we ever had, and we teel the need four times its cost. I cannot see how of a larger auditorium, one that shall anyone who claims to be a Spiritualist be more protection in case of rain or can do without the valuable and intervery cold weather, and strong efforts esting reading matter that it contains, are being made to collect the necessary funds to build such a one. Mrs. S. C. Cunningham, of Cambridge, another one of our most popular test mediums, was with us on July 23, and although it was Mrs. Aithen in Michigan our meetings n very cold, unpleasant day, the seats were in charge of Mr. J. S. Von Broeck were more than filled, proving the esteem in which Mrs. Cunningham is held by the people of Massachusetts. esting. He will be with us again Aug, be will be followed by Miss Harlow 6. Tests at all meetings. We have She will be followed by Miss Harlow on the 30th; Mr. and Mrs. Kates, Au- formed a society and will hold our elecgust 6, and 13, and Mrs. Richmond, of tion of officers the first part of the Chicago, the 20th and 27th."

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

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

Anna B. Goepper writes from Lebanon, O.: "Lam perfectly enraptured with all of Dr. Wilkins' poems, They go straight to the heart and nestle there. Always upon picking up The Progressive Thinker each week, I turn the pages over for the Doctor's poem first, and feel keenly disappointed when I do not find one. I should feel so proud to own a volume. Moreover, if it is not printed yet, I do sincerely hope he will have his picture in the frontispiece. I have felt for a long time like speaking out my appreciation of these poems, but even now I fail to express my true and eal love for them, owing to the fact that I am not gifted as a writer or a speaker. I am becoming more and more convinced that it is wrong to keep our kind feelings of love and good will for one another bottled up so tightly it can never escape. Let us make it known while our friends are still here for sooner or later the time cometh when man's earthly labors end, and we regret after they are gone from us that to read The Progressive Thinker each week. I find in it so much to feed the soul upon, a strength and rest that to my ofttimes weary heart cannot be found lsewhere. It lifts me up and away from my earthly sordid self and the great longing comes over me to try to become vastly better and more angelic. patient and good in every way than what I am. I am grateful to every writer that contributes to its pages month after month as I am not gifted

along those lines myself, but only wish was. Long may The Progressive Thinker live and continue to shower sweet peace, 'the peace that passeth all ing efforts year after year in behalf of the grand truths of Spiritualism which you have advocated so nobly far and abundant harvest in due time." Mrs. C. Kirchner writes: "Nothing

was more surprising to the audience at the Sunday night services of the Rising Sun Mission, than to listen to the elouent words uttered by our new found Spiritualist Brother, Dr. Powell. Suffice it to say Dr. Powell formerly was a Methodist minister, and being of a broad and liberal mind, he could not continue preaching the old doctrine to his fellowman, but saw the light that was shed by Spiritualism, and deeply into its investigation and con-cluded he had found the only true religion. His subject was "The Seen and the Unseen." The way he expounded the truth was worthy of a past master in oratory. The audience which filled the spacious parlors of the President, showed their appreciation of his remarks with prolonged applause at his We are in hopes to have Dr. Powell give us another talk in the near future. Quite a number of stranmembers and friends are more than enthusiastic to think the time is fast approaching for us to occupy our own temple, which will be an honor to our cause and our city as well. We cordially invite strangers and friends to attend our services Sunday evening, at 22 Jackson place between Jackson houl, and VanBuren street, west of Hoyne avenue. Our speaker for Sunday, August 6, will be the veteran orator brother, Dr. J. McFarland. All wel-

Miss Nina Sugg writes from Jacksonville, Fla.: "Will you please be so kind as to inform me the price of your grand book entitled The Encyclopedia of Death, and Life in the Spirit World? I am exceedingly desirous to obtain it. A few days ago while at the home of one of your enthusiastic readers, Mrs. Colleen, of this city, I came across a copy of this book, which she kindly loaned me for a short while. Am intensely interested in it, and will not be satisfied book.

On Sunday, July 23, W. J. Colville gave two lectures in Karn Hall, St. Catherine, street, Montreal, to large and enthusiastic audiences. He is now at Onset, Mass. August 9 he commences a short engagement at City of Light Assembly, Lily Dale, N. Y., at which point letters, etc., can now reach

him. F. C. Myers writes from Winfield, Kans.: "Allow me space to say it has been my good fortune to clasp hands with two of your most worthy and no ble workers in the Winfield camp grounds, Mrs. Virginia Bryan and Mrs L. J. Jaquet. They have taken up a much needed work, and fearle "The visit of Rev. May S. Pepper to speak for truth in the presence of their Unity Camp created a revival of interplauded from Maine to California, for festation of spirit power given through the stand taken. It is only the true the method of reading sealed letters, and brave who dare do it. Go on, good and the astonishing accuracy of the sisters. God and angels be with you. Mrs. Pepper con- Mrs. Bryan has been a worker in our verts skeptics into believers wherever state over one year. She knew well what was needed, and was able to manage it. Her cool head and mind of est number of people that ever visited might grasped the situation, and is nailthe Camp on any Sunday, was present. ing it down on all corners, and clinches President Caird made a short address overy nail. Her worthy assistant, Mrs.

> Dr. P. Douglas, the Divine Healer, writes from Cynthiana, Ky .: "I am still come to me from all parts of this and

Mrs. S. E. Carey writes: wood Spiritual Church has had well at tended meetings during the summer months. During the absence of Mr. and ferent from the usual, and very intercoming mouth."

When writing for this paper TOPIC FOR THE PROGRESSIVE LYCEUM;

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

PROF. LOCKWOOD AT LILY DALE. The many friends of Prof. Lockwood may be glad to learn that he is at Lily Dale giving a free course of lectures on 'The Spiritual Hypothesis of Nature. These discourses are claimed by all who hear them to be among the most instructive and interesting of any given. The friends are invited to come to Lily Dale and hear them.

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

James R. Coutts writes from Butte, Montana: "The organized Spiritualists of Butte (and we are the only society chartered under the State Spiritualist Association in this city), wish to express through the columns of The Progressive Thinker our approval of the way in which Rev. Harry J. Moore and Mrs. Eva McCoy conduct their meetings. The efforts of these two indefati-gable workers have been fraught with much good to Spiritualists in general, and to our local society in particular and we look forward with enthusiasm to their return during the month of August.'

Mrs. Hamilton Gill, the well-known test medium, 522 W. Monroe street, Chicago, has gone to Grand Ledge camp for one week. Mrs. Gill will then spend the following three or four weeks at Island Lake camp, Michigan,

Mrs. L. D. Everett writes from Milwaukee, Wis.: "We have Mr. and Mrs. Noyes, of Utica, N. Y., with us for the month of July. The audiences were large and some of the best people of the city were present. Their work has given entire satisfaction; Mr. Noyes is a forcible speaker, and Mrs. Noyes is a fine message bearer. They will close with us July 30, and go for a short time to Wonewoc camp."

Dr. and Mrs. Gee write from Centreville, Mich.: "We have had five days of unalloyed pleasure with our spirit friends. We had the pleasure of entertaining Frank McKinley of Toledo, O., in our home. If anyone has a doubt of life after what we call death, let them send for him. Furnish him with harmonious conditions, and his band of controls will do the rest. One evening at Mr. Akey's, we formed a circle. had two trumpets. Five voices talked at once so loud one could hear every word in the next room. They told us the conditions were so harmonious they were talking without the trumpet."

Mrs. C. Kirchner writes: "The members of the Rising Sun Mission were very much gratified at the reception they received at the social given by Sister Darby at her home on Saturday evening, July 22, for the benefit of the temple fund. Short talks were indulged in, after which Sister Darby gave some very interesting character readings from the handwriting of each one pres ent. It is a new feature in test giving and proved very accurate and instructive to all present. Luncheon was served, which is one of the main features at all our socials, and to say the least everybody enjoyed themselves social, which will be in connection with a lawn party, will be held on Saturday evening, August 12, at the home of Sister Trafton, 1245 Wilcox avenue. A number of interesting features have been arranged for this occasion, so lay all cares aside on that evening, and come out and have a good time."

Prof. Lockwood is now at Lily Dale, N. Y., where he can be addressed. He writes: "Mrs. Richmond is here and has given us two very fine lectures out of the three allotted to her. She leaves Friday. Clegg Wright is the presiding star at the present time and attracts as

usual great interest." Dr. Beverly writes: "Our annual picnic will take place Thursday, August 10, on Wooded Island, Jackson Park. Go to the end of Jackson Park or 63rd street car line and walk to the island We shall have a big time and all are invited to come and enjoy the day, berinning at 2 p. m., till you are satisfied. We shall have music, by Madame Holton's orchestra; games, races, auto riding, lemonade, ice cream, etc. Free est for all. All bring lunch, and don't forget a chicken for the preacher. Our meetings are largely attended, and many visiting mediums gladly help in the work so all get a test to convince them of this occult power. Many are joining our society to get the benefit of he free daily treatments by the success circle. It is wonderful, Miss Rice has special music every Sunday from 3 to

Eva L. Stewart writes: "The Hyde Park Occult Society had a very interesting meeting last Sunday evening. Miss Burgess gave us some new ideas in regard to the Indiaus, especially the Apache tribe and the Carlisie Indian School with which she had been connected for a number of years. Her brother, Dr. C. A. Burgess, as well as Mrs. Weaver, Mrs. Thomper and Mrs. Lichtig, gave messages which were all recognized. We wish to thank those who assisted us that evening, and hope to have them with us again. The Shadow Social and dance was a grand success financially as well as socially. Mr. W. H. Lundie gave us a vocal selection as well as music for the dancing. Miss Francis Letter, who has not entered her teens as yet, rendered some fine selections on the piano, and received hearty applause from the audience. ding on the shadows of the ladies was quite interesting. All seemed well pleased with the purchases made by the gentlemen. We give another one on August 30. For August 6, we have engaged Dr. Carlos Montezuma, an Apache Indian, to speak for us. He is well known here in the city, and all who have heard him, speak very highly of him and are anxious to hear him roe street, Chicago, spent a couple of

Mrs. Hamilton Gill of 522 West Monweeks pleasantly in Indiana. She spent several days in Warsaw, and then visited Richmond, where she was given s hearty reception by old-time Spiritual-

Will C. Hodge writes from Edgewood Camp, on the Interurban line, 27 miles from Seattle and 9 miles from Tacoma Sunday, July 23: "The 26th of June met with the severest and most painful accident of my life. Fortunately no hones were broken, but the whole left side of my head and face was fearfully bruised by a fall. I am getting along nicely. I have been in camp since Monday, on which day I landed from the S. F: steamer. Lotions and the healing power in the hands of Mrs. Nicholson are gradually restoring normal conditions, and I hope to be ready for my work when camp opens. When think ing of the poor fellows on the ill-fated Bennington in San Diego harbor, I think I got off cheaply after M."

545.5759 JOS

Sunflower and Its Lessons." Gem of Thought:-"As the Supflower, turns its face to

the light of the sun so Spiritualism turns the face of Himanity to the Light of Truth." For information concerning The Progressive Lyneum, lauthorized lesson sheet of the National Spiritualists Association, address, John W. Ring, Spirit-ualist Temple, Galveston, Texas.

O. M. AMBLERS WRITES FROM STRATFORD, N. YIL "FRAGMENTS OF TRUTH," FROM THAT AD-VANCED THINKER, HENRY MORRI-SON TEFFT, IS A STUNNER! I NEVER SAW SO MUCH TRUTH CON-DENSED IN SO SMALL A SPACE. EVERY SENTENCE IS A TRUTH—A FACT—THAT IS SELF-EVIDENT TO ANY UNPREJUDICED, UNBIASED MIND. THEN THE ARTICLE BY A. H. NICHOLAS IS REPLETE WITH TRUTH—IN FACT THE WHOLE EIGHT PAGES ARE BRISTLING WITH DIAMOND POINTS OF TRUTH—A VERITABLE EDUCATIONAL NUMBER. YOU SHOULD HAVE A SUBSCRIPTION LIST OF AT LEAST 100,000, AND HOW ANY ONE THAT PRETENDS TO BELIEVE IN SPIRIT-UALISM CAN AFFORD TO DO WITH-OUT THE PAPER 13 BEYOND MY COMPREHENSION, I AM AN OLD MAN OF 75 YEARS, AND OF COURSE HAVE BUT A SHORT TIME TO STAY ON THIS SIDE, BUT I HAD RATHER GO BAREFOOT THROUGH THE SUM-MER, TO SAVE THE DOLLAR-IF

ITUALITY." L. E. Beal writes from Lewiston, Me.: The last number of The Progressive Thinker is a gem.

THERE WAS NO OTHER LEGITI-MATE WAY-THAN TO BE DE-PRIVED OF THE PAPER. YOURS

FOR TRUTH, HONESTY AND SPIR-

Mr. Thomas Grimshaw has returned to this country from his three months' trip to England. He has had a splendid time among English Spiritualists, and is returning much improved in health, and filled with new courage to press on with the good fight for clean educational Spiritualism in America. He will act as chairman at Vicksburg camp, after which he will return to his charge in St. Louis, where he will find a host of friends to greet him.

Will J. Erwood was in the city last week, on his way to his home in La Crosse Wisconsin. He had just conclud ed a successful two months' engagement at St. Louis. He speaks in flat-tering terms of the Spiritualists there, and the good work they are doing.

Rev. R. Heber Newton says: "Mesmerism was duly laughed out of court at the opening of our century, and, lo, it is back again, in good standing, under the alias of 'hypnotism.' So one may run on through a list of strange, unaccountable, mysterious and most unbellevable powers of man leading up to that nightmark of the dogmatic scientist, spiritism. The belief in the existence of unseen spirits and or their power of communication with us in the flesh is one of the oldest, most wide-spread and most insistent beliefs of man, and it has regived strangely in our day. For the first time in the history of man these powers have been scientifically investigated in our day. Already the result is fliat a considerable number of eminent men of science have had the courage to avow that, after al-lowing for illusion, trand and every possible hypothesis of interpretation, they have been driven up to the ultimate solution of the problem—the belief in the actual communication of the spirits of

Maurgerite Mac writes: "Last evening being the last Thursday evening in the month, Mrs. M. A. Burland held her regular monthly social. Four or five mediums being present, all enjoyed the messages and tests given by the different psychics, i.rs. Jacobs, Mrs. Davenport, Mrs. McArthur and Miss Bell, a young medium, and Mrs. Maggie Henry, the palmist. All con-tributed toward the evening's entertainment. Our hostess served ice cream, cake and coffee, and Violet, Mrs. Burland's little Indian control did her part in the way of tests and messages. Hope to have the pleasure of meeting them at the next social, held on the 31st

those whom we call dead, with the liv-

of August:" Mrs. Isa Wilson Kayner is in Kansas. She speaks highly of the Winfield campmeeting.

Mrs. Clara Wagner of Defiance, O., is now holding parlor meetings, the so-ciety having given up the hall during

hot weather.

Onset Camp, Mass. The first week of the camp-meeting has passed and it was a success in every particular. All the meetings have been well attended. The weather has been fine.

Monday a conference was held in the auditorium, and many speakers took part. The subject for discussion was Tuesday, Mrs. C. Fannie Allyn was

the speaker and as usual gave a fine address Wednesday, another conference was neld.

Thursday, Mrs. Carrie F. Loring was the speaker. Her subject was "The Cultivation of Our Possibilities," and was very interesting.
Friday, Mrs. Annie Knowlton Hin-

man was the speaker and took for her subject, "Thought," and gave a fine address. Her audience was large. Mrs. Hinman should be heard in the west. She would be a great success among the thinking people.

Friday evening a successful scance

was held in the Arcade, before a goodsized audienced Mrs. Carrie L. Loring was the medium. Saturday afternoon, the Veteran Spir-

itualist Union held their meeting in the auditorium before and good-sized audience. Many speukers and mediums took part in the exercises. Wednesday afternoon at 4 o'clock the

children's lyceum opened its session for the season and had large school. They held another session Friday atter-They will be held every Tuesday and Friday afternoon during the camp. Mrs. C. Fannico Allyntis in charge.
Saturday morning the lyceum held an outing in one of the groves, and the

Sunday the speaker will be Mrs. Kate R. Stiles in the morning, Mr. W. J. Colville followed by Mrs. Katie Ham in the ofternoon, and a seance in the Arcade in the evening, Mrs. Ham as the me-

children enjoyed themselves.

The Bridgewater Band give three concerts every Sunday. «
While at the camp, don't forget to visit the bookstore and subscribe for The Progressive Thinker. HATCH.

- Land "Wedding Chimea." By Delpha Pearl Hughes. A tasty, Leautiful and appro-priate wedding souvenir. Contains marriage ceremony, emarriage certificate etc. with choice matter in poetry and demonstrating a scientific basis of Spir-prose. Specially designed for the use (tualism. The book is commended to of the Spiritualist and Liberal ministry, all who love to study and think Price 75 coate, . 3

Operations in a New Field of Work.

To the Editor: As a matter of news I send you the following account of a summer trip across Lake Michigan, Sunday, August 6,7905, 8. E. 58, "The where within a radius of ten miles of Benton Harbor there is a little group of people who have been meeting at each others homes for the past few years, to enable the outside world to gain some knowledge of what Spiritualists have to offer as a substitute for ignorance, bigotry and superstition. On invitation of Mr. and Mrs. Oscar

wood Spiritual Church, spent some time, enjoying farm life, fishing, looking

over the country and teaching spiritual

On Sunday, July 9, we held a meeting

in the morning and one in afternoon, both of which were well attended. Dr.

Randall delivered a very interesting and instructive lecture at both meet-

ings, followed by tests by Mrs. Grace

Aitken. Although Mrs. Aitken was a

stranger to all present, the angel world used her so efficiently she was endeared

to all who were present. Mr. I. K.

Shimer presided at the meetings. Mrs.

Oscar Damon led the singing, assisted

grove laid out and owned by Mr. Henry King, who has built a good and substan-

tial hall, called Woodland Hall, suitable

to hold meetings at all seasons of the

year, at his own expense. It is located in the center of a large sugar grove,

and on the line of a projected electric

street railway. They have a society with Mr. I. K. Shimer president; Mr.

McKee, secretary; Mr. Merrifield, treasurer, and Miss Cuba King, correspond-

ing secretary, and they hold their meet

ings in the above grove which is located

We held another meeting, Thursday evening, July 13, at Riverside, Mich.,

which was well attended. On Sunday

July-16, Mr. and Mrs. Sprague, mis-

sionaries of the N. S. A., held a meeting at Woodland Hall, and we had the

leasure of attending. Dr. Randall of-

fered up the opening prayer, followed by a talk by Mr. Sprague, who used up

his time in presenting the claims of the

N. S. A., in a very vigorous manner, and

showing their efforts to rid the ranks of public workers of fakes. There was

by those present, as they had expected

discourse on the line of spiritual

This little society is laying the foun-

dation for a great growth in Spiritualiem in their district, and now have a

meeting place which would make a very

IOWA SPIRITUALISTS.

Mid:Summer Meeting of State Board

A mid-summer board meeting of the

State Spiritualists Association of Iowa,

was held in the city of DesMoines, July

15. Business of importance was trans

acted. The entire board was present

except the vice-president who was out

of the state, and Annie E. Foster of Os-

kaloosa, first trustees, who sent Mr. Ad-

low in her place. Those present were,

John D. Vail of Marshalltown, presi

dent; Dora C. Crosby, secretary; S. A.

right direction. One important feature

of the meeting was to decide where our next annual convention should be held;

this matter being being left in the

mous in favor of DesMoines. Notice of

date will appear later. Harmony and

A WHOLE BIBLE IN ITSELF.

tion of Nora

Address in Last Week's Progressive

Thinker, Illustrating the Great Good

To the Editor:—I have read with

great delight the article in your last is-

sue by Nora Batchelor. It is in my

judgment one of the finest things that

I have ever read anywhere. It is, in

fact. A WHOLE BIBLE IN ITSELF. 1

desire to ask what would be the prob-

able cost per thousand to have it

printed in a little brochure just large

enough to be carried conveniently in

one's pocket? The article is so fine, so

elevating in its tendencies, and so in-

structive in every way that It ought to

be found in every home in this land of

If it can be published at a moderate

cost I would buy them by the thousand for general distribution. Would go out

among the people with it, use it as a

theme for a lecture and strive in every

It beats all the old style of Bibles

Please give me a price per thousand,

on good, clear, strong paper in the form

Wonewoc Camp, Wis.

consin, camp, I would like to call atten-

tion to the splendid program arranged for this year's meeting, which is to be

one will make a mistake by coming to

Among our speakers and mediums

are to be found Rev. Moses Hull, Dr. B.

F. Austin, Mrs. Amanda Coffman, Fran-

cis Wheeler, Mrs. J. P. Whitwell and

many others. Those interested should

write to the secretary, Mr. M. M. Blish

This camp is on the main line of the

Chicago & Northwestern railroad, and

is only six hours' ride from Chicago. It

is easily available from all points.

There are good hotels within a few feet

of the camp grounds. A new audito-

camp entertainments and dances.

rium will afford opportunity for holding

We cordially invite all who desire a

good time, to come to us. We will

treat you well, and you will find reliable

workers to give you the spiritual food

Remember the dates, August 5 to 27,

"The Molecular Hypothesis of Na-

Prof. Lockwood is recognized as one of

the ablest lecturers on the spiritual ros-

trum. In this little volume he presents

in succinct form the substance of his

ectures on the Molecular Hypothusis

of Nature; and presents his views as

By Prof. Wm. M. Lockwood.

WILL J. ERWOOD.

Wonewoc, for a program.

As president of the Wonewoo, Wis-

PAUL DESTEN, Chinese Inspector's Office,

that have ever been printed since the

early boyhood days of old Adam.

ever been given to the world .-

that I have mentione

Cleveland, Ohio.

visit us.

required.

inclusive.

I Price 25 conta

the Paper Is Doing.

DORA C. CROSBY,

Secretary

good will prevail in our association.

cil Bluffs, trustees.

WILLIAM BARR.

ехргезвес

considerable dissatisfaction

beautiful camp grounds.

truths.

near Twelve Corners, Michigan,

These meetings were held in the new

by Mr. and Mrs. McKee.

truths.

Good, Words From a Good, Earnest

WINFIELD CAMP, KANSAS.

To the Editor:-The writer has just returned from a visit to the Winfield, Kansas, camp-meeting, and would like to express his appreciation of the treatment accorded him while there. It is not too much to say that this was one of the most harmonious camps I have ever attended, and that much good has resulted from the meetings is a fore-gone conclusion. The, meeting was Damon, Dr. J. H. Randall and wife and Mr. W. B. Aitken and wife, of the Ken-

Worker.

weather seemed made to order. Many workers were present as visitors and participants in the program, and all are of one opinion as to the delightful aspects of Winfield. Mrs. Isa Wilson Knyner was there as one of the chief attractions, and did much splendid work, winding up her interesting labors with her wonderful fire test. She is a sterling worker, always ready to step into the harness and sneak a word for the good cause in which she and her illustrious father have labored so well

well attended throughout, and the

and faithfully.

The camp was favored with the presence of Mrs. Laura B. Pavne of Fort Worth, Texas, and Mrs. Bessie Bellman also Mrs. Virginia Bryan and Mrs Jaquet formerly of Chicago. Mrs. Payne was paying her first visit to the Win-field camp, but she came a stranger only to make her way into the esteem of the people with a bound. Keen and logical were her discourses, and not one of them failed to elicit the heartiest approval. Her poems and songs, all of which were original, and rendered in the most approved manner, combined with her splendid leatures, made her place in the esteem of the Winfield people secure from the very first; one of the signs of the times shows that she

Mrs. Bessie Bellman is a Kansas worker; her friends there are proud of her work, and indeed they may well be. Her discourses were to the point and gave evidence of deep thought some where-whether in Sister Bellman's mind, or that of an excarnate being matters not; the thought was there and was expressed by Mrs. Bellman. She will be heard from later, and camps will not make a mistake when they put her on their program. Our lady speakers gave thoughts that should—and did bring the blush of shame to some of the masculine fraternity who have been guilty of the assertion that women lacked continuity of thought, etc. Mrs. Bryan and Mrs. Jaquet were

present as visitors—but were prevailed upon to assist in the work on one or they are both highly gifted and capable workers. They speak fearlessly for the truth. Max Hoffman was also one of the workers; he greatly interested many of the Winfield people, but as he and his work are well known there is no need of comment by me. Aber was the materializing medium.

There were many other workers there, but as this is written "on the wing," as it were, time will not permit me to mention them all in detail. Suffice it to say that this was a fine camp, and the writer was glad to have been there. Mrs. Addie McAllister was president, and Mrs. Maud Gates, secretary; to their earnest efforts, and those of their able assistants is due the success Garber, treasurer; B. A. Bean, trustee, all of DesMoines; Jennie V. Shaffer of of the camp. Mrs. McAllister and Mrs. Gates are still in office, though they Ottumwa and C. O. Kempster of Counhave traded offices for the coming year. WILL J. ERWOOD. The enthusiastic meeting proved that Iowa Spiritualists are very much alive, and intend to push the work in the

PASSED TO SPIRIT LIFE. Obligaries to the extent of ten lines

only will be inserted free. All in excess of ten lines will be charged at the rate hands of the board, the vote was unani- of fifteen cents per line. About seven words constitute one line.]

> Passed to the higher life, July 23, 1905, from accidental drowning, at Pine Lake, Mich., Harold Cornyn, aged two years and eight months. May the knowledge of Spiritualism comfort them in this their hour of affliction. Services conducted by Rev. Nellie S.

Clara Griffen Hopkins, beloved wife of Dr. Edwin Howard Hopkins of Hillyard, Washington, passed away on July 11, 1905, after a brief illness. Mrs. Hopkins was the eldest daughter of Alonzo M. and Ella S. Griffen, of Chi-

cago. Besides her husband she leaves a beautiful baby boy. Mr and Mrs. Griffen are both prominent Spiritualists, and while they deplore the loss of their lovely daughter, they realize that she is in a grander and more beautiful plane of life, and will be able to act as guardian angel for her baby boy, and also-keep in close touch

with them. She died as she had lived, Serene and sweetly fair:

Though young in years of earth Her life was rich and rare; Among the stars in that serener clime Her spirit dwells in love and truth sublime.

way to give it a wide circulation. It should be called "Nora Batchelor's American Bible." Nothing better has Left the mortal and joined the immortals, at Rockford, Ill., July 20, Mrs. Almira Sprague Brearly, aged 83 years. Mrs. Brearly had been an active, consistent and exemplary Spiritualist for more than fifty years. No one in Rock ford was better or more favorably known among Spiritualists, or was more beloved by all who knew her than she. Mrs. B. had a smile and kind word for all she met, and possessed considerable mediumistic power, only employed in private circles.

July 8, at early dawn. Ellen Jones. sister of the late "Golden Rule Mayor of Toledo, Ohio," departed this life to join her illustrious brother in the higher field of activity, where they two who held in Unity Park, Wonewoo, August 5 to 27 inclusive. We are to have one of the best camps in our history, and no worked for the good of man on earth, will continue their loving service to-gether in spirit spheres Though raised in the Presbyterian faith, both enter tained the broadest views of religion and by their lives proved their belief to be that the highest worship of God is best exemplified in the service of our fellow-men.

ELIZABETH SCHAUSS. O. S. A. Missionary

Herman T. Holden escended to the higher life July 18. In accordance with his wishes, Rev. Elizabeth Schauss of Toledo, Ohio. conducted the funeral service, assisted by the G. A. R. posts from Ashtabula and Geneva, to which latte the arisen brother belonged. He was also a member of the Spiritualist society of Ashtabula. Spiritual truth was the staff of his comfort, and the rod on which he rested. A knowledge of Spiritualism comforts the bereaved wife.

Kingdom of Heaven on Earth." By Dr. M. E. Conger. An appeal to reason and man's highest aspirations. A plea for justice and equality in all the relations of life between men and women. Cloth, 75 cents: leatherette, 50 cents. "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 stateernment. An important work. Paper, 25 cents.

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(THE KOLA COMPOUND) The African Kol.A PLANT is Nature's Positive Cure for HAY-FEVER and ASTMA. Since its recent discovery this remarkable botanical product has come into universal use in the Hospitals of Europe and America as an unfailing specific, proving that

HAY-FEVER

ASTHMA Can be CURED.

Mr. W. H. Keller, SI 56th St., Newport News, Va., write-

Fover and Astima by Himalya, after 16 years' suffering.

Br. 3. E. Nordyk, of Hill City, Kans., writes Jan. 25th. had Hay-Fover and Astima for ten years and could get no relief until cured by Himalya. Br. D. L. Clesser, 128 Morris Bt., Philadelphia, writes. Jan. 15th., Doctors did me no good, but Himalya cured me. Br. W. Y. Campbell, Sambornville, N. H., also writes Feb. 5th., that Himalya cured me. 25th. 15th. 15th.

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betes and to the nome; they are spiritual, and breathe a tender sentiment to the cultured soul.

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"This collection of songs breathes a pure spiritual harmony, and has an uplifting tendency."—Dawning Light.

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"There are some things in our personal history that hever fade from memory. One in mine has been fresh for fifty years. I went one night to bear the eloquent lecturer. Prof. S. B. Brittan, but I have no 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.

Longley glatest book of songs comprises the

Longley's latest book of songs comprises the cream of all his former books and many new ones, and can be had in decorated covers for 60 cents; plain, 40 cents.

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able manner;

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This is the simplest, clearest and yes the most exhaustive presentation this Interesting science has yet received.

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There is no trait, no characteristic, no

inherited tendency, that is not marked on the palm of the hand and can be ment of facts concerning the efforts of traced with unerring accuracy by fol-church leaders to get control of the gov lewing the principles enforced by the cents; cloth, \$1.

presented in this. Price, paper, 25

Benjamin Franklin Gard.

Please say that Henjamin Franklin Gard is here, and I left the old body

heart is quite sad, and I wish I could

make them know that I was there. I have waited and watched for a long

time to find an avenue open to reach

my friends, but of course I know this is

portunity in private I have much to say,

GRAND LEDGE CAMP, MICH.

now in progress. The camp-meeting

promises to be well attended and good

results are expected. The first meet-

ing was held on Sunday, July 23, at 10:30 a.m. Pdesident J. W. Ewing

opened the exercises with a brief ad-

dress in which he introduced Oscar Ed-

gerly as permanent chairman for the

present session. Mr. Edgerly then in-

troduced Mrs. Abbie E. Sheets as the

lecturer for the morning and after-noon services. In his address he re-

ferred to the lecturer as one of the plo-neers in the cause and added her well

known ability as a medium and lecturer

rendered further eulogies superfluous

It might be added that Mrs. Sheets was

for a number of years president and chairman of the Grand Ledge camp-

meeting. Failing in health she resigned

her work and two years ago Mr. J. W.

Ewing a well known business man of

Grand Ledge, was elected as president.

opening day were the principal features of the day's exercises. She spoke with

mental principles of our cause.

engagement July 24, closing Aug. 3.

B. F. Austin's engagement begins

August 4, closing August 9. He deliv-

ers two lectures on Sunday, August 6.
Miss Laura Matlock, the secretary,

being unable to attend on account of ill-

ness in her family, Miss Rena Chapman

has been chosen to fill the position.

Miss Chapman is secretary of the Mich

Wm. R. Devine is camp manager. Mr.

A weekly dance and entertainments

will be features of camp life here. The

camp ground is located on the bluffs of

Grand River, and the scenery here-

doubtful if there is a place in this sec-

tion of Michigan where nature has been

more lavish in the matter of pictur-

squeness than she has been in this im-

SPONTANEOUS PHENOMENA

A Spirit Seen in a Graveyard.

When I was a little child, six years

old, in 1846, my two little sisters and

self were in the habit of visiting a lit-

tle graveyard, just above our home, on

ramble here, it being so quiet and pic-

We were about starting for home,

when suddenly we saw the form of a

little child about seven years old, float-

ing or skimming just on the tops of the

looked pleased and carried in her left

hand a large open book, with two leaves

us what it was that me hed seen.

hand in the hillside graverard.

MRS. MARGARET HUFSTADER.

Cattaraugus, N. Y.

vill a he

tints, on every tree and shrub.

mediate vicinity. J. A. W.

bouts is wild and interesting,

Devine has been associated with the

amp management for several years.

igan state association.

The lectures by Mrs. Sheets on the

B. F. GARD.

Review of Passing Events.

There are vigorous local societies

its societies and lyceums were becom-

ing less and less, and its laity joining

deep interest. Never before such prom-

ise given of the future.

The National Spiritualists Associa-

our defensive armor we are invincible.

The question before those, who are Spiritualists or Liberalists, is exceed-

ingly plain: Will you unite as drawn by

peaceful day, and become so strong that your rights will be respected; or

the screen will cast the defective away

For me has been to stand on the

TO SARA A. UNDERWOOD.

On Her Birthday (And Mine), July 21.

Heaven-made friend, this is your birth-

I am glad-it is mine; too;

That July day we arrived here
This old world got two things new!

Just knew how to squall and eat,

Thought we never could be beat!

Full of fire, and growth and action,

Made us two,-well, not the worst;

And when we were warmly welcomed

Peach-pink wads of prose and rhyme

Give me sense and keep your crown!

We were not then educated,

But I dare say our four parents

Well, I feel great satisfaction That July the twenty-first,

By our kin, that hot time,

Not a soul knew we were little

Were put in; -a good idea! -

But we were, and other mixtures,

Made to bind our winglets down

We would not combine ballooning

With our zig-zag trip on earth;

Flying's nice for birds and angels;

We have had no time for gewgaws

Our heads had other business

Than to magnify our needs.

Managing our own dominions,-

Doubtless we've our own opinions,

That's the way July folks do!

Finding blessings everywhere,

To the Homeland over there,

Ve are having a fine journey

Berlin Heights, Ohio.

Flying women have small worth.

Climbing up Mount Use. Indeed,

And can put our business through,

True our friends and plenty of them;

Friend, I thank you for your friendship, Strengthening my highest thought;

Take this rhyme. It counteth naught.

AN HONEST INVESTIGATOR.

in Due Time Will Receive

It. No Doubt.

To the Editor:-For several years

have been a seeker after the truth of

my opportunities for investigation have

been limited, I have availed myself of

I take great delight in reading The Pro-

gressive Thinker, and eagerly look for

it each week. I would not be without

it, and you can consider me a sub-

I will give any reasonable sum to any

person who will give me a test that will

settle all doubts. I presume you will

a doubt, but I put it, all reasonable

doubt. We have a medium who has

given some excellent tests, but being so

well acquainted with me and my family

history it is difficult for her to convince

one that she is not using her subjective

mediums would write me a letter or

have one written for me from the spirit world, and if it would indicate who

from, and state some circumstances in

life, I know to be true, I would feel sat-

isfled; it coming from a medium whom

I have never seen or who never saw

notice in The Progressive Thinker from

time to time that such letters have been

received. If any medium who sees this

will send or give me such a test, I cer-

tainly will reimburse them for all

I am an honest investigator, and the

comfort I would receive by being thor-

oughly grounded in the belief would be

S. F. WICKER.

me, I would consider it a good test.

trouble, time, etc.

Madison, Kans.

scriber for life.

very reasonable one for investigation.

EMMA ROOD TUTTLE.

Reach your hand, beloved soul-sister,

Several correspondents have sent let | West Virginia, Wyoming and Canada ters in which they express great tribu-lation over the matter of frauds which tions, but affiliate with the National. have recently been exposed. One highly estemed Spiritualist regrets that so and lyceums represented by these state much publicity has been given the matter. He thinks that if people are control of the control of ter. He thinks that if people are convinced by frauds, it is so much gained. from Maine to California between 35 The converts will go on and hold fast and 40 camp-meetings. The attendance of some of these has reached ten thou-

by the truths they receive.

Another thinks it would be best to do as the churches do—hush the matter, attendance at the smallest and least attendance at the smallest at and let those who are credulous be un- pretentious camp during its holding will reach twenty thousand. An incal-

Another takes occasion to berate the culable work in propagating spiritual N. S. A. for its inactivity, and especially philosophy, and bringing the phenomis severe in his criticisms on this office ena and facts before the public is being for not waging war on all fakirs. This done by these meetings. A class of people hear and learn, that otherwise would not be reached. They come from letter i santidoted by another warning letter is antidoted by another warning curiosity, with ekeptical sneering, to go tion, and the editor to express no opinaway interested, converted, to pursue investigation and study at their homes. ion concerning exposed frauds!

To the Editor-at-Large there is noth-Ing in this world more dear and sacred than Spiritualism. Knowingly he would Spiritualism was on the decline; that make no expression to its detriment, yet he does not believe in silence when great interests and principles are at issue. It is true the churches "hush up" the derelictions of their members and gives a stinging rebuke. Never before clergy. You will not find in a religious could anything like such a report have newspaper in this country that several been made. Never before was there as thousand gospel ministers and church many public meetings, as many lectur-members in the past five years have ers and mediums. Never before as been criminals, or that 17 are at present confined in the penitentiary of Ohio. In fact religious papers never publish news derogatory to the churches. If they did the organizations they repreney did the organizations they repre-ment would go to pièces, and they would have few, or no spièscribers. If Spirit-laism has to support itself by accept-ance of fraud, the sooner it perishes the better. IT HAS NOT PERISHED BE-CALISEE FRAUD FORMS NO PART OF better. IT HAS NOT PERISHED BE As individuals we are weak, united we CAUSE FRAUD FORMS NO PART OF are strong—and having the truth for

We need not feel discouraged at the deception we meet, or fear the present upheaval will leave nothing stable. There is no more fraud now than years spiritual fraternity, in the light of the before, but there is a more thorough awakening to the importance of having

before admitted.

If there was a gang of counterfeiters in every town and they were left undisturbed for years, until at last the people were aroused, and exposed and brought them to justice, would this show that crime was on the increase?

Will you wait in supine faith that some how the truth will triumph, until amidst the storm of disaster you will be driven into union for self-defense, and to prevent the destruction of everything you hold dear?

I speak more freely, because I have show that crime was on the increase? never had anything to do in shaping the Rathor would it not show that the course of the National Association. moral sense of the commutty was awak- While there may have been shortcomened and demanded public purification? ings, I feel that the beneficent good has NO ONE WOULD FEEL THE LEAST a thousand times surpassed them. The ALARM THAT GOOD MONEY WOULD LOSE ITS CHARACTER, OR THE MINT BE ACCUSED OF SUCH vest that gives him so much, and knows

an ordeal of exposures of crimes, SO MANY AND VARIOUS THAT THE PRESUMPTION OF THE SUPERFICIAL WOULD BE THAT THE WHOLE FABRIC WAS SO EATEN THROUGH AND THROUGH WITH CORRUPTION OF THAT TITS PHIN IS CERTAIN BRIE. The government is passing through CIAL WOULD BE THAT THE WHOLE Silence annoying batteries, and meet fabrical stacks.

AND THROUGH WITH CORRUPTION AND THROUGH WITH CORRUPTION THAT ITS RUIN IS CERTAIN. BRIBBERT SERVING INFORMATION, CONSERVE SELLING OF SPIRITUAL SHOOT STANDARD SILENCE SILENCE STANDARD SILENCE STA SPIRACY TO DEFRAUD, THE MULTITUDINOUS FORMS OF PECULATION WHICH MAY BE SUMMED UP
TON WHICH MAY BE SUMMED UP
TO THE SUCCESSIVE WAY BE SUMMED UP
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TO THE SUMMED UP
TO THE SUME UP
TO THE SUMMED UP
TO THE SUME UP
TO THE SUME UP
TO THE SU IN THE SUGGESTIVE WORD "GRAFT" ARE MET WITH IN ALL DEPARTMENTS.

Is the situation unusual and alarm-

It appears that such practices are of long standing and have come to be view by officials with leniency. The public have aroused to the situationthat is all, and resolved to have a clean house. It is THE CLEANSING PRO-

Such an exposure requires strong men and a strong backing to be success-

Spiritualism has there and the fundamental truth, otherwise it could not successfully pass this ordeal, when it

There is not a religious sect in the world that could bear the limelight that is now being poured on Spiritualism; not one that would not go to nothing ness if an exposure was made of all the shortcomings of its leaders.

You will never see in the "religious newspapers" of the escapades of gospel ministers or shortcomings of the laity. Rarely do you see such news in the dailies, for they are careful not to offend their church readers. THE CRIMINALITY EXISTS, AND PUBLICITY MAKES IT NO MORE NOR LESS.

It is not the duty of the National As sociation to expose every fakir who claims to be a medium. It should assure the public that its endorsement is a guarantee of truthfulness.

Those who have opposed organiza-tion, and criticised the measures of the National Association, have now to thank that organization that there is something tangible to which Spiritualappeal, as representing their belief with greater force than the conflicting egotism of individuals. Every one must have opinions, and

when great principles are at stake must, if honest and true to his convic tions, express them. I do not know as Spiritualists are to allow themselves to be BLACKMAILED into silence. should be careful and charitable, but for those who are known to trade in the holiest and most sacred feelings and hopes of mankind, can charity be

He is Seeking a Satisfactory Test, and To-day Spiritualism before the world is judged by two representatives, one the fakirs, fortune tellers, and advertising "commercial mediums," who to-day expose, and to-morrow will claim to be genuine, they bring the cause to fight accept a scener after the truth of cule and disgrace and make it a bur-spirit return, or communication. While densome cross to say one is a Spiritual-

The other representative is the National Association. It has united Spiritualists, and has thus become a power. It has not reached the influence it should, because of assertive, carping individualism, which has played dog-in-the manger, and thus been a brake on advance. It represents all spiritual organic movement now in existence, and say impossible, for there can always be hould be made the consensus of all believers. It may not be the ideal of all its members. Each must yield something to gain others. The individual who thinks he is infallible has no place in organization, except as a disturbing element. Like the "sanctified" church member he should pass on to a sphere mind, etc. I do wish some of the good

where there are no mortal limitations. Organized Power.

What this consolidation means, the growing, gathering strength of this union may be learned from the Official Register of National, State and Local Spiritualist Associations, Lyceums, Camp-meeting and Mediums," for 1905, compiled and published by that indefatigable worker, Laura G. Fixen. It is a work carefully compiled and exhaustive and reflects great credit on its author. From it we learn that there are state

associations in California, Colorado, Connecticut, Delaware, (seven local so cleffes and a lyceum in the District of Columbia), Florida, Georgia, Hinois, indisna, lowa, Kansas, Kentucky, Maine,

Spirit Messages.

Through the Mediumship of Mrs, Neille

I am constantly receiving messages about six years ago, as I can remember, from the spirit world, while sitting at Volmia, Mich., where I will be well alone in my little room, and I have decided to publish some of them in the there. Well, I would the two and out a dear old Progressive Thinker, and it is few words of encouragement this evenmy wish that those on the mundane ing, for I know ther have been many sphere of life who recognize the mes changes as the years roll by. I cannot sages of their spirit friends will verify them by informing me of the fact, as I pleasing to me, for ityhas fot, and so am a new medium; all I ask is to know often when I visit the old I home my

Message From Dr. Hovey.

the ranks of other denominations, the "Official Register," for the current year eration and assistance, and may it bring us closer together.

> making in the world at large, and I thank you all so much, and I will come want to congratulate the editor and his again. . staff on the position they have taken in their standard of elevating humanity, and trying to rid their ranks of all fraud. It seems now that the time is arriving for every true Spiritualist in the land to be aware that the spirit of truth is near them and that the spirits of the disembodied ones are in co-operation, with more determination than ever. It brings me back in memory to the adversities, with all the many, many things that have been raised against it, it yet stands and it is firmer

I cannot say all I desire to, for time will not allow; neither can I hold this instrument as strongly as I should like, to demonstrate all I would like.

I find that it is time that each one is

evening, but you will hear from me again. Give my best wishes and respect to all; tell them that Old Doc was not disappointed, as many thought I would be. And I hope some of my old friends will read this, so they may know that I still live. My dear companions and children are with me. Please say that Dr. E. Hoyey was here, and I passed away at Springfield, Mo, a number of years ago.

meetings besides lecttring byery after noon. The subject for his lecture yest terday afternoon. The subject for his lecture yest

Mary French.

Sive—in short, a lecture to arouse dormant Spiritualists to a realization of the makes no difference whether we have been gone days or years, they are al-

ways glad to get good news from us. I know when people in earth life, grow older they need our assistance more. I want them to know that I am assisting them, and I see that while they believe in Spiritualism, in one sense, they are not satised in another. want to tell them that I found things much as I expected, and all the loved ones are with me, all anxious to say a

anyone, for you all do as near right as you know how. There is one very dear o me, that is not well, and he has woried so much, I want to tell him that as I look from the spirit side of life I can e that all will come out all right in due time. He often thinks it is wrong for the spirits to let the mortals suffer if they can prevent it. But sometimes the disembodied spirits cannot prevent circumstances in earth life. So just say, all is well and will end well. Please keep your mind easy and I will impress you what to do. I see no cause for worrying so much. I speak of these things for they belong to earth life and I do not wish to make it personal-they will understand what i

own thoughts.

I think now I must go. I feel the old s received.

I passed away at Cambridge, Vermont, in 1890, where I will be well remembered. I wish you could all my beautiful spirit home, and I now have all the music I wish, and you know nothing makes me happier than that.

Oh! how glad I am to come here and ee if I can reach my dear wife Hattie, who I see still needs my advice, and den'y she dissolved like a gloud. only last evening I heard her say: "Oh, I Jim were only here I would know beter what to do."

Dear Hattie, I was there by your side the girls to float in that manner, thinkand I did try so hard to make you know ing we would be frightened if she told my advice to you would be, Don't sell the property now, for you could find no know what it was, do know it was a investment that could be as paying as spirit. that, and Harry can get along without In about six weeks my proungest sisthe money. I know you love the place, ter, about eight years old, died of scar-till you feel it your duty to keep Harry. let fever, and we buried hen in the lit-Of course, that is like a mother, but the graveyard on the billside. We then you must look out for yourselt, and you moved from Milwaukee to Buffalo, N. are getting feeble, and i see that some Y., and the other sister, invariew weeks to take advantage of your weakened book which the little spirit held in her condition, and I want them to know I hand in the hillside graveyard. understand their motive.

long as any of our loved ones remain, Misnesots, Missouri, Mentans, New Hampshire, New York, Ohio, Oregon, Peansylvania, Rhode Island, Tennessee, Texas, Vermont, Washington and Wispossin.

"Spirit Echoes." My Mattle E. Hell who assisted me, for it is all new to me. I did not know anything about Spirity. This pretty volume contains fifty seres if did not know anything about Spirity. The Committee of the author's latest and contests of the author's latest and contests. The contest of the author's latest and contests and contests and contests. The contest of the author's latest and contests and contests. The contest of the author's latest and contests. The contest of the author's latest and contests and contests and contests. The contest of the author's latest and contests and contests and contests and contests and contests and contests. The contest of the author contests and contests an

Interesting Particulars From This Place of Resort,

esting and pleasant. I was glad indeed to hear and see Brother Harrison D. Barrett, president of the N. S. A. I am firmly convinced that in the Spiritualistic ranks of to-day he has not a peer. While he is not a strong man physically, mentally he is a say as some that everything has been

Spiritualism" will go.
The newspapers had interviews with Mr. Barrett, and he very strongly, positively, but truthfully spoke of the cause of dissension, and the slow progress as a whole Spiritualism is making, and it was very humorous after the interviews, that a few of the wise-heads of the know-it-all stripe, got up a petition and had it signed by almost a hundred or more, and presented it, by a commit demanded that Harrison D. Barrett ing to reach these loved ones, that I feel guilty now taking up the time when there are so many anxious to send out a president of the N. S. A., be put off the

word. I hope this message will reach the ones it is intended for, so they may Such petition was ignored by Mrs Nellie Howell, manager of the camp. While his language was strong, it was true, that this camp should be run honestly; but if said petitioners did not like the way she was running it, and the way Mr. Barrett was doing, because she fully concurred in what he had said and done, and it had been fully demon-The Camp Session Opens Auspiciously. strated, those not satisfied could leave The seventh annual session of the Grand Ledge Spiritualist Association is

The action of the frauds in the Spiritualist ranks here and elsewhere is a stench in the nostrils of all good-minded neonle. We have on the camp grounds every day of the session a detective who has reported so far that things have been carried on with the best intent in the management.

I was glad to hear the lectures by Mr. Barrett and John W. Ring of Texas, whom we have christened as Honest John Ring, who is always earnest and ever stands for truth. He is a diamond in any position you may place him for truth, and that alone is his watch-word. I had the pleasure of listening to Rev. W. C. Bowman of our city, a hard, honest worker, who always stands for the right as he knows it.

I have often wondered why the campmeetings will send off to foreign states for speakers and lecturers, when we have just as good talent, just as clean, just as noble men and women in our own vicinity. However, that is their

Editor, to state to your numerous readers, that I have received letters from her old-time earnestness, dealing with

to deceive any mortal.

ROBERT T. HALE.

Los Angeles, Cal.

Lincoln a Spiritualist.

To the Editor:-A few weeks ago some one asked Hudson Tuttle what ev idence there was that Abraham Lincoln was a Spiritualist, and he referred the inquirer to Mrs. Nettle Maynard's book. I know of other evidence which I can give, but I have forgotten the name of the man who gave me the evidence. It was before the commencement of the rebellion. This man was at my house several times. I then lived at 123 Eagle W. street, Buffalo, N. Y. I have been trying for several weeks to think of his name. : I will state a circumstance con nected with his business which may en able some old Spiritualist to give name. This man had a large factory for the manufacture of rubber goods His sales were almost exclusively in the Southern states. A medium by the name of Chancy Barnes called on him and advised him to sell out his rubber business, saying that if he did not sell, he would lose it. This Barnes was an meducated man but very mediumistic. He was a fisherman from New Bedford. It was but a few days; before Barnes came the second time and urged this man by all means to sell. Barnes had no money to pay his fare home, and the man gave it to him. In a very short time Barnes was back ngain and urged him stronger than ever to see, saying he would lose it if he did not sell .. He did finally take his advice. Very soon the rebellion commences and, as Barnes said, he would have lost everything. This man whose name annot recall was the first one to intro duce Spiritualism to Lincoln. There vas a girl 12 years old in Washington and he invited Lincoln to attend one of this girl's circles. The spirits gave al most their whole attention to Lincoln He said it was wonderful the amount that was given him. He attended this girl's circles nightly until Mrs. May nard came to the White House. man told me that if he had not sold his husiness as Barnes gdvised him, he would have lost not less than \$100,000. Redhouse, N. Y. A. H. FRANK.

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Dayle, Kewanee, Illinois, ..

I am getting the truth.

MRS. NELLIE DAVIS.

Kewanee, Ill.

To All Earthly Friends:—I am not the place to bring an one's personal pleased to identify myself here this affairs. But if they will give me an opevening through this medium. Although I do not return as the general run of and I know I can help them. I was so people, that are strangers to the phe-pleased when the guide said I could nomena and philosophy and trying to come, and what a blessing it is to have reach personal friends, I wish to come an avenue open without charge for in this evening to unite my voice, and there are so many hearts that are achalso to give the authorities and friends of The Progressive Thinker my co-op-

I have been very much interested of late in the progress that Spiritualism is know I am neither dead nor sleeping. I years ago, when we as individuals had the moral courage to demonstrate immortality of the soul, and the true demonstration of spirit manifestation; and what it cost us. God and the angels and ourselves only knew, but the spirit of truth was established, and with all

today than ever before.

up and doing. It makes no difference whether we are fighting theology, or ignorance, or whether we are fighting Spiritualists in ignorance, for we must understand the phenomena to comprehend the laws that govern spirit manifestation; each one must first study the philosophy and truth and educate themselves to know when they receive the truth. I wish to co-operate with every the practical side of Spiritualism in a

will demonstrate itself. I will not take up too much time this work this week—presiding at all the evening, but you will hear from me meetings besides lecturing every after-

earth life: I am so glad to find this worth and importance of the fundagateway open and we are all made welcome here. I know you will all be glad world needs more lecturers of this orto hear from me, although I have been out of the body a long time, but it D. A. Herrick of Grand Rapids, began

Now I did not come to find fault with

Oh, I cannot tell you what a load has been lifted from my mind to think I have been able to voice a few of my turesque, with the beautiful autumn

conditions coming back. I hope to be able to come again. I will see how this

James Howard.

Yes, my dear, I understand all, but thought were our friends, are trying

Some who read this will say: I think

when they get to spirit life they should let earthly matters alone. But just as "Rending the Vail." Being a complia-tion, with notes and explanations, of we feel the same interest in earth life narrations and illustrations of spirit ex-periences, spoken, written and made by we always did, and we are ever ready to assist and help them in every way possible. I wish if this message should full-form materializations; setting up a reach the eyes of any of my friends, they will please tell my wife, so she scientific and personal verification of "What We Shall Be," and a code of will know what I think. I am so glad ethics, requisite to the most speedy realigation of the highest and purest to to find an avenue to reach her, and all

MINERAL PARK CAMP-MEETING.

·The Mineral Park camp-meeting has come and gone. It has been very inter his visit here to our city. While at one time I questioned the wisdom of his visit here, yet after all he has seen for himself the length to which those of "fraud

tee, to the managers of the camp, and grounds and not allowed to speak any

the camp ...

I take this as an opportune time. Mr.

practically all over our land, stating what is known of the physical phenomena, particularly materialization. Now se, and to others, to test the truth of this so-called phenomenon. Place your medium under a mos quito-bar (not a trick one); have it securely fastened to the floor, and have the tacks securely sealed; be careful and have confederates out of the seance room. Have said seance held in a room that the medium has no access to. except on said occasions; and having all those things carefully guarded, then you can sing, "Nearer, My God, to Thee," until daylight, and you will never have a mate ialized spirit. 1 wish to emphasize now. I mean a materialization, not an etherealization. I believe as Bro. Hudson Tuttle says in his answer to Judge Dunn in the Wi nans case, that his expose has been the strongest blow to the truth of spirit return, that has been struck by medium

I believe in that scriptural injunction now more than ever: "To prove all things and hold fast to that which is true." Be not gullibles, my friends. Demand truth at whatever cast, for truth will last longer than deception; for, as the scripture says, "Deception is sweet unto any man, but afterwards he finds that his mouth has been filled with gravel." So guard against gravel. Far better have a little whisper at any time

than a wagon load of deceptive junk. We have many good, honest and true mediums in our city. The one I would particularly refer to is Prof. John Mc-Clane, a Scotchman, who has been watched, carefully guarded, and we, the Anti-Faker Association, of this city, can vouch for him. I have known him per sonally for the last five years, watched his daily life, and he has been approached to test the valor of his manhood, in the way of bogus tests being sent to him through the mail and other wise. He is a bricklayer by occupa tion; always has his tools ready to go to work at his trade, but will never stoop

a hillside; we nearly always chose to timothy grass, which was dry and blown about by a gentle wind. She standing up, one straight up, and the other not quite so erect. She was dressed in a little white robe, which swept gracefully over the grass. She partly turned round and beckened us to follow her, which we did, and sud-We hastened home and fold mother what we had seen. She spake of it as though it was perfectly natural for lit-Since I have become a Spiritualist I died. She was the other leaf of the "Beyond the Vail." A Bequel to

> "Voltaire's Romander." Translated from the French. With numerous il-lustrations. These lighter works of th builtant Freichman, an invincible en-say of the Catholic Cauch, are worthy of wide reading. Wil. Philosophy and remands are combined. Will the abill of a master mind, Price \$1.54

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way upward-touching the shadowed

murderer with its white rays and bid-

ding him come up higher; the All-Pow-

reful Good, and divine compassion are

the balm which shall heal every sorrow

it and love dominates the spiritual

love and good are over all, and it is so

est pit and let the sunshine of soul in

God-light in the course of time and be

good is forever growing and shadow

(evil) is ever lessening and all is activ-

When the obsessed spirit, after try

tending that they are personages of

Many Spiritualists will remember one

herself; the spiritual field lost one of

When a so-called medium tells you

consider the statement for some time

before accepting it as true. I have

known earth-bound spirits to personate

lieve that it was the higher forces who

were manifesting, instead of the lower.

Mediums who are vain conceiled and

who love sensational phases and who

working out an earthly vibration, and

too late, he will find that all he has de

proach of earth-bound spirits. There

elements do not exist, it can not be

hought, it must be inherent in the one

There are some forms of mediumship

be adapted for their use: they then di

come by the insistency of earth-bound

spirits, for they are under the especial

guidance of spiritual preceptors who

umship which unfold under the minis

trations of a well-balanced developing

vanity to make mediums of themselves

ship to come; they imagine they can

not a particle of its composing elements

There are many Spiritualists who

Again, there are some forms of medi-

protect them.

medium.

ity and progression.

There is not a spirit lurking in

(Continued from No. 818.) which spread to every atom of the unilove is an attribute of soul and is verse, inundating all things, reaching teathless, so also is it the lever which all spiritual states; illumining the peni lifts the shadowed spirit from out evil, tent Magdalen and pointing to her the for the blackest spirit has a mother whose eternal love will reach far down to his sphere and resurrect him. Oh. the tears that spirit mother has shed! The divine love and patience that every mother has had while her erring son served his time in the shadowed of gladness; love is an attribute of spir purgatory, for every "demon" has a it and love dominates the spiritual loving parent; the darkest one has lain spheres-not hate. The dark in his mother's arms, has been beloved by her, has been touched and sanctified thus all works for good. The nower of a love that is deathless, and she has put her mark upon him and he can never be "lost"; forevermore is he linked to her; she will reach her own in the blackest corner of the spiritual it can pierce the darkness of the deep spheres and reclaim him,
Thus the proof is, good friends, that

there is more power in the spirit world shadow but can be reached with the for the salvation of the shadowed ones. than there is for their continued bond- brought into the kingdom of soul. Thus

It does not follow because a shadowed spirit presents himself to a mor-tal, that he is obsessing him. True, he tal, that he is obsessing him. True, he might come and swear, why? Is not will understand that this matter of profanity rampant in earth life, and it "evil spirits," is not beyond help, the spirit is obsessed by earth conditions, why should he not swear? Does ing to work out its earthly vibration he come to threaten, also? Why not? Is unable to free itself from the mortal the latter should employ the services and since he is obsessed by the deni of a wise and spiritual healer and mezens of earth, he must do as they do dium who will be able to sever the conand swear and threaten. Does he come nection between spirit and mortal. I to ask for drink? Why not? His ob- say wise because there are many such sessing father left to him the heritage who pose as exorcisors simply for gain, of the sot and he can do no less than and who are loud-mouthed in telling follow in his footsteps until he has the deeds of wonder they have per-worked out the sot vibration in his formed in getting rid of dark spirits. shadowland. In due time the rays of The latter may present themselves in the God-sun will penetrate it and he will perceive the light and rise. the guise of good and noble spirits, pre-tending that they are personages of

These shadowed ones come often to high spiritual rank, such as Jesus, Malet you know their condition in the spir. ry, his mother, Socrates, etc. itual world; to let you know the results of their wrong-doing on earth; they of your most noted lady lecturers who come to observe and study your aura disappeared for years from your midst and to receive a lesson from you if you on the plea that Christ had promised can give it. In some cases it might be her that he would some day be able to absolutely necessary for them to again materialized by her side in the broad touch spheres with the mortal, ere they light of day; she gave up all, to isolate can emerge from the shadow and rise I know that when darkened its best workers; the years passed on spirits are allowed to return to earth, it the promise unfulfilled in earth life. is often to enable them to work out a vibration which prevents them from rising in the scale of spiritual progres. frequent visitor in his home, you may

There are obsessing mortals whose vibrations attract and hold the spirit and in some cases it is unable to break Christ simply to make mediums beaway. In one instance a spirit was thoroughly obsessed by his parents, both of whom lived lives of enjoyment and ease wholly in the external; each day of the gestative period was spent court notoriety, and who want it reby the prospective mother in the pur- ported that they have wonderful persuit of pleasure, aided by the father sonages as controls, draw mischievous who possessed unlimited wealth. At spirits who pretend to be the Nazarene ter birth, during childhood, and at adult or St. John the Baptist. Had they said age, the son flung discretion to the winds and entered upon life's pleasures. At death he was unable to break the laden with enxiety concerning the dangerible conditions which both the laden with enxiety concerning the dangerible conditions which both the laden with enxiety concerning the dangerible conditions which both the laden with enxiety concerning the dangerible conditions which the laden with enxiety concerning the dangerible conditions which the laden with enxiety concerning the dangerible conditions which the laden with enxiety concerning the dangerible conditions which the laden with enxiety concerning the dangerible conditions which the laden with enxiety conditions which the laden was a laden with enxiety conditions which the laden was a laden with enxiety conditions which the laden with enxiety concerning the laden with enxiety conditions which the laden with enxiety concerning the laden with enxiety conditions which the laden with the laden which with the laden which the laden which with the laden with the laden with the lade earthly conditions which held him to gers of mediumship, an agitation due the mortal plane; he belonged more to to the matter expressed in this open earth than to spirit, and, attracted to a arena. mortal who obsessed and held him to his sphere, he lived as a part of that are more prone than others to the permortal for years, until he had worked cut the earthly vibration and was free entering their aura for the purpose of to enter spirit life.

Not long ago there was an epidemic these should be prudent in the matter of suicides in a certain city simply be of their development. What can the cause a noted lecturer had declared that it was not culpable in a man to field over and sees the hosts of those commit suicide. First, an alderman of who are rampant in desiring-in acthe city who had attended the lecture, complishing one aim, one object, name took his life; next, a number of rest. ly, that of posing before the world as dents who had been obsessed by the a wonderful phenomenon, a miracle-words of the lecturer, committed sui-worker who will attract the gaping cide. During the Salem witchcraft, as crowds and get some of its dollars? soon as it was declared that evil spirits Many mediums of the fortune-telling were the cause, numberless others, ob. type are responsible for the annoyance sessed by the declaration, begun to caused by earth-bound spirits, for in twitch and howl. A belief in demonol-their zeal to give their sitter an equivaogy and the great fear it brought to lent for his money, they tell him that these people, caused obsession, not by evil spirits, but by a belief in them. um in him, and portray in glowing col-When you make obsession the bugbear ors the great development he will obof Spiritualism, remember that it be tain if he seeks the services of some longs no more to Spiritualism than it itinerant developer; to place himself does to any other "ism"; it belongs to in the power of such, is sure to bring the world at large. If a darkened spirit comes to you and swears, he cannot ple who take up the profession simply hurt you, but you may be of use to him to fill their pockets; and the source of benefit; so let him ing of the system of development re swear until he has worked out the pro- quired by their patrons, but they humor fane vibration, then he will leave, and him in his conceit and project upon him begin to arise; meet his profanity with the sordidness and selfishness which kindness and earnest words of advice; characterizes their efforts, and when the blackest spirit cannot long with stand that mode of treatment for its veloped is a condition inviting the appower for goodness is positive to overcome his negative evil. The higher are not dollars enough in the world to powers and spirit guides often bring a buy mediumship or develop it where its shadowed spirit to earth, for his regeneration.

But, you will say, "I have read and who aspires to it-MEDIUMS ARE have been told that there are evil spir- BORN AND NOT MADE. its who are spirits of hate and wno do nothing but hate, ever hating mortals which it takes a life-time to develop and hurting them by that hate." You and even then the fruition may take are obsessed by writers who are in turn place in spirit life and not on earth.

obsessed by the prevailing belief and The higher forms of mediumship, and fear in evil ones, that is held by the those embodying some spheres of inspipeople of earth. What are the facts ration are only developed through concerning the fetish of these spiritual earthly conditions and experiences enhaters? The eternal law of retribution ploying years of time; they require, not steps in which says, "Just as you mete a human "developer," but the action of out to others, so shall it be meted out certain states and conditions upon their to you." If you send forth good spiritual natures before their gifts can return in blessings; if be unfolded, and money can not buy it vou send forth hatred it returns in our curses; powerless to harm, the arrows of hate glance back to the one who sent them; it is the law of spiritual life in sion to perform with humanity, the spheres; shadowed spirits can not look the field over and after due fore thought choose an instrument who will hurt you by their hate if they bore it.

"But," you say, "I still fear. I have heard there are unlimited bad spirits rect and unfold her in such a manner dogging the footsteps of mortals, for their ruin." Even if it was so there their ruin." Even if it was so, there are billions of good spirits-there are millions of loving mothers, fathers, brothers, sisters; the love of pure little children: the tender care of spirit guardians, reaching forth to save you, and they are full of power.

There are shadowed spirits, those who are spiritually ill, who are morally ill. A spirit who is shadowed and who start out, alone, imbued with conceit and work out an earthly vibration, is not they have not the slightest idea what, if of necessity, evil, but he is taking the any, their inherent gift may be; they first step toward salvation—he has be think they can compel or force medium gun the path toward progression—God speed him on the way! And thank the have whatever gift they desire and they divine powers that there is salvation "sit" for materialization when they have

Oh, ye of earth! the grand Over-Soul in them; or for ballot-reading, and test and the spiritual Grace are like tides giving when probably they are adapted The Progressive Thinker.

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for inspirational mediumship only. The result is they attract to themselves earthbound forces. If the people of earth open the avenues to these spirits they will come. It is usually known to a chosen instrument when the spiritual guides have selected her for development; she will feel the vibrations and magnetic currents they have set in operation around her, or she will be given the knowledge in . some way. would-be mediums may feel that they are called, or imagine that they can of the soul and shed over it the light persuade a spirit control from the spirit spheres, but the safest rule to follow is to WAIT UNTIL YOU ARE CHOSEN! You will then have the protection that a wise spirit band can give, and one which you may be sure is fully adapted to your unfoldment and redominant that it can conquer all the quirements. imps of hades; it can swallow all the demons of fear, even Satan himself;

There is no danger in wise, intelligent mediumship, from earth-bound spirits, but there is in illegitimate and ignorant mediumanip. There is danger in making yourself negative to the world of spirit and trusting yourself so wholly to it as to say, "Here I am, spirits, come and take me and make of me a medium, do with me as you will." The sure safeguard, in mediumship, is o preserve your mental balance and thus protect yourself from earth-hound No mediumship can possibly he forced. When you find that you have been chosen for the work, you can best be developed by living up to the highest revelation of truth and rightcousness and demanding the same in the disembodied spirits who would an proach you. You will know them by their works; "try them" under the light of your own intuition. Earth-bound spirits cannot harm you when your mediumship is characterized by reason and good judgment, although they may enter your aura and let you know that they are there; secure in your own integrity you need not fear them; when they have performed their mission they will depart.

(To be continued.)

LETTER FROM ROCKFORD, ILL.

The Work of the Spiritual Science Society.

I thought I would write a line or two, to let you know how things are progressing in this part of the state.

The Spiritual Science Society held their election of officers last January, which resulted in the election of A. Booth, president, Mrs. A. Pierce, vice president, J. L. Everett, secretary, Mr. M. Blacker, Mrs. F. C. Cramer and Mrs. Valentine as trustees. During the meantime we have had to lose both ladies as trustees; Mrs. Valentine remov ing to a farm in the country, and later, Mrs. F. C. Cramer, with her husband, have gone to the Pacific coast, and is located in Los Angeles. We are very sorry indeed, to have lost these two members, who were always faithful and ever ready to give a helping hand in the cause they loved so dearly."

At the beginning of the present term the new officers had a rather difficult task before them, things had got into letnargy, and interest on the wane. and at the first board meeting. I asked each one to pledge fidelity to the cause, and then the society, so that we could work with a will and better conditions: Everyone accepted the burden cheer fully, and we started out to present the cause of Spiritualism to the people of Rockford as it never had been presented before. We secured the very best talent we possibly could, and before the month of March had set in we real fzed that we were on the right track.

Our attendance commenced to increase Sunday by Sunday, until we filled our hall to overflowing, several times people were obliged to stand all through the meeting, and many going away on account of not being able to obtain a seat. To make a fair estimate we had an average attendance, from May, 1904 to the end of January, 1904, of fifty-eight; since the end of January, to the end of June, we have had an average attendance of one hundred and twenty-five, so you see we have made some progress,

The first medium we had was the old tried and faithful worker, Madame Brunswick, of Dixon. We think that Madam Brunswick is the best test medium in Northern Illinois. Her work is thorough and convincing, and she holds her audiences spell-bound from beginning to end. Madam Brunswick served the society in February, one Sunday, all of April, and two Sundays

The next medium was Mrs. Frances Wheeler, late of La Crosse, Wis. Of Mrs. Wheeler's work we can say that every time she comes to Rockford there is always a kind reception for her. Her trance lectures are very instructive to the audience, she having a guide who tries to make clear to people the principles of Spiritualism. Her test work is very fine, and many times she stays by the skeptics until she makes them recognize the test given them. We consider that Wisconsin has something to be proud of in the person of Mrs. Wheeler, who is so gifted as to be able to present the cause of Spiritual-ism in these two elegant phases. Mrs. Wheeler served the society four Sundays, one in February and three in

March. The next medium was Mr. G. H. We find in brother Brooks an earnest and energetic worker, speaking from topics selected by the audiencees and handling them in a thorough manner. The lectures were forceful, logical and comprehensive; to those who had made an advance study of Spiritualism it was a rare treat to listen to him. His psychometric readings were listened to with deep interest, and favorable comments were heard on all sides. As Brother Brooks was a new speaker here he created a favorable impression, and many have expressed a desire to hear him at some future time. The society wishes and hopes to be able to continue the good work that it started out with. What we lack is the variety of foreign talent, and we should very much like to hear from good test mediums who are willing to serve a small society and thus awaken more interest in our cause at a reasonable cost to us. A. BOOTH, Pres. Rockford, Ill.

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portant illustrated work, gotten up with painstaking care, by Mrs. Laura G. Fixen, the efficient rice-president of the Illinois State SpirRualist Association, 1047 Carmen Avenne, Chicago. It contains 100 pages and will prove of great value to those who wish to get information in regard to the different societies located in various parts of the country It is gotten up in a most beautifully ar tistic style, and reflects great credit on Brooks, of Wheaton, Ill., who served us all of May and one Sunday in June. will impress the casual observer with will impress the casual observer with the extensive following we have, and the dignity due to the grandest and most important philosophy now before the whole stivilized world. It leads off with a magnificent photo-engraving of Mrs. Abby Louise Pettengill, president of the "City of Light" Assembly, Lily Dale, N. Y., who is a prominent facfor in the education process now going en in our ranks. This Official Register can be obtained by addressing this office. Price \$1.

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CHESTERFIELD CAMP.

The Work, the Workers, and Some Opinions,

It is a pleasure to live at Chesterfield camp. The social life of the camp would remind one of a great happy famity, more than anything else.

We have many mediums here, of all phases, and contrary to the usual opin ion, there exists none of the jealousies supposed to mar the harmony of camp life. There is a spirit of brotherly and sisterly love between the mediums especially, which of itself is doing a great work toward furthering the cause of Spiritualism with those who are still neophytes in our ranks. ville, Mo.

On Saturday we had our lawn fete and flag raising, led by our loved sister, Mrs. Anna Gillespie, who is without a peer in the way of conducting entertainments and social functions.

On Sunday, Rev. B. F. Austin lectured in the morning to a very appreciative audience; he was followed by Mr. Frank Ripley, who gave many tests and messages to those hungry for some word from the loved ones passed beyond. At the close of his work he was enthusiastically applauded.

The afternoon services were opened with a lecture by Bro. E. W. Sprague. His subject was "The Mysteries of Life," which he handled as only a master can.

We always have good and appropriate singing and music at all meetings in he auditorium, and a fact which I consider worthy of note is, that all our best talent is from our own ranks; indeed our mediums here are able to furnish the most classical music, vocal and instrumental. Our mediums who have taken part in the services in the past two weeks are ladies and gentlemen of culture and refinement, and are persons whom any one would be glad and proud to welcome into the most sacred cincts of home life. I think we as Spiritualist should look with pride on this since we can say, "These are our jew-els," and they shine as bright as the and they shine as bright as the brightest stars in any of the contempo-

rary religious movements of to-day. On Sunday, our sister, Mrs. Elizabeth Recziger of Chicago, sang a solo, and Mrs. DeLoux, one of Chicago's noted mediums, sang two solos, which caused the audience to break into applause at the close. Mrs. Lucile DeLoux, has, by her genial and lovable disposition and her willingness to assist in all things, become a camp favorite. She is doing very well in her mediumship, and has given satisfaction so far in her work.

Mr. G. H. Walser and wife, of Lincoln, Neb., authors and mediums, publishers of a book of poems entitled "The Bou-quet," have just left the camp for another field of work. They are very good mediums and it was with regret that the campers bid them God-speed yesterday.

Tuesday, Mr. E. W. Sprague addressed the mediums on their duties to Spiritualism and the state and National associations of Spiritualists, explaining the advantages of united effort and what the objects of the N. S. A. are, and denying the false ideas that have been fostered by a certain element, saying that the N. S. A. was not opposed to mediums of any phase, and that no one man was the association, and it should not be blamed for the utterances of any individual. Mr. Sprague prefaced his remarks by saying that he was getting very sorely tired of the continual harping on the fraud question, believing that it was hurting both mediums and Spiritualism," and hoped that the subject would not be given so prominent a place hereafter in the discussions of the leaders in the spiritual work. And right along this line I wish to say: .1 have found among some persons a false impression of the attitude of The Progressive Thinker toward mediums. This opinion is held by some who have never seen the paper or read it. Who has given this as the attitude of the paper I am not now prepared to say. However, I do wish to say, most emphatically, as a life-long friend of the editor of The Progressive Thinker and one who has read every copy of The Progressive Thinker since its first inception, THAT IT IS NOT, NEVER HAS BEEN, AND NEVER WILL BE OPPOSED TO MEDIUMS OF PHASE, AND ALL THAT IS ASKED IS A FAIR READING OF THE PAPER TO CONVINCE ANYONE OF THE FACT. I FIND IN MY CANVASS OF THE PEOPLE THAT THE PRO-GRESSIVE THINKER HAS A HOST OF FRIENDS. I am sending by separate mail several subscriptions, and ex-

pect to do better next week.

THE GREATEST EDUCATOR.

Some Comments in Regard to Existing Conditions.

I consider The Progressive Thinker the greatest educator in the world in its special line.
I wish I was competent to contribute

my personal experiences to its columns; but the master minds are doing it for me, in many instances, It is amusing to read the pros and constrom the pens of our leading spiritual writers, through the Open Court, and now again through the Court of Inquiry, regarding the acknowledged bare-faced trickery of Winans. Is it not evidence enough when a prisoner admits his guilt, and his false robes were found in his possession, without alluding any more to his unconsciousness in tranceor out of trance? While outside of his cabinet is he supposed to be traveling from place to place in a trance state of mind, evil spirits to the contrary? It would take a fine microscope

find any justifiable ground for his de-Guilty is any Spiritualist medium who carries about their person masks of any kind, and palms the same off or

the public in the name of a ghost of some one's beloved. Is there not evidence enough to be found in the different phases of mediumship, without resorting to imitation,

or such tomfoolery?

preparations of any kind.

Eureka, Cal.

I have any amount of evidence to satisfy all my five senses that materialization is as true and as tangible to the touch and to the eye as clairvoyance is to the soul sense or seeing; and without going to materializing seances, and

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rents." Mrs. Elizabeth Towns takes the position that in many cases it is the parents that need the training more than the children, and advises parents to look to themselves. Twenty-five

LIST OF CAMP-MEETINGS.

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 twentyolinth 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, N. H., or the secretary, Lorenza Worthen, Hillsboro Br., N. H.

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

NEW ERA CAMP-MEETING. The New Era camp-meeting begins July 9, and continues over four Sundays.
Address Rev. G. C. Love, president, 354
College street, Portland, Oregon.

EDGEWOOD CAMP, WASH. Commences July 30 and ends August For full particulars address Geo. E. Knowlden, Tacoma, Wash.

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 adiress Will Randolph, secretary, Ashley, Ohio.

UNITY CAMP, MASS.

Opens on Sunday, June 4, and con-tinues 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, Mantua 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-meetng begins July 30, and closes Aug. 20. For full particulars address the secretary, Mrs. Ruth Eastman, P. O. Box 69. Mancelona, Mich.

ISLAND LAKE CAMP. Island Lake Camp, Mich., opens Sun-

day, 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, commencing June 12 and continuing until 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 Association will hold its annual camp, Aug. This camp is located three and one-half miles from Escondido, Cal. For further particulars in 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, GAMP.

The Summerland Spiritualist Assocition will hold its annual camp-meeting at Summerland, Santa Barbara county, Cal., commencing on second Sunday in September and closing on the following Sunday. The association has engaged celebrated 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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