Philosophical Reflections on the Mediumship of Mrs. Prior.

There are features in the objective representation of such mediumship as is so remarkably displayed by that amiable lady and faithful exponent of spiritual principles, Mrs. Loie F. Prior, calculated to suggest the profoundes reflection in the most philosophical

Here in Wellington, although a stranger from the Great Republic, she plunged bravely into the turbulent waters of antagonistic skepticism, and

breasted the waves, a credit to herself and an acquisition to movement. Cynics, with a slig smattering of psychological nomenclature, have whispered mental telepathy, collusion, hal-lucination, thought-forms controlled by spun theories pale their ineffectual fires before the absolute assurance of truth. The medium steps down the aisle, and or independent of, direct contact, enters the thought-spheres of her auditors, and reveals that which is concealed from all else beside. For stance, among many such, one illustration may be cited which makes a per-

plexed philosopher of the materialist. Mrs. Prior sees a vessel storm-tossed in the northern hemisphere; the sails are torn to ribbons, and destruction is inevitable. A man is on deck, whom she faithfully describes, after which she

sees him go down with the vessel.

This description is identified as the experience of the brother of a gentleman present, a sailor who was lost at

Now, how could the medium see what had transpired years before, and thousands of miles away? To say she is clairvoyant, and saw the vision spiritually, is no solution. How did she see it while there was no data to go by? It could not be mental collusion, when Mrs. Prior was on the platform, and the brother of the spirit was seated in the body of the hall. How could it be a thought-form, when it was unmistakably a representation by a human being on the other side of life? Hallucination was not possible, because the description was unconditionally accepted and identified by the brother.

The spiritual philosopher sees in this manifestation a corroboration of mediumistic teaching, viz., that the spirit world is simply an embodiment of thought. The spirit, wishing to be recognized, impressed on the spiritual surroundings an external symbol of his internal mind; thought representations of certain circumstances. These be came objective to the clairvoyant vision of the seer. Carry the suggestive lesson to its logical significance, and what a vista is opened to our view! There is nothing outside of man but thought, ethereal or embodied: the human soul itself but an embodiment of thought?—C. G. Oyston, in the Harbinger of Light, Australia.

ALL THE BODY DOESN'T DIE AT ONCE.

Finds Life After Death-Doctor Tries an Interesting Experiment Upon a Guillotine Victim.

An extraordinary incident which oc curred at the guillotining at Orleans of the murderer Languille has been interestingly explained by Professor Hartsfamous Paris surgeon. When the blade of the guillotine fell Languille's head was completely severed from the trunk. A doctor who was in attendance immediately picked up the head and called the dead man's name. To the astonishment of all present the eyelids of the severed head opened wide and then closed again.
"Languille! Languille!" called the

doctor a second time, and once more the eyelids lifted, but a third call met with no response.

Professor Hartmann says it is quite pessible for a form of nervous life to This would not be the case if the subject died naturally or of some disease, but undoubtedly it would be so in the case of a healthy person meeting with a sudden and violent death. When a strong man suddenly passes from life to death his bodily tissues show a considerable amount of resistance.

The professor says that he himself dissected the body of a man thirty-six hours after he had been executed and that on pricking with a needle the nerve of the thigh he discovered that it was alive.

In the case of Languille, says the professor, the eyelids opened not because the name of Languille was pronounced, but because the sound of the voice on the ears produced a reflex action on the They would have lifted had any other name been called.

N. S. A. CONVENTION.

To Be Held in Minneapolis, Minn., October 17, 18, 19, and 20, 1905.

The thirteenth annual convention of the National Spiritualists' Association will be held in the First Unitarian Church, Eighth street and Mary Place,

Minneapolis, Minn., October 17, 18, 19 Among those invited and expected to participate in the exercises are Rev. Dr. Austin, Will J. Erwood, Mr. and Mrs. Kates, Oscar Edgerly, Mr. and Mrs. E. W. Sprague, Mesdames H. P. Ressegue,

R. S. Lillie, Laura G. Fixen, Eva Mc-Coy, Margaret Gaule Ridinger, and a galaxy of others.

Come one and all to the greatest ipiritual convention ever held. Special railway rates on the certifi-

ite plan can be secured over all lines. sk your railroad agent for certificate ckets to the National Spiritualists onvention at Minneapolis; the round are will be one and a third of a fare. Jelegates and visitors desiring to re eive the benefits of this special rate nust have their tickets vised by our ailroad agent at convention the last lay, October 20, and pay 25 cents each or such vising. Hotel Niccolet, a first-class hotel on

he European plan, will be headquar ers of the convention. Special rates for good rooms, one dollar per day each person. Write and secure your rooms from Shattuck & Wood, proprietors of

the Niccolet Hotel, Minneapolis, Minn. The annual reception to delegates and visitors will be held at the First Unitarian Church, Monday, October 16,

All are cordially invited. Admission free to all meetings.

MARY T. LONGLEY,

HARRISON D. BARRETT,
President.

A MOST EXCELLENT TEST.

Illustrating the Power of Prophecy Derived From a Knife.

To the Editor:—At the Mineral Park camp-meeting, on July 21, Mrs. Mary C. Vlasek, a local medium of Los Angeles, Cal., was called to the platform to give public tests. She requested any person who had not received a message while there, who so desired, to send up some personal article. I sent up my pocket knife. When Mrs. Vlasek had held my knife in her hands a few moments she said: "In a short time you will receive a letter telling you of the dangerous illness of some one very dear to you. But do not be alarmed, nor worry; for three days later you will get get another letter saying the person is out of danger. And you may rest assured that he will recover."

August 2. I received a letter saying that my only grandson, at Niagara Falls, N. Y., was dangerously ill. Yesterday, three days later, I got another letter saying that the crisis was past and there was every prospect of a rapid recovery. The boy had been ill four days when the prophecy was made about the letters; but the first letter telling of his illness, was not written ill a week later.

Here is another strong proof that we are surrounded by intelligences and laws of nature that we scientists know

D. EDSON SMITH.

THE MARCH OF A NEW IDEA.

Full Suffrage to Women Granted In Many Places.

It is announced that Victoria, the last of the Australian states to grant full suffrage to women, has at length accorded it. This is a fresh illustration of the tendency of a new idea to run through a series of neighboring communities, as the measles will run through a whole family when one child catches

New Zealand led off by giving women the full ballot in 1893. South Australia did so in 1895, West Australia in 1900, and New South Wales in 1902. In 1903 Tasmania and Queensland followed, like sheep over a wall; and the last remaining Australian state, Victoria, has now fallen into line.

A similar series has been observable

with municipal suffrage in Great Brit-ain. In 1869 that right was granted to the women of England; in 1881 of Scotland; and in 1898, with practically no opposition, the women of Ireland were given a vote for all officers except members of Parliament.

The course of events in our own coun-

try has been much the same. The first American state to grant full suffrage to yomen was Wyoming, in 1869, and the three other states that have since followed the example all lie close to Wyoming, in a solid block, and all bordering upon one another.

Equal suffrage evidently does not lead to the dreadful results prophesied by its opponents, or we should not find that the communities nearest to those where it prevails are the ones which

ALICE STONE BLACKWELL.

. Not a Religion.

Relegate religion to the dogs. Let it feed on vinegar and ashes, while spiritual unfoldment concerns man.

It seems some speakers take pains to call Spiritualism "a religion." The fact is, Spiritualism is no more a religion matics.

It is a colossal philosophy, and every day growing larger and more command-It is a potentate. The apotheosis of civilization.

A dead man burst the cerements of death and the grave, to come forth and tell a sleeping world there is no death. Eternal life is man's destiny. He lives on and on. There is no end. Spiritual unfoldment is his life work. To emulate the gods is his normal ambition. To cultivate knowledge is his pastime.

Man cannot grow old. Senility in human life is a misnomer. He may reach maturity; and maturity grows more ma-The fullness of age may grow more full. He may reach perfection. rather, as the grammars have it, the pluperfect, or the more than perfect.

Plus quam perfectus. No! we want no religion in Spiritualism. It is a suspicious quantity—if quantity at all. It is vseless and naturally meddlesome. It can do no good, nay make mischief. It is easier to hurt than to help.

A. S. HUDSON, M. D.

A LETTER OF APPROVAL.

The Writer Is in Favor of Honesty in

Every Department of Spiritualism.

What a feast of good things you have spread before your readers the You certainly have outdone vourself.

That article of Nora Batchelor's in your issue of July 29, is worth a whole year's subscription to The Progressive Thinker, and it ought to be in every household in the land. I call it a very important educational number.

The bold stand you have taken in regard to the frauds and fakes in our ranks (as well as hypocrites outside), MUST COMMAND THE RESPECT. ADMIRATION AND CO-OPERATION OF ALL HONORABLE, UPRIGHT MEN. The ghouls should be putting n their time in some quiet, shady institution for the benefit of the state, and all honorable men and women. May the time come that they will get their just deserts on this side the "divide." May you long live, and have the stamina to stand up and combat all error. fraud and deception, knowing you will be sustained by all true souls on either

side of the "divide." O. M. AMBLER. Stratford, N. Y.

Politness is a mixture of discretion civility, complaisance and circumspec tion spread over all we do and say.—St

The custom and fashion of to-day will he the awkwardness and outrage of to-morrow. So arbitrary are these franient laws.—Dumas.

Will anyone for one day apply his strength to virtue, I have not seen the case when his strength is insufficient.-

He who always complains of the clouds receives little of life's sunshine and deserves less.—Anon. All science rests on a basis of faith for it assumes the permanence and uniformity of natural laws.-Tryon Ed

CHICAGO, ILL., AUGUST 19, 1905.

Aladdin and His Wonderful Lamp Outdone by an Astral Body.

Remarkable and Startling Manifestations of Spiritual Power, by which a Large early gathered for worship in song. Peter begulled prison hours with hymns. Meeting in the catacombs, the and Varied Assortment of Valuable Antiques Is Collected in the home of Thomas Welton Stanford, and which Marvelous Collection Is Refused by President Jordan of the Leland Stanford, Jr. University, of California, as a Gift to that Institution. Astral Relics Are Declared Genuine. Mrs. Addie of the people from their share in the worship to the attempt to praise (local contents). Ballou, Notary Public of San Francisco, and a Prominent Medium, Lecturer and oxinition for an act of exalitation.

Not only in public worship, but in Author, friend of Thomas Welton Stanford, says there can be no reasonable private life, hymns and songs have a doubt as to the authenticity of antiquities taken from Assyrian and Egyptian to remember rhymed forms of truth; happy the heart with a store of good tombs by the astral body of Charles Bailey. Scientists testify to the Australian of the Bailey. Scientists testify to the Australian of the Bailey of Charles Bailey. Mystic's power.

cient tombs, tangling in its thread two millionaire philanthropists, the leading scientists of three continents, and a great university, and leading up to its climax in the bitterly criticised attitude of the great university's president. The blacksmith has left his forge to sit in an aura of mystery while his predatory astral double rifles the bodies of dead and dessicated queens. The philanthro pists involved are Thomas Welton Stan-Jane Lathron Stanford who died so mysteriously in Honolulu a few months ago. The university concerned is the Leland Stanford Jr. University at Palo Alto. And the criticised university president is, therefore, Dr. David Starr

In the library of Thomas Welton Stanford's magnificent home in the city of Melbourne there is a collection of cabinets, scattered in bewildering profusion are rare coins of the Bactrian dynasty, of the reign of the Ptolemies, of the day of old Rameses; octagonal clay tablets covered with cunieform inscriptions which were written in the dawn of history; the rings and bracelets, studded with precious stones, which Cleopatra and the wife of Potinhar: a throne with a golden peacock on either arm and diamonds encrusting its back, once the seat of Shah Gian of Delhi; money minted at Persepolis of unaloyed silver, inscribed in Greek on one side and in Persian on the other.

These treasures and a hundred others not here listed could be had by Stanford University for the asking. But Dr. Jordan says that Stanford University does not want them and will not accept them.
Thomas Welton Stanford, who built

the splendid library which was completed several years ago on the campus of the university founded in memory of his nephew, meant that his marvelous collection of antiquities should go to Palo Alto from the time when he began to acquire it. Mrs. Jane Lathrop Stanford was eager that this disposition

But Dr. Jordan, heedless of the wishes of either living or dead benefactors, has made it clear that this collection is not wanted in his domain, basing his objection on the assertion made by Thomas Welton Stanford that all these marvels were jumped from Egypt to Australia by the astral body of the blacksmith mystic, who took but twenty seconds for the round trip.

Not a Spiritualist.

Mr. Stanford is a Spiritualist. was his brother, the Senator, and so was the late Mrs. Stanford. But Dr. Jordan is not. Time after time he has entered a vigorous denial of the creditability of psychic phenomena which other educators of the very highest rank have witnessed and believed in. That, say his critics, explains in part his refusal to accept this collection gathered under Spiritualistic auspices. But, according to the same critics, there are several other reasons which, if true, put Stanford's president in a position where he must expect much hostile comment. It is said, in short, that Dr. Jordan does not dare to accept these relics because their acceptance would subject him to ridicule from the press because to admit their authenticity would be to swallow all his previous ut terances on the silliness of the Spiritualistic theory, and because the students at the university who profess the orthodox religions would desert their classrooms in a body if this heresy were forced upon them.

Blacksmith Mahatma.

The name of the blacksmith medium sensitive or mahatma, as he is various ly known, and about whom all this dis discussion is really centered, is C Bailey. His work as a communer with the inhabitants of the astral world, his undoubted ability to perform seeming miracles and his record of accomplished phenomena are common knowledge among scholars of the highest thought everywhere. Lombroso believes in him and the Spiritualistic theory that he represents. So does Alfred Russel Wallace, collaborator of Darwin and the foremost living European naturaldoes Professor William Crookes, inventor of the radiometer and the otheoscope, fellow of the Royal Society in England and gold medalist of the French Academy of Sciences. . So do Professor James of Harvard, fessor Hyslop of Columbia, Camille Flammarion, first among astronomers; Professor W. F. Barrett, F. R. S. E., professor of experimental physics and dean of the faculty of the Royal College of Sciences in Ireland. So do a hungred others of like eminence.

In Path of Progress.

The question these men are asking is on what grounds Dr. Jordan presumes to contradict the veracity of phenomena which he cannot disprove; why he is unwilling to investigate the manner in which the Thomas Welton Stanford ollection was gathered; whether he thinks that one of the chief functions of a great institution of learning is not the study of just such tremendous problems as this one; whether he thinks that a university president does

Out of Australia has come a wonder- not cut a sorry figure, when he stub- Rossi de Guistiniani, and a score of ful tale beginning with a blacksmith bornly persists in blocking the path of mystic, garnished with the loot of an progress and enlightenment. Just how much these inquiries are justified may he best inferred from the story of just what the blacksmith mystic, Bailey, has done in the case under considera-

tion.
When Thomas Welton Stanford first met Bailey the latter was working at his forge, on the outskirts of Melbourne. The blacksmith had at that time acquired a neighborhood reputation as a medium, or sensitive, who could do wonderful things in Spiritualistic manifestation. Stanford determined to investigate the man's ability in this direction, and offered Bailey a salary to for-sake the forge and become an inmate of the Stanford house: Bulley consented, and soon began a series of seances that attracted the attention and excited the wonder of psychic students in every

The proceedings at these seances took place on the following general plan; Bailey was conducted into a room in the Stanford, residence from which all the furniture had been removed with the exception of a table and enough chairs to seat those invited to be present. The medium was placed in a sack, so that he could not walk about, though his hands were left free. the room was darkened. Almost immediately, on every recorded occasion, voices spoke to the circle, from the ceiling, floors or corners of the room, as the darkness was complete. The voices professed to be those of various disembodied entities, who had, in some previous period of time, walked the earth as men. The questions they asked were intelligent, as were their answers, when they themselves were questioned. And proof that they were nistic and uncharitable attitude in reot assuming a cloak of mystery to which they were not entitled was always gladly furnished.

For instance, one of the investigators invariably done. Jungle sparrows from Bible proclaims charity and teems with India, sitting in their nests and chirrup- instances of spirit commu should be made of the collection, too; and during the last few weeks of her down upon the circle; Coins of great and during the last lew woods of the during the many hours in considering antiquity and rarity were instantly prothe details of shipping and disposal in duced, when asked for. Burmese rubies, a sacred turtle of Benares, contemporary coin from Cairo, a sea crab—still living—rings covered with verdigris and set with diamonds, sapphires, gin in past centuries these offerings

were common. At one sitting, Stanford asked that a live ibis should be brought from Egypt. It was on the table in ten seconds. Some other member of the circle then requested that the astral body controlled by Bailey should bring a fish from the sea. Instantly, or as soon as con Wilberforce of Westminster Abbey the lights could be turned on, those What is the use of naming them all present saw on the table a shovel-nosed shark, a foot and a half long and entangled in sea weed from which salt water still dripped. Nothing was too liber? difficult for these forces of the super- "You natural. A skeptic once requested this refusal of Dr. Jordan's to accept which is made in India and spoils when it has been baked twentyfour hours. The bread came on heels of the damand for it, still hot from the oven.

Articles Produced.

To show how prolific was the ability of the ghostly messengers who sped on Bailey's errands, the following list is given of things produced at six success ve sittings, a list which is submitted y those who were present at these sitings as being a true one, under oath: Eight live birds from various coun-

One bird's egg from Ceylon. Four nests from Egypt and India. One Indian cap. Eighty-seven antique coins, sixteen of hich were produced in full daylight. One newspaper in Arabic. One leopard skin. One pair of antique shpper shapes. One blood garnets Two spinifex rubies. Two green sapphires. Two chrisobels. Two cinnamon stones. Six moon stones. Three turquoises in full daylight. Seven clay tablets; withhinscriptions in hieroglyphics which were afterward translated, two of these tablets being produced in full daylight.

One witch doctor stheit. Two live sacred turtles from Benares in full daylight. Astonished Europe.

One Bedouin : weithan's : head-dress

One Egyptian scambeus.

vith sequins.

Naturally, the news of these astonish ing performances was received in Europe, where men of the finest type of scholarship are not affeld to proclaim their interest in such matters, with much enthusiasm and curiosity. A movement was soon set on foot, as a movement was soon set on toot, as a result of this feeling to induce Mr. Education begins the gentieman, or reading, good company and reflection must finish him.—Locke, tigators. These investigators, headed by Lombroso and Schiapparelli, included such famous names as those of Count Baudi de Vesme, Professor Falcomer, Signora Virginia Paganini, the Florentine philanthropist, Professor

others. Bailey went to Italy, repeated the phenomena of the Melbourne seances and convinced every one of these new witnesses of the genuineness of his Daychic nower A well known business man in this

city, whose interest in psychic phenomena has made him a close student of such matters for more than ten years, said when asked yesterday about the probable value of the antiquities which Dr. Jordan is alleged to have refused, that he believed Dr. Jordan's attitude would, if persisted in, bring down upon his head the scorn and derision of men of learning all over the world. "Dr. Jordan," he continued, "has been able to make no better defense of his antagonism to the Spiritualistic theory than the almost unintelligible proposition contained in one of his interviews on well be singing. this subject.

The interview referred to was then shown to a reporter and the passage specifically condemned was pointed out This is what Dr. Jordan has said:

"In all cases of the alleged manifestations which I have any knowl edge of, thé plain explanation lies in the nature of the nervous condition of the

o-called mediums. "My only regret in this talk with you concerning Dr. Jordan's position in this matter," said the local partisan of the Australian collection, "is that I am compelled to speak anonymously. In an age of boasted tolerance it is regretable that one's bread and butter should be affected by one's open investigation into that which is the only means of solving here below the greatest problem that can exercise the human mind-the momentous question of individual immortality. While this stupidly antagogard to Spiritualistic evidences and investigators thereof, of which Dr. Jordan is an example, might be intelligible in those whose coarse material instincts would ask that an astral body, or conwould ask that an aprial body, of the trol of the medium, should fetch into the circle something from a great dission in the quasi-refined classes, and tance. In less than a minute this was more especially in churchmen whose

Strongly Criticised.

"Think of the eminent men who are, or were, believers in Spiritualism. Dr Adam Clarke, the famous Bible commentator, was one. So was Gladstone rings covered with verdingris and set with diamonds, sapphires, turquoises, all bearing the unmistak-turquoises, all bearing the unmistak-rett Browning, and Lord Tennyson. Sir William Crookes is a Spiritualist, as so was Lincoln, so, for that matter, was are Professor Oliver Lodge of University College, London; Dr. John Elliotson, president of the Royal Medical and Chiurgical Society of London; Dr. Lockhart Robertson, F. R. S., formerly editors of Montal Chiurgical Society of Montal Chiurgical Society of Montal Chiurgical Company of Montal Chiurgical Company of Montal Chiurgical Chiurg itor of the "British Journal of Mental Science"; Professor Broferio of Milan, Professor Margherl of Naples, Archdea-The list is interminable. And who is Dr. Jordan that he should sneer at the views of men and women of this cal-

"You may rely on my word for it that Bailey to produce a kind of bread called the gift of antiquities gathered through psychic agencies by Thomas Welton Stanford, a gift meant, not for Dr. Jor dan, but for the university of which Mr Stanford is a patron and of which his brother was part founder, this refusal of Dr. Jordan's is going to focus the attention of broad-minded men upon him, more and more, as the circumstances become more widely known. He has already been accused of lacking sufficient courage to establish a chair of psychology at Stanford. What can be the final judgment on a display of narrowness so pitiful as this latest mani-

(Continued on page 4.)

Pleased With His Seances. As I am not a member of any spirit-

ual association, still I would beg for a little space in your paper. I wish to say that W. W. Aber has given seances in my house under the severest of test, such as a skeptic would demand, and friends were recognized readily-without asking names—by both skeptics and non-skeptics, and I am willing, with the undersigned names who attended same, to go before any notary public and take oath, that if W. W. Aber is not a genuine materializing medium, there is not any on this earth plane; and I will say that at the Winfield camp there was perfect harmony, except what was said of W. W. Aber by the two mediums, Mrs. Bryan and Mrs. Jaquet of Chicago, who did not and would not at tend the seances, and I will say that W. W. Aber is too well known in Kansas to be injured by mediums that cannot compare with W. W. Aber and his wife, Sallie, in giving tests.

J. E. BRANSON, Winfield, Kans. And ten others.

Give a boy address and accomplish ments and you give him the mastery of palaces and fortunes where he goes.

is not so much a biped as a bivalve.-

Genius always gives its pest at first; prudence at last.—Lavater. Reason must be our last guide and judge in everything.—John Locke.

THE GOSPEL OF SONG.

its Soul Elevating and Spiritualizing Knows the Phenomena Are Facts,

Christianity is a religion of song. Its forerunner, Judaism, left the ages the rich legacy of the Psalms, Its ounder, when he knew that death was imminent, sang one of those ancient songs with his friends. His followers early Christians made the galleries echo

with their praise.

Today every revival is but a wave of song. The successful churches know the inspirational and ethical power of worship, to the attempt to praise God

significant influence. It is always easy ry of choice thoughts expressed in poetry, by song sung long ago. When the burden seems all too heavy, and the traveler would fain lie down in despair. he remembers some word of cheer. some stanza from another pilgrim's song, and he is strengthened for the

The song must take the place of the sigh. Happiness must rule the utterance. Even a hearty whistle may be a wonderful means of grace. Every natural expression of happiness becomes a religious act. The flowers praise the gardner by being beautiful and fragrant, and men praise God by being happy.

Song is a creator of happiness. You cannot sing songs of joy and nourish iealousy or hatred. A song of gratitude for things you have will often chase away the clouds of gloom over those who dread. It is a sin to be sad when you might as well be glad, and it is a sin to be silent when you might as Outbursts of song are indications of

nappiness. You cannot bottle up real happiness; It will break loose some way. When the man with a heart full of praise to God and love to man goes into a church which is fairly glistening with the ice of dignity he had better back out, or his happiness will explode and wake some one up. There are churches in which it would be a catastrophe if some one should sing out as though he meant it.

One song may surpass many a ser mon in its power over a life. Great songs have sung men into battle and stiffened their melting hearts. Great songs have touched our clay and thrilled it to the divinely heroic. Songs sung in the stillness of the evening over the baby's cradle have ever been the mother's consecration for all her sacrifice. Hymns bring back hallowed memories; a strain of song will touch a chord no syllogism could sound; the simple words of an old hymn bring comfort and new proken and crushed

We may not all make sermons, but we can all sing songs. To make the good singer there is needed not the artist but the heart. Sing away the gloom; sing in the gretitude, the joy, and love, and strength; sing in the courage, the aspiration and hope. Men may reject our sermons, but they will rejoice in our songs, for they are theirs also. The creeds change, but the old

Store your memory with the songs that time has tried. The thoughts that were meat and strength to others shall be your bread in descrt days, your light in darkness. Praise God by a life of happy praise.-Chicago Tribune.

GERALD MASSEY.

Advice to Mediums From Actual Experiences.

Gerald Massey wishes me to say to e many readers of your Progressive Thinker that Spiritualism is at present passing through the cleasing fires of spiritual evolution-and those that are iving up to the spiritual laws of nature's evolutionary forces within themselves will remain leaders in the philosophy and the phenomena of true Spiritualism; but many that are tools for earth-bound, Jesuit spirits, will be forced to leave the ranks of Spiritualism, for the higher spirits are coming

to the rescue of all true spiritually-unolded mediums. For a sample of the cleansing power of spiritual truth, he wishes the readers of The Progressive Thinker, to be warned by the war between Japan and Russia, which is a battle between truth and falsehood—or the so-called heathen and christian. The gods of christianity are being tested, just as the spiritual mediums are being tested, by the power of the spirit. Spirit is the life and light of matter, when it is unfolded by the spiritual laws of evolution on the plane of spirituality in the human orain, where the voice of divinity speaks to each to follow the light of truth within, and not the man-made gods.

Advice to Mediums From Experience I have found out by Experience, that we mortals attract to us by wireless telegraphy the kind of spirits that are evolved on our plane of thought and ac tion. If we are morally and spiritually unfolded, we attract to us both spirits and mortals that are seeking light, that have been led astray by false teachers; and loving thoughts sent out for the spiritual welfare of the mortal or spirit, like a white-winged dove, until it finds a chance to light in the mind of the recipient, then the vibration returns to bless the giver.

Therefore, it is more blessed to give

than to receive. This is true Spiritualism-but it is only from the plane of spirituality that those white-winged nessengers can be sent, for they are God's thoughts-or good thoughts-for the dividing line between good and evil, or God and devil, are in the human mind; the dividing line is between the finite senses and the Infinite or spiritual senses. God or good is the controlling power on the plane of humanity's infinite or spiritual senses.

A. C. DOANE. I could never think well of a man's

intellectual or moral character if he vas habitually unfaithful to his appointments.—Emmons. Waste of time is the most extravagant and costly of all expenses.—Theo

NO. 821

IN A QUANDARY.

Well, about that spirit business, "I'll take my say," and if you wish to publish it you may do so. As would generally be understood. I

am not a Spiritualist, do not belong, or anything like that, but in all matters I am willing to state the truth as I know, it and stop at that.

Now, let us remember that there's a great difference between the things we

believe and the things we know. I do not know that any spirit at any time has manifested itself to me, but 1 do know that the phenomena in the common phases, materialization, independent slate-writing, etc., do occur, and that they are not produced by fraud of any kind by any one dwelling in the flesh. if not spirits, what can these phenomena mean? Flatly, I do not know. And to my present thinking, I cannot know. have searched the matter most carefully, and have not courted the conviction that back of all this there was not fraud lurking, as it frequently happens. I have witnessed much fraud in this line. But for a certainty, just as sure as I do know that I walk upon the earth, do I know that genuine phenomena can be found by any one who seeks earnestly. I have seen the genuine phenomena often, and only this much of the question have I settled in fifteen years, and I find little to encourage me to seek further because just here there eems a limitation act sets in and de mands that mortals wait.

I do not find the phenomena any more a fruitful source of contentment and comfortable faith and trust than other religions. Nor do I find Spiritualism a better character builder than many other forms of bellef. So far as my observation can pierce, the above statements will hold good. Certainly the most worth while in this life is the development and maintenance of good

character and habits. No system seems any more perfect than the individuals who become interested in, and attach themselves to them. But strange as it may seem, I am obliged to state that in this, Spiritualism is not the best. I'll add, ever, before closing, that of all the belief routes, reaching toward the beyond, so far as I know or believe. Spiritualism offers far the strongest proof that there's a to-morrow for our souls, a life for us beyond the mortal. I painfully regret that we cannot pierce the veil a little further and know more while in the flesh, but I am constrained to believe we cannot. It may be best

That blindness to the future kindly That man may fill the circle marked by

Perhay one would ask, "Well if you are not a Spiritualist, why do you take The Progressive Thinker?" Why, I'll tell ye: If there's anything new in scicovery of possible worth, why, I'll find it in 'The' Progressive 'Thinker'-and added to this I find its matchless array of poems, its independence, and its freedom from creeds and rules that fetter men's minds and souls.

DR. L. H. HENLEY. Marshall, Texas.

SOUNDS "SEEN" BY SIX IN FAMILY.

Record Case of Synesthesia Discovered by Physician in Case of Baltimore Clergyman and Children, Who Visualize Words Heard.

A rare case of the association of sound and color has been discovered in the city of Baltimore, Md. Dr. Henry Lee Smith, clinical assistant of the outpatient department of Johns Hopkins Hospital, reports a remarkable example of synesthesia, where a well-known clergyman and all of his children experience the phenomera of this condition. This is the first case on record where a parent and every one of the children, in this instance numbering three daughters and two sons, have been affected

in this way.

The phenomena of synesthesia are known as associated sensations, by which is meant constant and involuntary subjective rensations associated with actual perceptions. Among the rarest types of synesthesia is known as "sound seeing." It is the constant and involuntary visualization of color associated with some definite For instance, the sound of the vowel "a" carries with it to one person affected with synesthesia a sensation

as if he were looking at a red object. The same sound is blue to another and black to a third. The deeper vowel tones usually suggest the snades and the higher vowel tones the tints of col-

In the case of the clergyman, Dr. Smith reports:

'The clergyman, aged 49 years, is a man of high attainments but of a retiring disposition. He states that since his early childhood he has associated the sound of each letter of the alphabet with a definite color. The letters i, j, k, r and x are a reddish brown; o and e are snow white; a, d, g, n, s, q, and u have the appearance of glycerin. The remaining letters are of a dull lead color, shading down to black. When a little boy he was laughed at by his older brothers and sisters because he anxiously asked them why a certain bay was given the white name of

Charlie?' This phenomenon is something worthy of the attention of Spiritual-

A DISCOVERY.

We know not life until like old King Lear-We're driven forth from ease and high repose, And pride is seen frail as the per-

fumed rose: and men no more our state or wealth revere:

And we with poverty of fools appear, This will reality of love disclose; Ah! then the wise man false appearance knows, But he has paid the price for wisdom

To cast aside our robes of pompous And he where want and wee and care

are rife, a to have fellowship with hated fate, And feel the dark embitterments of strife: But let it come when 'twill, or soon on

It is discovery of what is life! WILLIAM BRUNTON.

Good sense, kindness of heart and a proper self-respect are the elements of

he best manners.—Tyron Edwards.

CHICAGO, ILL., AUGUST 19, 1905.

MRS. PRIOR IN NEW ZEALAND.

Philosophical Reflections on the Mediumship of Mrs. Prior.

There are features in the objective representation of such mediumship as is so remarkably displayed by that amiable lady and faithful exponent of spiritual principles, Mrs. Loie F. Prior, calculated to suggest the profoundest reflection in the most philosophical

'Here in Wellington, although a stranger from the Great Republic, she plunged bravely into the turbulent waters of antagonistic skenticism, and breasted the waves, a credit to herself and an acquisition to the movement.

Cynics, with a slight smattering of psychological nomenclature, have whispered mental telepathy, collusion, hallucination, thought forms controlled by illusory suggestion, but all these finespun theories pale their ineffectual fires before the absolute assurance of truth. The medium steps down the aisle, and by, or independent of, direct contact, enters the thought-spheres of her auditors, and reveals that which is concealed from all else beside. For instance, among many such, one illustration may be cited which makes a perplexed philosopher of the materialist.

Mrs. Prior sees a vessel storm-tossed in the northern hemisphere; the sails are torn to ribbons, and destruction is inevitable. A man is on deck, whom she faithfully describes, after which she sees him go down with the vessel.

This description is identified as the experience of the brother of a gentleman present, a sailor who was lost at

Now, how could the medium see what had transpired years before, and thousands of miles away? To say she is clairvoyant, and saw the vision spiritually, is no solution. How did she see it while there was no data to go by? It could not be mental collusion, when Mrs. Prior was on the platform, and the brother of the spirit was seated in the body of the hall. How could it be a thought-form, when it was unmistakably a representation by a human being on the other side of life? Hallucination was not possible, because the description was unconditionally accepted

and identified by the brother. The spiritual philosopher sees in this manifestation a corroboration of mediumistic teaching, viz., that the spirit world is simply an embodiment of thought. The spirit, wishing to be recognized, impressed on the spiritual surroundings an external symbol of his internal mind; thought representations of certain circumstances. came objective to the clairvoyant vision of the seer. Carry the suggestive lesson to its logical significance, and what a vista is opened to our view! There is nothing outside of man but thought, ethereal or embodied: nay, what is the human soul itself but an embodiment of thought?—C. G. Oyston, in the Harbinger of Light, Australia.

ALL THE BODY DOESN'T DIE AT

Finds Life After Death-Doctor Tries an Interesting Experiment Upon a Guillotine Victim

An extenordinary incident which oc-curred at the guillotining at Orleans of the murderer Languille has been interestingly explained by Professor Hartsmann, a famous Paris surgeon. When the blade of the guillotine fell Languille's head was completely severed from the trunk. A doctor who was in than is attendance immediately picked up the matics. head and called the dead man's name. To the astonishment of all present the evelids of the severed head opened wide and then closed again.
"Languille! Languille!" called the

doctor a second time, and once more eyelids lifted, but a third call met

Professor Hartmann says it is quite possible for a form of nervous life to exist after death. This would not be the case if the subject died naturally or of some disease, but undoubtedly it would be so in the case of a healthy person meeting with a sudden and violent death. When a strong man suddenly passes from life to death his bodtissues show a considerable amount of resistance.

The professor says that he himself dissected the body of a man thirty-six hours after he had been executed and that on pricking with a needle nerve of the thigh he discovered that

In the case of Languille, says the professor, the eyelids opened not because the name of Languille was pronounced, but because the sound of the voice on the ears produced a reflex action on the nerves. They would have lifted had any other name been called.

N. S. A. CONVENTION.

To Be Held in Minneapolis, Minn., October 17, 18, 19, and 20, 1905.

The thirteenth annual convention of the National Spiritualists' Association will be held in the First Unitarian Church, Eighth street and Mary Place, Minneapolis, Minn., October 17, 18, 19

Among those invited and expected to participate in the exercises are Rev. Dr. Austin, Will J. Erwood, Mr. and Mrs. Kates, Oscar Edgerly, Mr. and Mrs. E. Sprague, Mesdames H. P. Ressegue R. S. Lillie, Laura G. Fixen, Eva Mc-Coy, Margaret Gaule Ridinger, and a ga-

laxy of others.

Come one and all to the greatest spiritual convention ever held.

Special railway rates on the certifiate plan can be secured over all lines. sk your railroad agent for certificate ckets to the National Spiritualists onvention at Minneapolis; the round are will be one and a third of a fare. Jelegates and visitors desiring to reeive the benefits of this special rate hust have their tickets vised by our ailroad agent at convention the last lay, October 20, and pay 25 cents each or such vising.

Hotel Niccolet, a first-class hotel on

he European plan, will be headquarlers of the convention. Special rates for good rooms, one dollar per day each person. Write and secure your rooms from Shattuck & Wood, proprietors of the Niccolet Hotel, Minneapolis, Minn. The annual reception to delegates and visitors will be held at the First

Unitarian Church, Monday, October 16, All are cordially invited. Admission free to all meetings.
MARY T. LONGLEY,

President.

Secretary. HARRISON D. BARRETT,

Illustrating the Power of Prophecy Derived From a Knife.

To the Editor:—At the Mineral Park camp-meeting, on July 21, Mrs. Mary Vlasek, a local medium of Los Angeles, Cal., was called to the platform to give public tests. She requested any person who had not received a message while there, who so desired, to send up some personal article. I sent up my pocket knife. When Mrs. Vlasek had held my knife in her hands a few moments she said: "In a short time you will receive a letter telling you of the dangerous illness of some one very dear to you. But do not be alarmed, nor worry; for three days later you will get get another letter saying the person is out of danger. And you may rest assured that he will recover."

August 2. I received a letter saying that my only grandson, at Niagara Falls, N. Y., was dangerously ill. Yesterday, three days later, I got another letter saying that the crisis was past, and there was every prospect of a rapid recovery. The boy had been ill four days when the prophecy was made about the letters; but the first letter, telling of his illness, was not written till a week later.

Here is another strong proof that we are surrounded by intelligences and laws of nature that we scientists know nothing about.

D. EDSON SMITH.

THE MARCH OF A NEW IDEA. Full Suffrage to Women Granted in Many Places.

It is announced that Victoria, the last of the Australian states to grant full suffrage to women, has at length ac-corded it. This is a fresh illustration of the tendency of a new idea to run through a series of neighboring communities, as the measles will run through

whole family when one child catches

New Zealand led off by giving women the full ballot in 1893. South Australia did so in 1895, West Australia in 1900, and New South Wales in 1902. In 1903 Tasmania and Queensland followed like sheep over a wall; and the last re maining Australian state, Victoria, has now fallen into line.

A similar series has been observable with municipal suffrage in Great Britain. In 1869 that right was granted to women of England; in 1881 of Scotland; and in 1898, with practically no opposition, the women of Ireland were given a vote for all officers except members of Parliament.

The course of events in our own country has been much the same. The first American state to grant full suffrage to women was Wyoming, in 1869, and the three other states that have since followed the example all lie close to Wyoming, in a solid block, and all bordering upon one another.

Equal suffrage evidently does not lead to the dreadful results prophesied by its opponents, or we should not find that the communities nearest to those where it prevails are the ones which

successively adopt it.
ALICE STONE BLACKWELL.

- Not a Religion.

Relegate religion to the dogs. Let it feed on vinegar and ashes, while spiritual unfoldment concerns man.

It seems some speakers take pains to call Spiritualism "a religion." The fact is, Spiritualism is no more a religion

It is a colossal philosophy, and every day growing larger and more commanding. It is a potentate. The apotheosis of civilization.

A dead man burst the cerements of death and the grave, to come forth and tell a sleeping world there is no death. Eternal life is man's destiny. He lives on and on. There is no end. Spiritual unfoldment is his life work. To emulate the gods is his normal ambition. To cultivate knowledge is his pastime.

Man cannot grow old. Senility in human life is a misnomer. He may reach maturity; and maturity grows more mature. The fullness of age may grow more full. He may reach perfection, rather, as the grammars have it, the pluperfect, or the more than perfect.

Plus quam perfectus. No! we want no religion in Spiritual ism. It is a suspicious quantity-if quantity at all. It is useless and naturally meddlesome. It can do no good, and may make mischief. It is easier to hurt than to help.

A. S. HUDSON, M. D.

A LETTER OF APPROVAL.

The Writer Is in Favor of Honesty in Every Department of Spiritualism.

What a feast of good things you have pread before your readers the past

month. You certainly have outdone That article of Nora Batchelor's in your issue of July 29, is worth a whole year's subscription to The Progressive Thinker, and it ought to be in household in the land. I call it a very

important educational number.

The bold stand you have taken in regard to the frauds and fakes in our ranks (as well as hypocrites outside). MUST COMMAND THE RESPECT ADMIRATION AND CO-OPERATION OF ALL HONORABLE, UPRIGHT MEN. The ghouls should be putting in their time in some quiet, shady institution for the benefit of the state, and all honorable men and women. the time come that they will get their just deserts on this side the "divide." May you long live, and have the stam stand up and combat all error fraud and deception, knowing you will be sustained by all true souls on either

side of the "divide." Stratford, N. Y. O. M. AMBLER.

Politness is a mixture of discretion civility, complaisance and circumspec tion spread over all we do and say.—St

The custom and fashion of to-day will be the awkwardness and outrage of to-morrow. So arbitrary are these fransient laws.—Dumas,

Will anyone for one day apply his strength to virtue. I have not seen the case when his strength is insufficient. Confucius.

He who always complains of the clouds receives little of life's sunshine and deserves less.—Anon. All science rests on a basis of faith, for it assumes the permanence and uniformity of natural laws.-Tryon Ed-

A MOST EXCELLENT TEST.

Aladdin and His Wonderful Lamp Outdone by an Astral Body.

Remarkable and Startling Manifestations of Spiritual Power, by which a Large early gathered for worship in song. and Varied Assortment of Valuable Antiques Is Collected in the home of Thomas Welton Stanford, and which Marvelous Collection Is Refused by President Jordan of the Leland Stanford, Jr. University, of California, as a Gift to that Institution. Astral Relics Are Declared Genuine. Mrs. Addie of the people from their share in the Ballou, Notary Public of San Francisco, and a Prominent Medium, Lecturer and worship, to the attempt to praise God by proxy, or to substitute an artistic exhibition for an act of exaltation. Author, friend of Thomas Welton Stanford, says there can be no reasonable doubt as to the authenticity of antiquities taken from Assyrian and Egyptian tombs by the astral body of Charles Bailey. Scientists testify to the Australian companies of the light burns of the control o Mystic's power.

ful tale beginning with a blacksmith bornly persists in blocking the path of mystic, garnished with the loot of an progress and enlightenment. Just how cient tombs, tangling in its thread two millionaire philanthropists, the leading scientists of three continents, and a great university, and leading up to its climax in the bitterly criticised attitude of the great university's president. The blacksmith has left his forge to sit in an aura of mystery while his predatory astral double rifles the bodies of dead and dessicated queens. The philanthropists involved are Thomas Welton Stanford, brother of the late senator, and Jane Lathrop Stanford, who died so mysteriously in Honolulu a few months go. The university concerned is the eland Stanford Jr. University at Palo And the criticised university president is, therefore, Dr. David Starr

In the library of Thomas Welton Stanford's magnificent home in the city of Melbourne there is a collection priceless antiquities. On the tables, in cabinets, scattered in bewildering profusion are rare coins of the Bactrian dy the day of old Rameses; octagonal clay tablets covered with cunieform inscriptions which were written in the dawn of history; the rings and bracelets, studded with precious stones, which decked the beauties contemporary with Cleopatra and the wife of Potiphar; a throne with a golden peacock on either arm and diamonds encrusting its back, once the seat of Shah Gian of Delhi: money minted at Persepolis of unalloved silver, inscribed in Greek on one ide and in Persian on the other.

These treasures and a hundred others not here listed could be had by Stanford University for the asking. But Dr. Jordan says that Stanford University does not want them and will not accept them.

Thomas Welton Stanford, who built the splendid library which was completed several years ago on the campus of the university founded in memory of his nephew, meant that his marvelous collection of antiquities should go to Palo Alto from the time when he began to acquire it. Mrs. Jane Lathrop Stanford was eager that this disposition should be made of the collection, too; ing excitedly, were sometimes plumped and during the last few weeks of her down upon the circle; Coins of great life spent many hours in considering antiquity and rarity were instantly pro-the details of shipping and disposal in this connection.

But Dr. Jordan, heedless of the vishes of either living or dead benefactors, has made it clear that this collection is not wanted in his domain. basing his objection on the assertion made by Thomas Welton Stanford that all these marvels were jumped from Egypt to Australia by the astral body of the blacksmith mystic, who took but twenty seconds for the round trip,

Not a Spiritualist.

Mr. Stanford is a Spiritualist. was his brother, the Senator, and so was the late Mrs. Stanford. But Dr. Jordan is not. Time after time he has entered a vigorous denial of the credita-bility of psychic phenomena which other educators of the very highest rank have witnessed and believed in. That, say his critics, explains in part his refusal to accept this collection gathered under Spiritualistic auspices. But, according to the same critics, there are several other reasons which, if true, put Stanford's president in a position where he must expect much hostile comment. It is said, in short, that Dr Jordan does not dare to accept these relics because their acceptance would subject him to ridicule from the press. because to admit their authenticity would be to swallow all his previous ut terances on the silliness of the Spiritualistic theory, and because the students at the university who profess the orthodox religions would desert their class rooms in a body if this heresy were forced upon them.

- Blacksmith Mahatma. The name of the blacksmith medium

sensitive or mahatma, as he is variousy known, and about whom all this disiscussion is really centered, is C. Bailey. His work as a communer the inhabitants of the astral world, his undoubted ability to perform seeming miracles and his record of accomplished phenomena are common knowledge among scholars of the highest though everywhere. Lombroso believes in him and the Spiritualistic theory that he represents. So does Alfred Russel Wallace, collaborator of Darwin and the foremost living European naturalist. So does Professor William Crookes, inventor of the radiometer and the otheoscope, fellow of the Royal So-ciety in England and gold medalist of the French Academy of Sciences. So do Professor James of Harvard, Pro fessor Hyslop of Columbia, Camille Flammarion, first among astronomers; Professor W. F. Barrett, F. R. S. E. professor of experimental physics and dean of the faculty of the Royal College of Sciences in Ireland. So do a hundred others of like eminence.

In Path of Progress.

The question these men are asking is on what grounds Dr. Jordan presumes to contradict the veracity of phenomena which he cannot disprove; why he is unwilling to investigate the manner in which the Thomas Welton Stanford collection was gathered; whether he thinks that one of the chief functions of a great institution of learning is not the study of just such tremendous problems as this one; whether he thinks that a university president does

Out of Australia has come a wonder- not cut a sorry figure when he stub-Rossi de Guistiniani, and a score of be best inferred from the story of just what the blacksmith mystic, Bailey, has done in the case under-considera

When Thomas Welton Stanford first met Bailey the latter was working at his forge, on the outskirts of Melbourne. The blacksmith had at that time acquired a neighborhood reputation as a medium or sensitive, who could do wonderful things in spiritualistic mani-festation. Stanford determined to in-vestigate the man's ability in this direction, and offered Batley a salary to for sake the forge and become an inmate of the Stanford house: Balley consented, and soon began a series of seances that attracted the attention; and excited the wonder of psychic students in every country.

Wonderful Spances.

The proceedings at these scances took place on the following general general plan; Bailey was conducted into a room in the Stanford residence from which all the furniture had been removed with the exception of a table and enough chairs to seat those invited to be present. The medium was placed in a sack, so that he could not walk about, though his hands were left free the room was darkened. Almost imme diately, on every recorded occasion, voices spoke to the circle, from the ceiling, floors or corners of the room, as soon as the darkness was complete. The voices professed to be those of various disembodied entities, who had, in some previous period of time, walked the earth as men. The questions they asked were intelligent, as were their answers; when they themselves were questioned. And proof that they were ot assuming a cloak of mystery to which they were not entitled was always gladly furnished.

For instance, one of the investigators would ask that an astral body, or control of the medium, should fetch into the circle something from a great distance. In less than a minute this was invariably done. Jungle sparrows from India, sitting in their nests and chirrupbles, a sacred turtle of Benares, con temporary coin from Cairo, a sea crab -still living-rings covered with verdigris and set with diamonds, sapphires turquoises, all bearing; the unmistak able evidences of having had their origin in past centuries these offerings

were common. At one sitting, Stanford asked that a ive ibis should be brought from Egypt. It was on the table in ten seconds. some other member of the circle then requested that the astral body controlled by Bailey should bring a fish from the sea. Instantly, or as soon as the lights could be turned on, those present saw on the table a shovel-nosed shark, a foot and a half long and entangled in sea weed from which salt water still dripped. Nothing was too difficult for these forces of the supernatural. A skeptic once requested Bailey to produce, a kind of bread called which is made in India and 'chanuti." spoils when it has been baked twentyfour hours. The bread came on the neels of the damand for it, still hot

from the oven. Articles Produced.

To show how prolific was the ability of the ghostly messengers who sped on Bailey's errands, the following list is given of things produced at six success sittings, a list which is submitted those who were present at these sit igs as being a true one, under oath: Eight live birds from various coun-

One bird's egg from Ceylon. Four nests from Egypt and India. One Indian cap. Eighty-seven antique coins, sixteen of which were produced in full daylight.

One newspaper in Arabic. One leopard skin. Four shrubs. One pair of antique shpper shapes. One blood garnet.
Two spinifex rubles. Two green sapphires.

Two chrisobels. Two cinnamon stones. Six moon stones. Three turquoises in full daylight. Seven clay tablets: withhinscriptions in hieroglyphics which were afterward translated, two of these tablets being

roduced in full daylight. One Egyptian scanabeuna One Bedouin ; weitan's : head-dress with sequins.

vith sequins.
One witch doctor's belt. .Two live sacred turtles from Benares

in full daylight. Astonished Europe. Naturally, the news of these astonish-

ing performances was received in Europe, where men of the linest type of scholarship are not afrild to proclaim their interest in such matters, with much enthusiasm and curiosity. A movement was soon set on foot, as a result of this feeling to induce Mr. Stanford to permit Balley to journey to Italy and repeat his demonstrations be fore a specially selected circle of inves tigators. These investigators, headed by Lombroso and Schiapparelli, included such famous names as those of Count Baudi de Venne, Professor Fal-comer, Signora Virginia Paganini, the Florentine philanthropist, Professor

others. Bailey went to Italy, repeated the phenomena of the Melbourne seances and convinced every one of these new witnesses of the genuineness of his psychic nower

A well known business man in this city, whose interest in psychic phenomena has made him a close student of such matters for more than ten years, said when asked yesterday about the probable value of the antiquities which Dr. Jordan is alleged to have refused, that he believed Dr. Jordan's attitude would, if persisted in, bring down upon his head the scorn and derision of men of learning all over the world. "Dr. Jordan," he continued, "has been able to make no better defense of his antag-

Dr. Jordan's Stand.

The interview referred to was then shown to a reporter and the passage specifically condemned was pointed out This is what Dr. Jordan has said:

"In all cases of the alleged spirit manifestations which I have any knowl edge of, thé plain explanation lies in the nature of the nervous condition of the

o-called mediums." "My only regret in this talk with you concerning Dr. Jordan's position in this matter," said the local partisan of the Australian collection, "is that I am compelled to speak anonymously. In an age of boasted tolerance it is regrettable that one's bread and butter should be affected by one's open investigation into that which is the only means of nolving here below the greatest problem that can exercise the human mind-the momentous question of individual im-While this stupidly antago mortality. nistic and uncharitable attitude in regard to Spiritualistic evidences and investigators thereof, of which Dr. Jordan is an example, might be intelligible in those whose coarse material instincts even the educative process cannot refine, it is quite beyond my comprehension in the quasi-refined classes, and more especially in churchmen whose Bible proclaims charity and teems with

instances of spirit communion.

Strongly Criticised. "Think of the eminent men who are, or were, believers in Spiritualism. Dr. Adam Clarke, the famous Bible commentator, was one. So was Gladstone, so was Lincoln, so, for that matter, was Harriet Beecher Stowe, Elizabeth Barrett Browning, and Lord Tennyson. Sir William Crookes is a Spiritualist, as are Professor Oliver Lodge of University College, London; Dr. John Elliot son, president of the Royal Medical and Chiurgical Society of London; Dr. Lockhart Robertson, F. R. S., formerly editor of the "British Journal of Mental Science"; Professor Broferio of Milan Professor Margherl of Naples, Archdeacon Wilberforce of Westminster Abbey What is the use of naming them all? The list is interminable. And who is Dr. Jordan that he should sneer at the views of men and women of this cal-

iber? "You may rely on my word for it that this refusal of Dr. Jordan's to accept the gift of antiquities gathered through psychic agencies by Thomas Welton Stanford, a gift meant, not for Dr. Jordan, but for the university of which Mr. Stanford is a patron and of which his brother was part founder, this refusal of Dr. Jordan's is going to focus the attention of broad-minded men upon him, more and more, as the circumstances become more widely known. He has already been accused of lacking suffi-cient courage to establish a chair of psychology at Stanford. What can be the final judgment on a display of nar-rowness so pitiful as this latest manifestation?

(Continued on page 4.)

Pleased With His Seances.

As I am not a member of any spiritual association, still I would beg for a little space in your paper. I wish to say that W. W. Aber has given seances in my house under the severest of test such as a skeptic would demand, and friends were recognized readilyout asking names—by both skeptics and non-skeptics, and I am willing, with the undersigned names who attended same, to go before any notary public and take oath, that if W. W. Aber is not genuine materializing medium, there s not any on this earth plane; and I will say that at the Winfield camp there was perfect harmony, except what was said of W. W. Aber by the two mediims, Mrs. Bryan and Mrs. Jaquet of Chicago, who did not and would not at-tend the seances, and I will say that W. W. Aber is too well known in Kansas to be injured by mediums that cannot compare with W. W. Aver and his wife, Sallie, in giving tests.

J. E. BRANSON, Winfield, Kans. And ten others.

Give a boy address and accomplishnents and you give him the mastery of palaces and fortunes where he goes .-Education begins the gentleman, but

reading, good company and reflection nust finish him.-Locke. In such a world as ours the idle man is not so much a biped as a bivalve.— Horace Mann. Genius always gives its nest at first;

prudence at last.—Lavater. Reason must be our last guide and Waste of time is the most extrave gant and costly of all expenses.-Theojudge in everything.-John Locke. phrastus.

THE GOSPEL OF SONG.

its Soul Elevating and Spiritualizing Knows the Phenomena Are Facts

Christianity is a religion of song. its forerunner, Judaism, left the ages the rich legacy of the Psalms. Its founder, when he knew that death was mminent, sang one of those ancient ongs with his friends. His followers hymns. Meeting in the catacombs, the early Christians made the galleries echo

with their praise. Today every revival is but a wave of the inspirational and ethical power of good hymns. The decline of many a church may be traced to the exclusion

Not only in public worship, but in private life, hymns and songs have a significant influence. It is always easy to remember rhymed forms of truth; low the heart is illumined by the memory of choice thoughts expressed in poetry, by song sung long ago. When the burden seems all too heavy, and the traveler would fain lie down in despair, he remembers some word of cheer, some stanza from another pilgrim's song, and he is strengthened for the road.

The song must take the place of the sigh. Happiness must rule the utter-Even a hearty whistle may be a wonderful means of grace. Every natural expression of happiness becomes a religious act. The flowers praise the gardner by being beautiful and fragrant, and men praise God by

being happy. Song is a creator of happiness. You cannot sing songs of joy and nourish jealousy or hatred. A song of gratitude for things you have chase away the clouds of gloom over onism to the Spiritualistic theory than the almost unintelligible proposition is a sin to be silent when you might as

Outbursts of song are indications of happiness. You cannot bottle up real happiness; it will break loose some way. When the man with a heart full of praise to God and love to man goes into a church which is fairly glistening with the ice of dignity he had better hack out, or his happiness will explode and wake some one up. There are churches in which it would be a catastrophe if some one should sing out as though he meant it.

One song may surpass many a sermon in its power over a life. Great songs have sung men into battle and stiffened their melting hearts. Great songs have touched our clay and thrilled it to the divinely heroic. Songs sung in the stillness of the evening over the baby's cradle have ever been the mother's consecration for all her sacrifice. Hymns bring back hallowed memories; a strain of song will touch a chord no syllogism could sound; the simple words of an eld hymn comfort and new hope to hearts oroken and crushed

We may not all make sermons, but we can all sing songs. To make the good singer there is needed not the artist but the heart. Sing away the gloom; sing in the gratitude, the joy, and love, and strength; sing in the courage, the aspiration and hope. may reject our sermons, but they will rejoice in our songs, for they are theirs also. The creeds change, but the old Lymns stand.

Store your memory with the songs that time has tried. The thoughts that were meat and strength to others shall be your bread in descrt days, your light in darkness. Praise God by a life of happy praise.—Chicago Tribune.

GERALD MASSEY.

Advice to Mediums From Actual Expe riences.

Gerald Massey wishes me to say to the many readers of your Progressive Thinker that Spiritualism is at present passing through the cleasing fires of spiritual evolution-and those that are living up to the spiritual laws of nature's evolutionary forces within them selves will remain leaders in the philosophy and the phenomena of true Spiritualism; but many that are tools earth-bound, Jesuit spirits, will forced to leave the ranks of Spiritualism, for the higher spirits are coming to the rescue of all true spiritually-unfolded mediums.

For a sample of the cleansing power of spiritual truth, he wishes the readers of The Progressive Thinker, to be warned by the war between Japan and Russia, which is a battle between truth and falsehood-or the so-called heathen and christian. The gods of christianity are being tested, just as the spiritual mediums aré being tested, by the power of the spirit. Spirit is the life and light of matter, when it is unfolded by the spiritual laws of evolution on the plane of spirituality in the human brain, where the voice of divinity speaks to each to follow the light of truth within, and not the man-made gods.

Advice to Mediums From Experience. I have found out by Experience, that we mortals attract to us by wireless telegraphy the kind of spirits that are evolved on our plane of thought and action. If we are morally and spiritually unfolded, we attract to us both spirits and mortals that are seeking light, that have been led astray by false teachers; and loving thoughts sent out for the spiritual welfare of the mortal or spirit. like a white-winged dove, until it finds a chance to light in the mind of the recipient, then the vibration returns to

bless the giver. Therefore, it is more blessed to give than to receive. This is true Spiritualism-but it is only from the plane of spirituality that those white-winged messengers can be sent, for they are God's thoughts-or good thoughts he dividing line between good and evil or God and devil, are in the human mind; the dividing line is between the finite senses and the Infinite or spiritual senses. God or good is the controlling power on the plane of humanity's infinite or spiritual senses.

A. C. DOANE.

I could never think well of a man's intellectual or moral character if he was habitually unfaithful to his appointments.—Emmons.

NO. 821

IN A QUANDARY,

Well, about that spirit business, "I'll take my say," and if you wish to pub-lish it you may do so.

As would generally be understood, I am not a Spiritualist, do not belong, or anything like that, but in all matters I am willing to state the truth as I know. it and stop at that.

Now, let us remember that there's a great difference between the things we believe and the things we know. I do not know that any spirit at any time has manifested itself to me, but I do know that the phenomena in the common phases, materialization, independent slate-writing, etc., do occur, and that they are not produced by fraud of any kind by any one dwelling in the flesh. if not spirits, what can these phenomena mean? Flatly, I do not know. And to my present thinking, I cannot know. I have searched the matter most carefully, and have not courted the conviction that back of all this there was not fraud lurking, as it frequently happens. I have witnessed much fraud in line. But for a certainty, just as sure as I do know that I walk upon the earth, do I know that genuine phenomena can be found by any one who seeks earnestly. I have seen the genuine phenomena often, and only this much of the question have I settled in fifteen years, and I find little to encourage me to seek further, because just here there seems a limitation act sets in and de-

mands that mortals wait. I do not find the phenomena any more a fruitful source of contentment and comfortable faith and trust than other religions. Nor do I find Spiritualism a better character builder than many other forms of belief. So far as my observation can pierce, the above statements will hold good. Certainly the most worth while in this life is the development and maintenance of good

character and habits. No system seems any more perfect than the individuals who become interested in, and attach themselves to But strange as it may seem, I am obliged to state that in this, Spiritualism is not the best. I'll add, however, before closing, that of all the belief routes, reaching toward the beyond, so far as I know or believe. Spiritualism offers far the strongest proof that there's a to-morrow for our souls, a life for us beyond the mortal. I painfully regret that we cannot plerce the veil a little further and know more while in lieve we cannot. It may be best

"That blindness to the future kindly That man may fill the circle marked by

heaven. Perhaps one would ask, "Well if you are not a Spiritualist, why do you take The Progressive Thinker?" Why, I'll tell ye: If there's anything new in science or philosophy worth while, or discovery of possible worth, why, I'll find it in The Progressive Thinker"—and added to this I find its matchless array of poems, its independence, and its freedom from creeds and rules that tetter men's minds and souls.

DR. L. H. HENLEY. Marshall, Texas. SOUNDS "SEEN" BY SIX IN FAMILY.

Record Case of Synesthesia Discovered by Physician in Case of Baltimore

Clergyman and Children, Who Visualize Words Heard. A rare case of the association of sound and color has been discovered in Dr. Henry the city of Baltimore, Md. Lee Smith, clinical assistant of the outpatient department of Johns Hopkins Hospital, reports a remarkable example

of synesthesia, where a well-known clergyman and all of his children experience the phenomera of this condition. This is the first case on record where a parent and every one of the children, in this instance numbering three daughters and two sons, have been affected in this way. The phenomena of synesthesia are known as associated sensations, by which is meant constant and involuntary subjective rensations associated

with actual perceptions. Among the rarest types of synesthesia is that known as "sound seeing." It is the constant and involuntary visualization of color associated with some definite sound. For instance, the sound of the vowel "a" carries with it to one person affected with synesthesia a sensation as if he were looking at a red object. The same sound is blue to another

and black to a third. The deeper vowel tones usually suggest the snades and the higher vowel tones the tints of col-

In the case of the clergyman, Dr. Smith reports: "The clergyman, aged 49 years, is a man of high attainments but of a retiring disposition. He states that since his early childhood he has associated the sound of each letter of the alphabet with a definite color. The letters f, j, k, r and x are a reddish brown; o and e are snow white: a. d. g. n. s. q. and u have the appearance of glycerin. The remaining letters are of a dull lead color, shading down to black. When a little boy he was laughed at by his older brothers and sisters because he anxiously asked them why a certain bay horse was given the white name of

This phenomenon is something worthy of the attention of Spiritualists.

A DISCOVERY.

We know not life until like old King Lear-We're driven forth from ease and

high repose, And pride is seen frail as the perand men no more our state or wealth

And we with poverty of fools appear, This will reality of love disclose; Ah! then the wise man false appear-

But he has paid the price for wisdom dear! To cast aside our robes of pompous state.

And be where want and woe and care are rife. s to have fellowship with hated fate, And feel the dark embitterments of strife:

But let it come when 'twill, or soon on It is discovery of what is life!
WILLIAM BRUNTON.

Good sense, kindness of heart and proper self-respect are the elements of he best manners.—Tyron Edwards.

Mrs. Matilda Orr Hays Portrays the In teresting Events Occurring There.

Sunday, August 6, all nature seemed to have conspired to do her best to perfect the day when Mrs. R. S. Lillie was to be welcomed home to Lily Dalebright sunshine, balmy breezes, placid flowers—a day lakes, blooming conditions as ideal as counld have ex isted in her far-off sunny city of the Golden Gate. Old friends and new were here to give her welcome, and once more listen to the beautiful inspirational thought of this great soul. The platform was banked with flowers -great spikes of gladioli in their gorgeous colorings, geraniums, roses, fernsexpressions of that great Over-Power, that force revealed in the face of a pansy as clearly as it is in the face of man

-the God of true Spiritualism. Loving messages were sent and read by the chairman from friends who could not attend the assembly; floral offerings and greeting from Mr. and Mrs. E. H. Cushman of Sylvania, Ohio, were sent, and helped to make bright the place and people. As those who have heard Mrs. Lillie speak know, she never knows what her subject will be until she takes her seat on the rostrum and it is given to her from the audience. Two subjects were thus given The first, "The Soulthe Seen and Unseen," she wove into a poem full of beautiful, spiritual thought, and yet to the discerning ones full of such practical, helpful thought as takes hold of the inner consciousness and there remains as seed, taking roo to bloom out into the sweetest attributes of the mind and soul.

Her second subject, "Voices of the Times," she treated in a practical, forceful manner which carried conviction in its every line.

"All the great discoveries of the ages are but voices of the Infinite; the prog-ress of the century just past has been greater than all the centuries combined preceding this, and are but voices call ing mankind to higher planes of living -progression is the law. The steam aar, the electric car, the telegraph and telephone are voices giving but a hint of the possibilities in this vast universe to which as yet mortal sight is blind.

"What voices do you as Spiritualists hear? One of the strongest voices calls mankind to united effort. Spiritualism was not sent to cultivate or create an ism. We listen to the voices and find they call for mankind to reach the needy, to reach those who need consolation; for the welfare and uplift ing of humanity-for this Spiritualism

"What next? A call for honesty, in-tegrity, and upright life. One of the greatest needs is to apply these principles to self or individual life-that which is you and I, the ego; let us live up to the highest ideals of Spiritualism.

'I am sometimes asked of certain phenomena 'Is it true?' I answer. wherever you find chaff there must be wheat; but I believe it possible to live up to such a state of spirituality that we will not need or want to drag our loved ones down into our earthly conditions in order to help us cultivate unselfishness, cultivate love, cultivate soul, cultivate the spirit. The time is luminous with promise. Every attribute of the human mind is to unfold harmoniously. Voices speak to you in-dividually. You have aspirations never them, make the most of yourself, do the best you can, and again I say, listen to the voices, and be a child of the Infi-

Sunday night a most enjoyable and successful meeting was held in the auditorium-psychometric readings by Annette J. Pettingill, and clairvoyant and clairaudient tests by Georgia Gladys Cooley. By special invitation of President Pettengill the former lady has consented to stay until the close of Assembly. Both she and Mrs. Cooley bring with them as workers that atmos phere of sincerity and high honor which would scorn deception in the slightest degree so much so, that did either feel their forces had forsaken them they would confess it before an audience of thousands rather than make the slightest approach to "fake" or false medium Happily there is not the slightest indication of the spirit forces deserting either and on the occasion above mentioned both did marvelous work, proving their great psychic power to the satisfaction of all.

The musical part of Sunday night's program was sustained by the sweet singer, Mrs. Jessie Star Hawkes of Warren, Pa.

She has a mezzo-soprano voice with the contraito quality, and with broad culture and excellent method, has in her renditions been giving much satisfaction and pleasure to the large audi ences.

Mr. de Vaux-Royer, the noted violinist, made his last appearance at the City of Light for this season, on Sunday night. He was accompanied on the piano by Mr. Lynn of California.

The lectere of Dr. John F. Geddes during the week was a masterful effort on the philosophy of Spiritualism. Tuesday night, Aug. 8, was given

over to the Lillies and California. A most enjoyable time was expected and none were disappointed. The first part of the evening was taken up with music songs rendered by Prof. Uvedale and récitations by Miss Clara Clark: her delineation of the different characters in monologue descriptive of the La Rue Races was graphic, full of action and enthiusiastically received.

President John Lillie, at request of

many friends, sang a song adapted from the old-time favorite, "The dearest spot on earth to me is home, sweet home. But the event of the occasion was

Mrs. Lillie's lecture on the subject of California. We regret that lack of space prevents the reproduction of the entire lecture, filled as it was with in-Quetion and enthusiastic recital of the Heasure enjoyed during their eight years' residence in the golden state. She declared: "All the reading, all that we had heard from those who had lived in California had not prepared us for the reality. We were surprised to find such vastness in size; such beauty in vegetation and natural scenery. We remembered the maps in our geography of childhood, the great, wide waste youd this the Rocky Mountains with their snow-covered peaks pointing sky ward: an hour's ride and we descend into the Sacramento Valley, where we gather great roses in full bloom. and eat oranges and other fruits, thoroughly ripened. In California you can find ev ery kind of climate. Eight hundred miles in length and one to two hundred miles in width. California covers as much space as any other ten states or the Atlantic coast. Gold was discov ered in 1848. The first organization of woman suffragists was formed in 1848 of life, and the phenomena of inter course with the loved ones passed over was established in 1848-a great trin ity that, don't you think?-gold, woman, Spiritualism!

In the very early days the priests of Franciscan fathers, as they were called built missions for the education of the Indian tribes of which there were many The Spanish sent soldiers to protec se missions. The architecture of their buildings was taken from Spain

66 Hard Problems of Scripture."

A Reply to the Animadversions of R. A. Torrey, D. D. By Moses Hull.

of the two I here send; but when I started from home on my recent trip of undefined length." I was sure I packed the book to which I was replying, together with while I admit that in the Bible the word day has different meanings, notes and references I had made, in my trunk, but, alas, they seem to be in Gen. i, it means only the light part of the twenty-four hour day. Behopelessly lost. As the subjects and papers have no intimate connection with each other, the readers will experience no loss in not having ance, to point out the "ignorance displayed" by some of the greatest the lost documents. There were points in the lost book which con- and wisest of the orthodox churches. Prof. Moses Stuart, of Andover, the readers will experience no loss in not having and wisest of the orthodox churches. Prof. Moses Stuart, of Andover, the readers will experience no loss in the lost book which con- and wisest of the orthodox churches. tained more unpardonable mistakes than any yet reviewed. Perhaps in one of the finest scholars of his day, said: "To speak of six periods of his remarks on Jonah and the whale he made worse blunders than in time for the creation is flying in the face of scripture. Genesis exany other part of his pamphlet. He even denies the existence of scrip- pressly speaks of six days, each made up of the evening and morning." ture which I will be very happy to show him when we meet. M. H. J Thus the great professor of Hebrew of Andover University, in the esti-

let, a reproduction from a Christian paper called "The Ram's Horn," estimation of this learned professor of the Hebrew language, Rev. R. H. been sent me with a request that I review it. As it contained the oldfashioned Christian arguments-arguments now being rapidly abandoned, on questions which I as a Spiritualist have long since laid on the erly and plainly, and neither allegorically nor figuratively, when he shelf as matters of little importance, I have thus far ignored these resaid, the world, with all its creatures, was created in six days." quests; also some other effusions of this Doctor of Divinity. For the sake of those to whom the arguments of this man are new, and to whom they may seem strong, I will pay a little attention to them.

This man Torrey, in this, and in his other books and articles manifests out of nothing in six days." a kind of know-it-all spirit, which says to all others: I know, and all who differ from me are ignoramuses or fools.

Here are a few specimens of his manner of treating those who hold different opinions from him. He is Sir Oracle, when he speaks "let no dog dare wag his tongue." For instance he says: "In this assertion the infidel simply displays his ignorance of the Bible." "The one who says this displays his ignorance of modern science." "The one who and made." says so simply displays his ignorance of the history of biblical interpre-

When it is learned that all of these expressions occur within less than thirty lines, we can form something of an idea of how thoroughly deterhe designates as "infidels" are nothing more nor less than a mob of ignoramuses. Such expressions are kept up ad nauseam.

One of the most honorable attorneys in America is by this man called an arrant hypocrite." The only infidel whom he mentions by name is the late lamented Col.

Robert G. Ingersoll. He says: "The unclean classes, both men and women, were devoted admirers of Col. Ingersoll."

This statement is somewhat equivocal. It does not tell us whether admiring Col. Ingersoll made people "unclean," or whether people were attracted to, and admired Col. Ingersoll because they were unclean. The only thing positively known is, that somehow Ingersoil had manded to rest on the day on which God rested. an affinity for uncleanness, or uncleanness had an affinity for Ingersoll -this clean Reverend has left us in the dark as to which is true.

It is enough for me to here challenge his reverence to show where Ingersoll ever uttered one sentence or one word in favor of uncleanness or oordering on uncleanness; one sentence, one word in favor of immoralty; one sentence, one word in favor of injustice; one sentence, one word, the carrying out of which would render a person either wicked and in the first three verses of Gen. ii, the word God occurs thirty-one or unclean.

Will this gentleman, who says, "The unclean classes, both men and women, are devoted admirers of Col. Ingersoll," show where Ingersoll, either by tongue or pen, uttered one sentence, one word, which might not be read in any audience of ladies and gentlemen without bringing a blush to the cheeks of pure and modest people?

Can Rev. Mr. Torrey say as much for his Bible?

can not.

I must not spend more time in general remarks. I will come directly to the book. The subjects on which this pamphlet animadverts are The First Chapter of Genesis," "Where Did Cain Get His Wife?" ground. See Gen. i:2, 27 and ii:7. Will Those Who Reject Jesus as Their Savior Be Lost Eternally?"

The First Chapter of Genesis.

man says on all of these subjects, but I will find room for a "few feeble man. After this he put man to sleep, and took a bone out of him and remarks" on some of them, perhaps enough to convince him and some made a weman out of that. In Gen. i, the waters "brought forth" of his friends that, though we infidels often "display our ignorance," about everything; in chapter ii, man and beast, in fact everything was the people whom he is pleased to call infidels are not the only people made out of the ground. who occasionally manifest ignorance.

dels for believing that Gen. i, teaches that the world was made in six taking the position that the book had two authors—perhaps one of them days of twenty-four hours each. He says: "In this assertion the infidel was a Ninevite or a Babylonian and the other an Egyptian. simply displays his ignorance of the Bible. Anyone at all familiar with

[Note.—The readers of The Progressive Thinker have been saved the Bible knows that the use of the word "day" is not limited to pequite an infliction. I expected to have made about six articles, instead riods of twenty-four hours. It is frequently used for a period of time

Several times within the last half-dozen years has this 25-cent pamph- mation of this modern infidel-killer, "displays his ignorance." In the

Martin Luther, the father of Protestantism, said: "Moses spoke prop Even the Westminster Confession of Faith asserts that "all things,

visible and invisible were created out of nothing in six days." Melanethon, Luther's associate, asserted that "the world was made

Adam Clarke, Benson and Bishop Horne, as well as the authors of the

Cottage Bible all assert substantially the same thing. The Bible itself makes the matter so plain that it is useless to quote

commentaries, Gen. ii:3 says: "And God blessed the seventh day and sanctified it; because that in it he had rested from all his work which he had created

Did God, when he got tired from his over-exertion, simply rest for a period of time of undefined length"? And is that our Sabbath? The fourth of the ten commandments, after commanding the people to keep it holy, gives as a reason: "For in six days (that is, six periods of time mined Rev. Mr. Torrey is to convince his readers that the people whom of undefined length), the Lord made heaven and earth and sea and all that is in them, and rested on the seventh day; the seventh period of | time of undefined length," wherefore the Lord blessed the Sabbath day (period of time of undefined length), and hallowed it."—Ex. xx;11. In another place where the Sabbath is given, the writer says: "It is a sign between me and the children of Israel forever, for in six days the Lord made heaven and earth and on the seventh day he rested and was refreshed."-Ex. xxxi:17.

Here I assert the impossibility of drawing any other rational conclusion than that God had a hard week's work, and needed and obtained a day's rest and refreshment. For this reason the Hebrews were com-

The fact is, in the first and second chapters of Genesis are two different statements of the case written by two different individuals, worshipers, if worshipers at all, of two different Gods. One of these stories comes from the north—perhaps from Nineveh or Babylon, and the other light to St. Paul, while the latter was from Egypt. The stories disagree on almost every point. The gods in | on his way to Damascus to persecute the two chapters are not the same; nor are the men the same. In Gen. i, times, and every time comes from the word Elohim, which is plural, and should be randered, "the gods." In the second and third chapters the age. At this point it is eminently word, Lord God poccurs nineteen times. It comes from the word | J.H.V.H., sometimes spelled Yahveh. In the American Revised Version of the Bibigat is eight thousand times rendered Jehovah.

The last thing the God Elohim did was to make man and woman in his own image and likeness, and commanded them to multiply and re-No! In the pamphlet under review he several times confesses that he plenish the parther. This God then retires from business, and Jehovah and protection has been pleased by the first discovery that this Jahovah and makes is that takes his place. The first discovery that this Jehovah god makes is that and his assurance that death shall be there is not a man to till he ground. Jehovah, when he made this dis- swallowed up in victory. In short, the covery, went to work and made a man, but not a woman, out of the

There are many points of difference in the work of these two Gods. "Human Sacrifices," "Slaughter of Canaanites," "Impure Bible Sto-ries," "Contradictions in the Bible," "The Unrighteous Steward," In Gen. i:12, God caused the earth to bring forth grass, herbs, etc. In chapter ii, every plant and herb of the field was made before it was in the Heart of the Earth?" the earth the i:20, 27 God made great whales and every creeping thing the earth. 4In i:20, 27 God made great whales and every creeping thing and winged fowl, and living creature before he made man. In Gen. ii.7, the Lard God made man first; then after deciding that it was not It is just possible that I may not find time and space to review all this good for man to be alone, he made the beasts out of dirt as he had made

The fact is, the contradictions in the Book of Genesis-not merely the In the first paragraph of this book the Rev. Mr. Torrey attacks infi- first two chapters, but all through the book, can only be harmonized by

(To be continued.)

and Italy, and showed such artistic taste in construction that many small villages have patterned after them, and the majority of their houses, though simple, are beautiful works of art. The schools and educational advantages in

general, are as good in California as in the older states. Berkely College, the University of California, is free to all the children of the state, and both it and the world-renowned Stanford University give advantages for higher education equal to any, and surpassing many of the east-

ern institutions. There are other good, though smaller schools all over the state.

The Stanfords—as is

known, and was commented upon by the press at the time of Mrs. Stanford's passing, were avowed Spiritualists, and the influence of the higher thought as promulgated by and through the Stanford University at Palo Alto will be as wide reaching as only eternity can tell! Very beautiful in application was Mrs. Lillie's description of the fertility of soil, the wonderful growth of roots, seeds, etc., carelessly thrown into a plat of ground intended for a dumping place for debris—the roots and branches probably cut away in the pruning of plants had been thrown there, taken root and produced great beds of geraniums, roses, etc., proving that even the waste places of that beautiful-summer land are capable of producing strong, sturdy plants and beautiful blossoms, just as in the garden of the human heart-no matter how bar ren the soil-seeds of kindness and love may spring up and bloom out into a life of purity and uprightness. Mrs. Lillie's description was graphic as she told of the great calla lilies, the immense heliotrope, in some instances climbing over trellis or side of the house: roses climbing up and up until even the roof was

The immense grape vine at Carpenteria, planted sixty years ago by a Spanish woman, which has attained such proportions as to have become a won der. There is no tree in the forests about or in Lily Dale whose trunk is as large in circumference as this vine: in fact, the branches growing out from the main trunk are large as ordinary trees; that the great beams which form a support or trellis resemble those forming the roof of the great auditorium at Lily Date, its dimensions being 120 by 130 feet. Last year the product of this one California grapevine was eleven tons of fruit, and it wasn't an extraordinary good year for grapes, either! Mrs. Lillie's lecture was exceedingly interesting and instructive from start to finish, and was thoroughly enjoyed by the large audience in the auditorium.

covered; roses here ,there, nothing but

roses, roses everywhere!

The Wednesday and Saturday night dances are proving still greater attractions as the season advances. Not only do the permanent visitors, both young and old, attend, but excursion trains bring a great number of young folks from all points along the railroad lines for these semi-weekly social functions, which prove very brilliant affairs.

MATILDA ORR HAYS.

PERSONAL.

Harrison D. Barrett, President of the N. S. A., Explains His Attitude Towards Mediumship,

To the Editor:-Permit me to make personal statement to the Spiritualists of America. I am in receipt of numerous letters from all sections of the nation with regard to my knowledge of and attitude toward mediumship. Some of the writers declare that, as I am not a medium, I cannot know anything of phenomena, nor of the conditions required for successful searces. Let me say to these good people that I have been a medium all my life, and have been able to use my psychical powers for more than twenty-five years, as a servant of the spirit world. I believe n and honor mediumship more to-day than I ever did in my life. I prize m own medial powers as pearls beyond price, and depend upon them for many of my messages from the spirit side of

To those who accuse me of being an enemy to mediums, I say openly that there is not an atom of truth in the asertion. It is a falsehood of the blackest dye, and he who utters it, after see ing these words, utters a falsehood, and knows it to be false. I have never attacked a medium in my life, nor said one word against genuine psychic phe nomena. I have attacked counterfeiters and the bogus manifestations they have exploited in the sacred name of Spiritualism, without fear or favor, and I shall continue to do so, regardless of the wounded birds who are fluttering in thick droves about the information bureaux of the "Unknown Brotherhood," to which they belong!

Just why any earnest, honest, sin-

cere Spiritualist or medium should be so terribly upset when an attack is made upon fraud, is beyond my comprehension. If any one calling himself a Spiritualist is hurt by such tacks, there are but three explanations to be offered for his position: First, he may be an honest, overcredulous dupe (as several of my friends once were); second, if not a dupe, he is himself fraud; or third, he is an abettor of fraud. It is safe to conclude, therefore, that those who defend counterfeit mediumship and apologize for rascality in phenomena belong to one or the other of these three classes, and they should be dealt with accordingly.

I ACCEPT EVERY PHASE OF MEDIUMSHIP enumerated by Andrew Jackson Davis as having been verified in Psychism, and hold that the phenomena produced in their name can be scientifically demonstrated. I am not an enemy to phenomena; I want phenomena in a geometrically increasing ratio, but I want them all to be honest, straightforward, genuine! I will not retract one thing I have said against counterfeiting in mediumship; I. will not apologize for fraud, nor will I cover it up for the sake of any one who happens to be hit by a stray arrow from

who have stolen its name, but cunningly omitted all of its virtues. Yours for mediumship and true Spiritualism,

HARRISON D. BARRETT. Portland, Oregon.

Sunapee Lake, N. H.

After the rain storm of last Sunday and Monday, August 1 was very nice weather. At 2:30 p. m., with the secretary in the chair, in the absence of the president and vice-president. and tests by Mrs. Sadie L. Hand, the subject, It is Just a Step Beyond. The lecture was well received by all, and Mrs. Hand is making a host of friends

at this camp.

August 3, at 2:30 p. m., a lecture by Mrs. Hand. A good meeting and a good attendance.

August 4, at 2:30 p m., lecture by Vellman C. Whitney. Had good weather and a good meeting, and the speaker was well received. August 5, no meeting; at 7:45 p. m.,

seance in the hall by Mr. Whitney. Had a good audience and the messages were well received and recognized. Had good weather all of the week, and this closed the first week of Suna-

pee Lake camp-meeting. August 6. at 10:30 a. m.-Sunday norning. The day opened fine, the sun shining on the mountains around old Sunapee Lake, with all of the cottages vell filled up, and the hotel also, with

John Gage, the president in the chair, who presented Mr. Weliman C. Whitney as the speaker for the forencon. Had good audience which was well pleased with the lecture, and the spirit messages were all recognized. At 1.15 p. m., seance in the hall by Mr. Whitney, About one hundred people in the hall to receive messages. HAt 2:30 p. m., lecture by Edgar W. Emerson, who delivered one of his best lectures to a large

audience. He was at his best. CORENZO WORTHEN.

A VERY PLEASANT SURPRISE. The members of the Spiritual Society of Truthseelers, of St. Louis, Mo., met on Monday syening, August 7, at the nome of Revu Josie, K. Folsom and C. W. Stewart, who were united in marriage July 19, and after an hour spent in pleasant conversation, Mrs. M. E. Rea wife of CaptaoRea, of the Metropolitan Force, in an appropriate speech presented to Mrs. Folsom and Mr. Stewart as a wedding present, a most lovely double set of silver pearl-handled knives and forks, in an elegant, case The surprise was so complete that the newly wedded couple were almost speechless, but they rallied and in apropriate remarks accepted the gift and oledged their united efforts anew to the ipbuilding the cause of spiritual truth

occasion. MISS PHOEBE S. WOLF.

pens to be hit by a stray arrow from the quiver of truth. Spiritualism is too cles, Campmeetings and Other Spiritualism is too

THE FAR WEST.

Spiritualism as It Appears in Wash ington.

It has been some time since I have contributed anything to your valuable paper from this part of the world, nevertheless I have enjoyed the feast of good things found in its columns.

We are just now having a feast of good things at the state Spiritualist camp meeting being he'd at Edgewood. between Seattle and Tacoma, which opened July 30, the meeting being opened at 11 a. m., by that grand old worker and former state president. P. E. Mills, who gave us an inspiring address in which he instructed his hearers to stand strong for pure Spiritual-

ism upon their rostrums. At 2:30 p. m., Mr. Will C. Hodge took the platform and spoke of the Naturalism of Spiritualism, which greatly spired those who listened. Mr. Hodge has the happy faculty of explaining cur philosophy so well that the most hard-headed skeptic would be compelled to stop and think, and say in the words of Paul: Almost thou persuadest

me to become a Spiritualist. In the evening a large audience came together and after a song which was beautifully rendered by Mrs. Lucille Kenworthy, your correspondent made he address of the evening. I wish to state that the most pleasing

feature of this camp is the officers. who are whole-souled, doing all they possibly can to make every one feel at home, and one can not but feel the uplifting conditions thrown to them from those whom they meet at this camp. R. F. Little, our genial state president, is so kind and affable, broad and liberal, that those who come in his vibrations feel spiritually benefited. As for Mr. George Knowlden, every

Spiritualist in this far West can testify to the great esteem in which he is held. But as I am writing this for my eastern friends who will not have the privilege of visiting this camp, but who, I hope, will avail themselves when opportunity presents itself to visit this camp someime in the future. I think it best for them to know what we are doing for our grand old philosophy out on this western coast.

I at the present time am holding seetings in Seattle, but later on expect to go to California. I send greetings to my many eastern friends, trusting that we shall all meet again soon. FLORA HECKMAN.

Seattle, Washington,

"The Present Age and Inner Life; Ancient and Modern Mysteries Classified and explained." By Andrew Jackson Davis. We have a few copies of this work by the celebrated see, Cloth, \$1.10. in St. Louis. It was a very pleasant

"The Spiritual Significance, or, Death as an Event in Life." By Lilian Whiting. One of Miss Whiting's most suggestive, intensely interesting, spiritual pure, too sacred to be thus traduced radistis Gatherings." By Mattie E. books. It is laden with rich, thought-and cruelly misrepresented by those Hell. Price 10 cents.

THE RELIGION OF NATURE.

nent Teachings of the New Testament.

Spiritualism is, in fact, the religion of Nature, and has been in existence ever since humanity has thought on the continuity of life. Of course, the ideas of primitive man on the subject of the after life, were crude cherished as of inestimable value. As man has slowly advanced along the avenue of progress, those ideas have be come more and more reasonable and sane. There is even now an abundance of room for improvement in the relig-

ious beliefs of the present age.

There is not a single important tenet of the Christian faith of to-day that is not borrowed from the teachings of ancient Spiritualism. In other words, if the essential canons of Spiritualism were fully eliminated from the gospels and other writings of the New Testament, there would be nothing left worth contending for.

Spiritualism has always taught the continuity of life, the immortality of the soul. It has ever maintained that the spirits of the departed have the power, under proper conditions, to commune with their friends, who are traveling the rough and rugged road of human life. And it has shown that we are required to serve a hard apprenticeship on earth, in order that we may become individualized in spirit; and thus fitting us for the discharge of those bigher duties which await us, on the other side of the grave.

We will now take a giance at some of

the most prominent teachings of the New Testament. In the second enistle of St. Paul to Timothy, the great apostle said that Christ has abolished death" and had brought life and im-mortality to light." In other words that Jesus Christ had brought to light the transcendent truth that the human soul is immortal. How did Christ bring to light that great truth? Let us see. Before his crucifixion Christ in formed his disciples, so we are informed by sacred writ, that he would be crucified, but that he would rise again in glory. As he had foretold, upon the cruel cross he gave up the ghost, and his earthly body was entombed. he rose again from the tomb and appeared to many of his friends, and remained here upon this earth of ours for orty days. He conversed freely with his disciples and others, so that the fact of his resurrection could not be questioned by any fair-minded person. He also spoke from out a heavenly and slaughter the disciples of the Lord. He converted St. Paul and the great apostle fought a good fight and kept the proper to say that during the period in which St. Paul lived and labored, he was, by far, the greatest advocate of the immortality of the soul. His religion was Spiritualism and not materialism. Nothing can be more beautiful and glorious than his allusions to the natural body and the spiritual body, great apostle demonstrated that no grave was ever dug deep enough to hold

a human soul. To many of the children of men Christ did, indeed, bring life and immortality to light. He demonstrated, by his own resurrection, that the soul of man survives the tomb and that it is immortal. And when he had completed this great mission upon the earth when he had finished the work which God gave him to do, he entered upon that higher phase of life in the great beyond.

Christ impressed upon all those with whom he came in contact that God is o respecter of persons. No one, certainly, can doubt that such then was now is and ever will be a truth as eter nal as God Himself. From this great truth it follows that the men and women of the present age of the world, are just as much beneficiaries of the bounof any other period of the world's his

As the spirits of Moses and Elias anpeared to Christ and the disciples at the transfiguration, so the spirits of those who have passed through the portals of death, commune with the living of to-day. There is no reason why the American people of this day and gener ation should not merit the approval of that ever existed on the face of God's

In his epistle to the Ephesians, St. Paul said there is "one God and Father of all, who is above all, and

through all, and in you all." God then is the Father of all peoples and as such must of necessity, treat all alike. The Jewish nation never dem onstrated to the naked eye, any reason why they should be especially entitled to divine favor. The spirits of Christ Moses and Elias survived the grave and communed with mortals, why, then the tomb, and commune with the chil-

aren of men? St. Paul, speaking of the whole his man family, declared that "this corruption must put on incorruption and this mortal must put on immortality.' all of the roads of Italy led to Rome when that great nation was mistress ever humble, leads to God.

As we have seen, the immortality of the soul—the eternal continuity of life -is the glorious foundation upon which Spiritualism rests. This foundation is as old as the rock-ribbed hills, and i cannot be shaken. So far as the sects and the churches of the world rest upon the same foundation they are secure 'CARL C. POPE.

Black River Falls, Wis.

IT WILL ALL COME OUT RIGHT. Whatever is a cruel wrong, Whatever is unjust

The honest years that speed along Will trample in the dust. In restless youth I railed at fate With all my puny might, But now I know if I but wait, It will all come out right.

Though vice may don the judge's gown And play the censor's part, And fact be cowed by falsehood's frown.

And nature ruled by art; Tho' labor toils through blinding tears, And idle wealth is might, know the honest, earnest years Will bring it all out right.

Tho' poor and loveless creeds may pass

For pure religion's gold: Though ignorance may rule the mass While truth meets glances cold-know a law complete, sublime, Controls us with its might, And in God's own appointed time It will all come out right.

"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, illustrated, \$1.25.

-Ella Wheeler Wilcox.



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THE CREATURE OF THE SLUMS.

Vividly and Impressively Portrayed by Jacob C. Peterson.

Inwashed, unkempt, ill-feed, halfclothed, diseased-Ie stands-mute witness to man's bar barous creed: Jpon his face the look of one accursed,

Disowned, disinherited, and by his fetlow-man cast out; A social leper, burden, aye, and men ace to the state. Upon his features, ill-shaped, repulsive;

By evil passions; deep lined by brutish lust and sin.
Yet stamped indelibly upon them is the

Di shame, humiliation, bitterness, unutterable despair-A bitter travesty upon our grand enlightened creed.

The trace of vicious thought; the stamp of immorality; I'he stains, hall marks of crime, deeply engraved that lowering, narrow, slanting

brow; His eye—blurred, blood-shot, lit up with glare ferocious. Proclaims the animal-flerce, desperate, untamable;

Hid, deep within their depths, the anguished shade of Hope, Crushed out, forever lost; and there canst see the haunted look Of one who lives in terror of man's stern, unyielding law. Heartless he is; a Thing that loves not; yet that feels

· The power and passion of a bitter, unre-Towards all humanity. The soul in him now dead To sense of decency; depraved, de spondent: And lost, its outward semblance of im-

morality. Hunger, Want, Disease, upon him have placed their mark-Wan, bloodless is his cheek; the body swathed in rags;

The frame, emaciated, with pain's torture racked; Unceasingly the cup of Misery placed That he must drink, drain to the very

Vice claims him as her own; grim De spair there sits. Doth clutch and throttle, with remorse less hand, Those higher aspirations of his soul-

what he might be But is not. Brute, in the guise of man, Law shields not such as he; the hand of man against This homeless wretch, lost in depths of sin and crime.

Yet such as these His children; unto each one He gave From out His plenteous mercy, the vital, divine germ Of Immortality; and in their hearts

The seeds of Love, of Light, of Liberty and Truth: And decreed that all should have the opportunity To sow, reap and enjoy the produce of

The Most High gave him plenty. What nower decreed frame be wasted; wan, bloodless be his cheek.

Through pangs of ceaseless hunger and the ravages of disease. Unchecked, sweep through the earthly tenement He made And breathed therein the

breath of life? Who housed the one in castle; in rai ment costly-Enwrapt his frame about; gave him al wealth and power;
And drove the other forth into the storm, to live with beasts;

Unhoused, unfed; his starving body swathed in cast-off rags? What power marred the creation of His hands, grossly defiled That temple, holy and pure, in His own image cast?

What placed the crimson stains crime upon that brow; Transformed the loving heart into seething hell of hate; And on his features placed the stamp of

What seared the noblest, God-given im-Lit deep within those eyes the glower-

And maimed dwarfed and destroyed His masterpiece—the Soul? This poor, degraded, filthy wreck, your

Child of your thought; the product of Your institutions—barbarous, unjust, inhumane,

Of God's highest creation, have made of And such as he, are but the living To human selfishness: man's blind immoral greed.

As his environments, so is man; this noor unfortunate Bred, raised up in the hot-bed, breeding-place of crime:

down unto his lair. By your stern laws; half mad with hunger; homeless: Clothed in rags; with frame racked by

the torture of disease; Small wonder, then, that he should now be what you call-The spawn of hell; the human type of

Small wonder, that he, in his wrath, howls curses down . Upon those who made of him the bes

tial, shapeless thing he is; that he now should jeer at you, ye whited sepulchres. Who come and preach Morality to such as he.

Such as he is, man's hand fashioned him: Now, who shall cast at him the stone of condemnation: Revile him for his evil; point with scorn's finger. And mock him for the shapeless, bes tial thing he is?

Yours not the right to judge; for by your hand hurled down, From his high estate, to yawning gulfs Robbed of his livelihood, and by your

To banishment, starvation, sin, illhealth and crime.

Of nobler sentiments you have shorn; vet left to him.

Strong with the strength of nature, the instinct primeval: That hates, with eternal hate, seeks e'er

to overthrow, His ancient enemy—the maker of the law-Society. A menace to your peace you made of

him; beware; such as he, Have, ere this, at their lot revolted and overthrown Kingdoms and kings; compelled the And to see, feel and acknowledge, that

soon or late, Grim Justice comes, swift, silent, sure, to claim her own; And those, who in the arrogance of Rough-shod, trampled upon the weak

The Movement as Voiced by the Harbinger of Light, Australia.

ford's Works Translated Into French—The Welsh Revival—Scien- count from the Latin version in the Archives of Presbourg. tists in Rome on Psychology and Criminology-N-Rays in Disease-Murder Revealed Through a Dream.

Murder Revealed Through a Dream.

A highly important paper appears in the "Annales des Sciences Private correspondence from Spiritualists in America has brought Psychiques" on Bailey's apparently doubtful success in Italy during his painfully under our notice the prevalence of what is called "Fake Mevisit there last year. The article from the pen of M. C. de Vesme, is in the pen of M. C. de Vesme, is the property of the pen of M. C. de Vesme, is the pe painfully under our notice the prevalence of what is called "Fake Meliumship," which term covers not only imitation mediumship by nonsensitive individuals, but fraudulent practices by those laving limited or intermittent mediumship dependent upon their physical or mental condition, and who, from lack of moral stamina, and desire for gain, simulate the phenomena when conditions are adverse to its legitimate production. The insensate demand for physical or sensational phenomena is largely responsible for this state of things, but it is not so much the general public that are to blame as those Spiritualists who, after having come from the Antipodes to show us his alleged marvelous having proved the fact of spirit communion, instead of profiting by that fact and acquiring a knowledge of its laws, philosophy and religion, go his head, and in a room so overheated that fresh air had to be introfrom seance to seance in search of the most startling and sensational phenomena. Anyone who can produce or simulate this can command a large clientele and substantial fees; the inducement is great to smart but unprincipled individuals, and the substantial support given to them by Spiritualists makes it practicable for them to exist and flourish, whilst the numerous detections of fraud have a very deterrent effect upon would-be investigators, and at the same time disgusts the cultured or religious Spiritualists, causing them to withdraw from public identi-

This we cordially endorse; it is what we have been working for and the spirit which is the worst directed and cultivated." trying to disseminate a knowledge of for the last thirty-five years. The mischief is the prominence given to the primary phenomena which has been proved to repletion; the cumulative evidence of thousands of competent investigators has been printed and is easily procurable; and reached the desired goal before him; the footprints are definite enough heads.* * and it as suddenly disappeared, leaving darkness as great as and the obstructions in the way have been pointed out by experienced that which had preceded it." travelers, and, we may say, magnified by the inexperienced who have not got there yet. That there are dangers we admit, but these apply to the thoughtless people who start on the journey without any knowledge of the road; similar dangers would have to be met by a person

who are at work at the superstructure, the temple would become more were present at the opening ceremonies. beautiful and imposing in the eyes of the world, and many of their brothers and sisters would be attracted to its gates and commence the ascent to its higher chambers. It is gratifying to know that Spiritualism is making steady headway in England, and in consequence the leadtheir own and attract large audiences.

Record of Spirit Return Over 250 Years Old.

to Professor Richet for a translation from the Latin of an account pre- ant discoveries. served in the archives of the Venerable Chapter of Preshourg of spirit return in 1641. It is the narrative of "a remarkable case in Presbourg of a spirit coming from Purgatory in order to speak to a virgin, speaking, crying to her for help, and finally delivered, according to In the latest number of Le Messager, a story is told of a criminal ization and by the order of his Lordship, Geo. Tippai, appointed Arch- unsuspected murder was revealed through a dream. bishop of Strigon, according to the example printed in Presbourg,

years of age, became tainted by the heresy of Luther, and lived a little on the day of a great storm, the sailors arrived alone at Syra. They to be recommended life. Seven years before his death he returned to stated that on the previous night the barque had been lost, and that the Catholic faith and altered his manner of living so that he was often they had with great difficulty saved their lives. Their story was beseen in church weeping and moaning and leading the life of a worthy lieved.

Christian then over sixty years of age. He died on June 29th, 1641, However, on the same night that Antonios disappeared, his sister had of the same year. He appeared such as he used to be and spoke, show- sea by the two sailors. She did not think much about it, however, as ing himself in the same form and speaking with the same language and the Cretan, Balazakis, had always been much attached to her brother, voice as in earth life. That it was the man himself was established in whose service he had been for ten years. But some days later she in the parental home of this young girl, who is described as exceedingly sins," said the voice from beyond the tomb, "since you will not avenge charming and modest. First of all he knocked three times on the bed, me. Look at the barque and the house of Balazakis; he has bought them and he desired Regina to go to his widow and ask for the money so that the house described by her brother. She appealed to the law officers, the widow would not entertain the idea and other money available confessed to having strangled his master during his sleep, and to having contented is allowed to pass into Paradise, and Regina, relieved from hiding, and the latter was also arrested, and made a full confession.

The Fake Mediumship - Record of Spirit Return Over 250 Years Ago - the spirit's persecutions, resumes her normal condition, is as interesting Criticism of C. Bailey's Seances at Milan and Rome-Prentice Mul. as a novel. Professor Richet says he has literally translated the ac-

Criticism of C. Bailey's Seances at Milan and Rome.

written, he says, as a second visit of Mr. Bailey's to Europe is spoken of, generous offers having already been made by intelligent sympathizers to bring this about, and he thinks it necessary to review the facts of his late visit, showing the weak points in the conditions. Stress is laid on the fact that an insufficient search of the medium was made and that the seances took place in the dark. M. de Vesme says: "It is not the committee which deserves harsh criticism, but the medium himself, who, faculty, withdraws from his lofty mission for fear of getting a cold in duced in spite of proper ventilation." The article, which covers twenty-five pages, deserves to be read in its entirety, and doubtless appears in English in the editions of the "Annales Psychiques' published since the beginning of the year in London.

Prentice Mulford's Works Translated Into French.

There is a highly appreciative review in the "Revue Spirite" of a fication with the movement, and thereby in two important directions is translation into French of two volumes of Prentice Mulfords's writings the spread of its comforting and elevating influence retarded. The which have so wide a circle of readers in America and every English-American Spiritualistic press is awakening to the necessity of doing speaking country. The power of the spirit as portrayed by Mulford is something to amend this state of things and purge the movement of its recognized as the way all Spiritualistic teaching is tending. The reimpurities, and prominent amongst it The Progressive Thinker (Chi-viewer says: "It is the spirit then we must know; we must discover its cago) makes, in its issue for April 29, an appeal for "a pure, angelic, capacity and laws if we would draw from life the best possible results. and undefiled Spiritualism, always insisting on absolute honesty." * * And yet it is the spirit which we neglect the most, or rather it is

The Welsh Revival.

In "La Lumiere," much space is given to the remarkable psychical when we speak of thousands, we refer only to men of world-wide repu- phenomena noticed in the June number of the Harbinger, and in additation in science, literature, art, politics and theology; and has been tion to the lights and apparitions noticed with Evan Roberts' mission, confirmed by the twenty-two years' investigations of the "London So- lights connected with the work of a Mrs. Jones are described. Mrs. ciety for Psychical Research." No well-informed, unbiased mind de- Jones was on the way to the chapel where she held revival services, and nies the existence of the phenomenal facts; what we have to do with a reporter of the Daily Mirror, who was with her, reports that "All at now is their meaning. The question, "If a man die shall he live again," once a soft and vapory light appeared in front of the vehicle which ilhas been answered in the affirmative, and anyone who desires personal lumined the way in front of them. Immediately the light spread proof can get it for the seeking; but he must first learn the road by around them, lighting up everything within a circle of ten feet, as if study, and following in the track of those who have traversed it and produced by an acetylene lamp. * * * Rapidly the light rose above their

Scientists in Rome on Psychology and Criminology.

During the morning session of the fifth and greatest meeting of the entering into a practical investigation of chemistry without any pre- International Congress of Psychology, opened in the great hall of the vious knowledge of the subject.

Capitol, Rome, on April 25, Professor Sergi, who is an eminent criminal We have pointed out THAT THE PHYSICAL PHENOMENA OF psychologist, enlarged upon the great aid rendered in criminal cases by SPIRITUALISM ARE DIRECTLY AND NECESSARILY PRODUCED the science of psychology, which should enable judges and prosecutors BY SPIRITS VERY NEAR THE EARTH PLANE AND MORE OR to fathom the souls of criminals, to ascertain their inborn pathologic LESSUNDEVELOPED; that the necessity for such phenomena is not tendencies, and to estimate the influence of their surroundings and eduendorsed by the higher intelligences who were the instigators and in- cation in producing criminality. Such results when obtained from a structors in the earlier stages, and that only a few of the higher forms, scientific standpoint would enable the government of all countries to such as direct writing, painting and photography, are directed by them find a means of reducing the amount of crime. As showing the rapid now, their main purpose being the normal and spiritual elevation of advance of research in psychic matters, it is interesting to note that mankind. The basement of the spiritual edifice is built, and if those Signor Fortis, the Prime Minister, several members of the Cabinet and Spiritualists who are wandering about it would come up and help those high government officials, together with numerous foreign diplomatists,

dit ... N-Rays in Disease.

· ; 1.

The N-rays which are among the latest scientific illustrations of psying papers are opening their columns to the subject, recent numbers of chical action, are referred to in "La Lumiere" in connection with re-The Daily News, Chronicle, and even The Times having published re- cent experiments by Commander Darget, recorded in "La Nouvelliste" ports of articles on Spiritualism, Hypnotism and automatic writing; de Bordeaux. He says he has discovered that diseases in general arise and there is but little evidence of the existence of the blighting phenom- from an accumulation or congestion of vital fluid sometimes over the enalism which is impeding spiritual progress in America. It is also whole body or in one part of the body, and photographic plates have making considerable progress in New Zealand, especially in Wellington, confirmed this theory. "I believe," he says, "that each malady has a where the Spiritualists have a strong association with a fine hall of special vibration and that when photographic plates for registering more exactly and rapidly this kind of vibrations are invented, that the practice of medicine will have taken a great step, since the diagnosis will be accurate and certain." The Commander thinks that the power of the N-Rays as shown by him to prevail all through nature, animal Readers of "Annales des Sciences Psychiques" are much indebted and vegetable, may be the point of departure of new and most import-

sworn witnesses and public acts which were published with the author- case, investigated two years ago by the law courts of Greece, in which

"In 1903, a fishing boat, having as owner a man named Antonios, left the Pireaus for Syra, having on board besides the master two sailors, The story has to do with a certain John Clement, who, at about 44 one a Cretan, named Balazakis, and another islander. Some time after,

and began to appear to this young girl, Regina Fischerin, on July 24th, a frightful dream." She saw her brother strangled and thrown into the beyond doubt by the imprints of his hands, which he left on some had another dream. She saw her brother, who reproached her for incloth. He made himself known between eleven o'clock and midnight difference regarding his fate. "You are an accomplice with the assasthen showed himself to her dressed in a white robe which descended to with the money of which he has robbed me, and of which you are dehis heels. The story, which covers twenty pages, is to the effect that spoiled." The poor woman woke terrified; she began to make inquiries, John Clement had murdered a man for the sum of two hundred florins and actually discovered in a place she had never seen the barque and a statue could be raised to the Virgin in expiation of his crime. How and when Balazakis entered port two days later he was arrested. He could not be accepted, and the final denouement when the spirit at last thrown him into the water. He told them where his accomplice was

PREDICTS PERDITION.

New Arrival Declares Race for Dollars

is Sending People of This Country

P. Ramanathan, a Hindoo, solicitor

general of the island of Ceylon, who ar-

rived in New York on the steamship

Campania, will tell Americans they are

in danger of spiritual destruction be

cause of their greed for the almighty

but a high official of the government.

He told a passenger on the Campania

at a concert that Americans are driving

fast to perdition in their pursuit of

money. Some of the Americans on

Ramnathan has come here to lecture

tation of the gospels of St. John and St

The people of India can teach Spirit-

"Discovery of a Lost Trail." By Chag

suggestiveness. Cloth, \$1.50.

Ramanathan is not a Hindoo priest.

to Spiritual Destruction.

Must feel the iron fingers of Retribu- Upon thee, too, shalt rest the state of Be patient, just in your dealings; treat tion upon Their throat, and that to the offended "Inasmuch as ye have done unto the tion upon

law, must pay

wreak upon the earth,

As you have dealt with him, so shall he Be righted, and to him restored his When such as he shall be His rod to Hast made of him, even such as I de-

When this poor wretch appeals to the Long has he cried to Me for justice and For redress of his grievances, sufferings His own birthright; unto him I heark-

and wrongs,
Will He not hearken; aye, and then This is My decree: That which is will speak

fraught with stern menace:

Behold, oh, man, this shapeless Thingnow sunk unto

The lowest level of the brute creation My punishment—swift, sure and terrible—that shall endure He, whom I created as thy equal, imbued with immortality.

Gave thy command, that he, with thee, Heed well this warning; fulfill the Di. above Clifton that looked like the one all tending to worship him. He also should rule the earth. Thou hast crushed down, disowned, cast This man thy brother, then as thy out and left to starve: A thing of evil hast thou made of him; Low as he's fallen, from the pit of

upon the earth; pinnacle reliable peor.

And its upon thy head, not his, there Lord God intended he should hold and roy Leader. shall be visited The punishment of all these violations Give him, not charity, but the dues his

______ his immortal soul.

least of these, The price; tooth for a tooth; eye for an eye.

least of these,

My children, so have ye done to Me"

As the Creator, All-Wise, All-Merciful, has dealt with you.

from, and My hand The punishment due to His offended Against thee; until this grievous wrong Peace reign supreme; the world be Paragainst thy brother man

birthright; and thou signed that he should be. the dues

shall unto him be given:

oped and poured upon
Thee and thy children; and there be

vine commandbrother love: the author thou moral degradation
Of all the suffering, crime and want Lift him up; place him upon that high

him with equality Enough of wealth is there for you both;

so deal with him. Redressed must be, the wrongs done Uneasy be thy slumber; bitter slialt be This do; then shall the land blossom as the rose;

unto him; on you the blame; thy rest; as the rose; as the rose; of the Most High send such as he to Peace shalt not know; My face turned Disease, pain, wantend misery vanish from the earth;

JACOB C. PETERSON. Dwight, Illinois, 13, 78

SINGULAR DREAM.

Which Proved True in All Respects.

On Sunday night last Del McWhorter board did not like the way the Hindoo his, of New Haven, dreamed that the body put it, left the saloon until he had con-of Freddie Ohlinger; drowned on the cluded his remarks. That still, small Voice (awful, by vir- Thy handiwork is he; thy evil work 24th of June, was lying just above Cliftue of its mighty calm)

thou must undo;

ton. He described the Body as lying on "The Unification of the Religious Unto the hearts of men, the message, Else will the phials of my wrath be just below a clump of Jwillows, the Faiths of the World." He said that, all lower limbs widely apart and down though a Hindoo by birth, his interpre stream and the arms extended. On the afternoon of Monday a party Matthew is that the Hindoo and Chris

put out in a skiff to look for the boy's tian religious are one.
body and Dr. McWhorter asked to go "I am satisfied," he said, "that the along. He was accordingly accommo- Hindoos and Christians have the one dated and when they got to a point just God, and that our ambitions are similar seen in his dream, he so informed the said a great deal of the missionary party and asked them to pull over there work in India is wasted, and that the to the shore. They did so, and there natives pretend to be converted only to they found the body conditioned just as secure government positions. he said he had seen it in his dream.

This dream is verified by some very unlists nothing of any value so far as reliable people of New Haven.-Pome- religion is concerned.

There is not a single moment in life B. Newcomb. Excellent in that we can afford to lose.—Goulburn.

Spent Millions in Search for a Lake of

This narrative comes from Silverton, Col., setting forth that once in a while there is a variant from the established order of things in the mining industry. For the most part, mining means risk able amount of good hard cash and the employment of much hard labor, endless thought and many anxious days. And the end, too often, is merely a hole in the ground, a mile or so of underground tunnel, and a choice collection of blasted hopes in memory of humanity's overpowering ambition to get rich quick.

A CURIOUS STORY.

Gold.

The exception to this rule is usually one of absorbing interest, as witness the tale of the Ennis brothers, who sunk one million dollars in their search for a fabulous spirit mine and at the last, when their resources were gone, and their workings abandoned, men came along and reaped the reward

Away back in the early '70s a Gotham medium told Edward and John Ennis of New York that a great lake of gold existed in a certain point in the United States. It had been especially reserved for the Ennis brothers, and they might secure it by merely following the medi-um's directions to the letter.

They did. Their directions landed them in San Juan county, Colorado, where, high up on King Solomon mountain, seven miles north of Silveron, they set their stakes and christened their prospective bonanza the Highland Mary. The ennises had ample capital. They built a \$10,000 residence before beginning their work. As their tunnel proceeded into the mountain to-ward the fabled golden lake, specific maps and diagrams of its course were from time to time sent to the New York medium, who as regularly sent back instructions how to proceed with the big bore. Her changes of direction were erratic and frequent and to-day main tunnel of the Highland Mary mine, which is about a mile in length would put to shame a tunnel through the Roman catacombs. The Ennis brothers followed instruc-

tions to the letter, but the lake of gold, always "just a little way ahead," sistently failed to materialize. At last, after the expenditure of more than \$1,000,000 and driving into the mountain 4,100 feet, bankruptcy overtook the operators, and the property was sold. The only person known to have materially profited by the venture was the New York medium, who is said to have received something like \$50,000 for advice and sympathy. During the operation of the property, no secret was made of the "system" under which the development work was done, and the result was that the miners finally became so imbued with the spirit that none of them would work in the tunnel alone and there were frequent tales of strange noises and shadowy forms in various parts of the property. Toward the end of the Ennis brothers' career it became difficult to obtain miners to work in the property at all.

Two For years the mine laid idle. years ago, however, it passed into the hands of practical mining men who, under a system other than "Spiritualistic' have opened up several good veins of lead, silver and copper. And before the close of the present season they bid fair to place the old mine in the front rank of the country's producers. It is now one of the most promising in the whole district.

AN IMPORTANT QUESTION.

is the Time Ripe for Woman Suffrage?

Much is being said about giving women a right to vote at all elections. Brilliant women and tair-minded men are pushing this question to the front. For years I have believed in the absolute justice of this measure. The fact is, woman is about the only animal in the United States that is not allowed to vote. While I fully recognize the justice of giving women the full right of electors, both state and national, yet there is a question as to whether the

If the Emancipation Proclamation by President Lincoln had been issued one year sooner than it was, it would have ruined the cause of freedom for the slaves—the time was not ripe—the public mind had not been educated up to that point. The enfranchisement of the colored people in the South proved so disastrous to the white people of the South that measures had to be taken in nearly all Southern states to practically disfranchise the colored race—the time was not ripe for placing the ballot in the hands of ignorant and irresponsible iticians for their own interests.

Now I would like to ask the brave and noble women who are advocating woman's suffrage, if they are sure that the great mass of women would use the ballot to sustain the principle of civil and religious liberty for all, or will they at the dictation of priestcraft, sink this country under the iron heel of a relig ious despotism? would not be placing a weapon in hand to crush their own liberties?

We know that women constitute the greater part of the membership of orthodox churches and are zealous work ers for their respective churches-some are fanatical-and all are taught and believe that we owe all our civilization and liberty to the churches or the Christian religion.

Do women generally, recognize the fact that the Christian religion is the tyrant that for nineteen hundred years has held them in bondage and as inferiors, under mancraft, priestcraft and churchcraft? The very foundation of the Christian religion is the foundation for the degradation of women, and that is that mythical Garden of Eden story about woman being responsible for the Priesteraft and churchcraft have held

women down, on scriptural grounds, for centuries, but let women become a po-litical power and priestcraft will be the first to seize upon it for their own selfish ends, and will boldly assert that women owe all their advancement to the churches. We know that religious zealots and religious bigots are scheming all the time to trample our liberties under the heel of religious bigots and we can rest assured that they would attempt to use the women's votes to aid in their schemes. Would they succeed: After woman has fought her way to the ballot and equal rights with man against priestcraft, the church, and the Bible, will she cower and fawn and give praise to the tyrant that has held her down, or will she stand up in all the dignity of true womanhood, and hence forth use her power in the interests of civil and religious liberty, not for herself and creed alone, but for every American citizen Is the time at hand for Woman's suf-

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

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Medical Tyranny Defeated.

A case of decided interest not only to Christian Scientists but to the various schools of mental healers, has just been decided by a New York judge, who holds in his decision, that parents have a right to use any tender means of caring for their children in time of sickness, and the method of treating sick children by prayer, and by laying on of hands is legally sanctioned.

The decision holds that the parents of children have a right to determine, within reasonable bounds, what mode of treatment their children shall have, and that the child of a Christian Scientist, placed in the care of a reader or healer, has the same safety in life and limb as the child who is given into the hands of a licensed physician.

There is no offense, it is held, in giving a child tender care, though it conflicts with recognized schools of medi-

The decision is by County Judge Platt, of Westchester county. The court sustains the demurrer of John Quinby, his wife, Georgiana Quinby of White Plains, and Dr. John C. Lathrop of Manhattan, all Christian Scients to the indictments against them for manslaughter in the second degree. The decision dismisses the case and no

further prosecution will follow. The charge against Mr. and Mrs. Quinby and Dr. Lathrop was that they allowed Esther Quinby, a young daughter of the Quinbys, to die from diphtheria without calling a physician, and

instead "laid on hands" and prayed.

The decision is a victory for the followers of the sect, who contended they had a right under the constitution to the ill according to their belief. The three Scientists were indict ed by the Westchester grand jury on Oct. 31, 1902, and they have been fighting the case in the courts ever since.

A Sad Lesson.

The following account of the unhappy condition of the "Holy Ghost and Us" people may well afford an object lesson to such Spiritualists as put aside and ignore the use of their own best common sense and judgment, at the dictation of spirits.

The "Holy Ghost and Us" people, instead of exercising their reason and best judgment, accepted and obeyed the directions of their inspired leader, "Elijah" Sandford. The result is seen in the statement of the daily press that the "Holy Ghost and Us" colony at Shiloh, Me., is on the brink of starvation. "Elijah" Sandford's people admit they are suffering for want of suitable food and that a famine seems inevitable.

"Until two or three days ago the people lived on mush and water and corn bread. Their supply of meal is now exhausted and they have no money to buy more. Since Sunday morning they have been living on green pears and heans of which there is a limited amount on their farms. They eat these without butter or seasoning or bread of any kind. The crops at Shiloh are stunted and in a few days the people will be without green stuff.

"At present there are 800 people at Shiloh, the headquarters of the society. Most of these people are physical wrecks. They are wasted away to mere skin and bones and are pitiful objects to look upon. The people are discouraged. Many are losing faith in 'Elijah' Sandford's power to save and some have already left from the hilltop. Scarlet fever is raging among the children, while the adults are so weak from lack of nourishment that they are un able to work their miserable land. The town authorities of Durham have called on the state to relieve the suffering at

"'Elijah' Sandford is now in the holy land. Before leaving he took most of the money from the treasury."

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Shattered History.

One of the greatest difficulties of the present age, for the scholar, to use a very common barbarism, is to know where he is at. He spends half a lifetime in posting himself in learning the history of the past; then he begins research outside the ordinary and stereotyped channels, and finds that which he supposed was authentic history is the production of the forger. These fictions and exaggerations become so numerous as he advances, he does not put trust in anything. Sacred and profane history alike have suffered in this respect, and the so-called historic events of the last half-century seem to have been misrepresented and colored in the interest of heroes without merit, or, possibly, to conceal their crimes. It would be a positive pleasure to know what we read for history is a truthful

record of past events. We have all supposed the account of Columbus' discovery of America, with all the principal details, was accurately correct. But here cames the statement of a modern scholor, Henry Vignaud, who for thirty years has been secretary of the American Embassy, in Paris. He tells us he has devoted all his leisure time since early youth in the study of Columbus. He has a private library, embracing more than 13,000 volumes, with everything extant relating to the object of his search, and he is conceded the ablest living authority on Columbus and his times.

We must not detain the reader with a full account of Vignaud's discoveries, as given in his "Toscanelli and Columbus." published in 1901. He says: "I have not sought to attack Columbus. but to separate fiction from history. And then:

"The object I have had in mind for many years is to prove the history of Columbus is imperfectly known; that the most erroneous ideas prevail as to the true causes of the discovery of America" He says: "Columbus arranged things as he wanted them to be known. It is with the utmost difficulty critical study has succeeded in setting aside from doctored history numerous facts which Columbus and his interpre-

"The conclusion I reach is. Columbus never intended going to the Indies. It was only after he thought he had reached India he announced he always wanted to go there. What he reallyhoped was, to discover new lands of which he thought he had information. Columbus was not a great man; but he possessed superior energy and perseverance. He was mistaken in all his previsions, and persisted in his errors fter making discoveries which should have opened his eyes."

At the rate scholars are unloading the errors, misrepresentations, and exaggerations of history, what will remain when they are done? There is scarcely a statement the finger can be placed upon, and it can be honestly said, "This is unerring truth." The only thing in which there is no varia tion or shadow of turning, let theo sophs tell the story, is holy writ. And though it came to us through the hands of cloistered monks whose testimony would not be taken on any other aub lect, yet the bible is received by the churches, every word of it, as inspiration from God himself.

"No Standard Oil in Ours."

Jesus is reported to have said to his disciples: "It is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of

If the proposition is a true one, and sewing needles were referred to, then the multi-millionaires have a poor show in kingdom come. Who blames Carnegie for partly unloading? If a good orthodox believer, which we learn he is not, then he should give all to the poor. else the pearly gates will be closed against him.

But how about John D. Rockefeller? He is in the faith, and said to be a devout Baptist, but "the poor are not candidates for his favors. His treasures are allowed to accumulate, \$80,000,000 a year it is reported, else are given to wealthy churches and sectarian schools of learning. This is not a compliance with the teachings of the Master.

Recently Mr. Rockefeller expressed a desire to contribute \$100,000 in aid of a Boston Missionary Fund. The Missionary Board turned it down, alleging the money was accumulated by dishonest means and its use would defile the cause for which they were laboring.

A good take-off appeared a few days ago in the Minneapolis Journal, in the our lack of ability to transfer to these columns. The home of a cannibal famis presented. The wife is looking out the door of her rude cabin. children have human bones in their hands which they have been gnawing ground. The busband and father is in the foreground. The rotund missionary has just arrived, with apparently a fe male servant bearing a box labeled "tracts." Both wear glasses. The man of God is finely clothed, with a dress hat, an umbrella in hand, Bible and hymn books under his arm. He had an parently addressed the cannibal standing before him mostly nude, when quoth the benighted neathen:

"What we want to know before ac-cepting your services, is, whose money being used to send you here. No Standard Oil in ours!'

It would be very wrong, of course, to apply ill-gotten gains to Christianizing cannibals. It would be far better to beg pennies from Sunday-school children, for the little tots, possibly, would otherwise invest it in candy and pro duce colic, or some other infantile ailment, causing death, thus adding another to the choir of the redeemed.

Ashamed of His Parentage.

Rev. Minot J. Savage must have been in a reminiscent mood when he wrote: "One of the strangest facts of history that, although what calls itself the civilized world has exalted a Jew to heaven and placed him on the throne of the universe as an object of worship. yet this same civilized world has a ways treated the Jew with despite and contempt."

The dominie evidently did not stop to think when he penned the above that artists who have given us pictures of "our Lord" and his mother, "the Queen of heaven," have always given them Caucasian faces. No one would suspi cion for a moment that they were of the Semitic race while aduring or bowing before such pictures in worship, after the manner of the Catholics, or that they were other than the fairest of the European race.

Believe or Be Damned.

The highwayman, with a cocked revolver pointed at his victim's head, with the demand, "Believe I am an honest man, else I will kill von." will get an abundance of lip-service, showing he is an ardent believer in the goodness of his assailant; but the chances are a thousand to one the new convert is acting the part of a hypocrite, and believes no such thing as is demanded of him. We are told John 3:16, "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have ever lasting life."

Now that is a large reward for the simple act of believing; but dear Christian brother, do tell us how we are to believe if our judgment is not convinced. Though the wealth of the world was at our feet, and was prom-ised on condition we should believe the sun was shining in brilliancy when all was darkness we could not gain the coveted treasure. Neither can we be lieve that the Eternal Eather begat a son by a mortal maiden without other proof than such as appeals to our rea

"Believe or be damned," Mark 16:16, eems to be the voice of inspiration. To-day shalt thou be with me in para-lise," Jesus is reputed to have said to the thief on the cross, simply because of the criminal's belief. And in our day the murderer, suffering for his many crimes, leaps from the scaffold with the rope about his neck, to heaven, his only virtue: He believed with his dying

Good works don't count. "By works of the law shall no flesh be justified,' wrote the good Paul.

A Beautiful Example.

A beautiful example and worthy all emulation by people calling themselves Christians, is that of the Japanese, who have no societies for the prevention of cruelty to children or animals, because in Japan there is no need of such socie ties. In this respect the Japanese exemplify a higher civilization and purer ideals than any existent nation on earth, claimed to be Christian.

The callous brutality engendered by the vivisection of animals is not known in Japan, and the Japanese are known as a humane people.

Remembering these facts, one may well hope and pray that the Japanese may never become Christianized and tion as it now exists. Far better that Japan retain its own

civilization and its own humane standards of life and action, wherein it sets a noble example that should shame the ceoples that pride themselves on being Christians, the world over.

It is painfully evident that the Christian nations, so-called, have something more to learn of Japan than the science of warfare, and that is, the art, the science, the philosophy—the relig on, if you will-of humane feeling and action in life and practice. This, even more than her war, is the crowning

Things Worth Knowing. Such facts as the following are not

the sort of proof as that which the "satisfied faith" of Rev. J. L. Withrow and other bibliolaters accept and use in their expositions of scripture. Under the head of "Things Worth Knowing." the Chicago Daily News states,-what Rev. Withrow doubtless would consider as things not worth knowing-that Prof. Flinders Petrie, the Egyptologist, in his new book on the history of Egypt says one of the most important and perplexing "finds" made in that ancient land is the newly discovered inscription on the stele of Merenptah, the supposed pharaoh of what is usually termed "the exodus." meaning the coming forth of the Israelites 2,000,000 rong, from the land of Egynt ing to the history in the book of Exodus. Egyptian monuments have no record of "Israel in Egypt" as an ethical entity. The only mention of the name of Ysrael or Israel on any monument is to be found on this stele Merenptah. But if these were the same people as those of the Hebrew "Exodus." the deliverence or the Israelites from Egypt is turned into the deliverance of Egypt itself from the Lybian confederacy of raiding barbarians. among the horde of which the Israelites were a hardly distinguishable unit. There is nothing in the inscription to corroborate the story told in the Pentateuch. On the contrary, the Israelites mentioned by Merenptah instead of going up from Egypt as a conquering army of 600,000 fighting men never really got to Egypt. They were driven back from the borders of the land in wreck and ruin by the victorious Merenptah.

Quite Too Ethereal.

"The premises of Christian Science are that God, Spirit, Mind, is the only real life, substance, and intelligence; that man is the image and likeness of God; not as pantheism [all is God] teaches, partaking of the substance of Deity, but expressing God."

The above explanation by a believer in Christian Science we find in "Public Opinion." the writer correcting the ed itor for misstating what Rev. Mary G. Baker Eddy teaches. God and mind are everything to him; matter is nothing. Such a faith is too ethereal for our senses. We are so gross we cannot comprehend how spirit exists in the absence of refined matter.

A POOR ILLUSTRATION.

That Did Not Impress the Audience as Was Intended.

Hudson Tuttle, the Ohio lecturer, made an address recently wherein he described the pitfalls of the lecture

"One pitfall." Mr. Tuttle said, "is the unwise choice of examples and proofs. "A temperance lecturer wished to prove to his audience the deadly power

of whisky.

"Accordingly he caused a drop of water to be magnified and thrown upon a magic lantern screen. The picture was a terrible one. Worms bigger than pythons, crabs bigger than elephants, spids the size of a ship, fought together in the drop of water like flends in the infernal regions.

The lecturer now caused a drop of whisky to be added to the water.
"'Watch, friends,' he said; 'watch
the whisky's effect.'

"The effect was marvelous: the liquor killed all those ferocious horrors instantly. Their vast claws and tenta-cles and feelers stiffened. All became eaceful and still.

"An old lady in the front row whispered hoarsely in her husband's ear:
"'Wall, Jabez, that settles me. 1'll never drink water again 'thout puttin' some whisky in it."—San Antonio Ex-

Aladdin cand His Wonderful Lamp Outdone by an Astral Body.

The Progressive Thinker is a Leader. It never lags in the discharge of a duty. This week's issue is Musical Speech from the Dead Informs Miss Scriven of chockfull, of most thrilling spiritual experiences, a veritable mine of valuable information. From the first to the last page you will find something of special interest particularly the experiences with Mr. Bailey, the noted Materializing Medium, and the article by Prof. Hyslop. The one who will not read the paper will be sadly deficient in valuable information.

(Continued from page 1.) No matter how individual opinion may express itself regarding Dr. David Starr Jordan's attitude in refusing to accept for the museum at Stanford University, or to recognize as authentic the archeological relics collected by Thomas Welton Stanford through the instrumentality of a humble mahatma the immediate results of the story with this eerie thread as published yesterday morning in "The Examiner" were unanimously conspicuous for their sub-Etantiation of the evidence already adduced to prove that Charles Bailey, the mahatma concerned, is taken seriously by eminent scientists and that his employer, the late Senator Stanford's brother, is by no means a simple-minded dupe. It is freely admitted by the initiated that Bailey has materialized, during a long series of highly interesting seances, hundreds of alleged antiquities from the remoter periods of time, which have been successfully subjected to the unsparing scrutiny of dispassionate experts. And it can also be demonstrated that the assertion made regarding Mrs. Stanford's faith in the genuineness of this collection, as well as her earnest wish that it should be placed on exhibition at Palo Alto, is perfectly true.

Mrs. Stanford Believed

The witness who testifies concerning Mrs. Stanford's feeling in this matter is Mrs. Addie L. Ballou, a notary public whose office is at 1190 Market street. Mrs. Ballou, who incidentally is a pensioner of the United States for services rendered as a nurse on the battle-fields of the Civil War, has been an earnest student of psychic problems for more than forty years, was an intimate friend of the late Mrs. Stanford, and had been a confidant of the late Thomas Welton Stanford since 1891.

She attended seances at Mr. Stan ford's house in Melbourne, Australia, where she was his guest for three years She had several long talks with Mrs Stanford about Bailey and the remark able work he did as a sensitive. received the first photographs sent to this country of the now famous clay tablets, coinst and, other curios pro duced by Bailey during the sittings in the Stanford residence. She took these photographs to Mrs. Stanford and discussed them with, her. Finally, she has a complete record of the transla-tions made by distinguished scientists of the cunieform inscriptions on the tablets, as well as their classification of the other antiquities.

A Gifted Clairvoyant. The fact that Mrs. Ballou has herself been active in spreading the Spiritualistic propaganda since her girlhood, and that she believes heracil to be gifted with a certain degree clairvoyant power, may be submitted. possible bearing on her point

though it can scarcely be said to in pugn her veracity. And it may be added that her gifts as clairvoyant have some substantiation in the testimony of many persons, yet commandeth. In the temple of Mero living, who heard her pause in the dach I placed the records sealed by my midst of a lecture at Mankato, Minn., hand. And the inhabitants of Kirdush out, "A tragedy at Washington! The fleet horses and men of valor. These president has been assassinated!" As there was no telegraphic connection bejustice and exalted his people. The tween Mankato and the outside world. few days afaerward. It will probably be admitted, on this basis of considera tion, that Mrs. Ballou is at least a witness who may be trusted to have investigated the Stanford mystery with enthusiasm and a plastic mind. Thus, in

brief is her testimony: "I first met Thomas Welton Stanford several years ago, when I went to Aus tralia to lecture on psychic subjects as the representative of allied psychic societies in this country. He was at that time a very rich man, though he had gone to Australia with no more substantial fortuné than a venture in kero sene and an agency for a certain sew ing machine.

Present at the Scances.

"Mr. Stanford, previously Consul General for the United States in Melbourne, had retired from public life when our acquaintance began, and was levoting his time and money to a sincere investigation of psychic phenom With this mutual interest as foundation for our friendship it was not long before we agreed to carry on our researches in company. I accordingly went to live at Mr. Stanford's house was present at scores of the seance there, and can personally vouch for the of every utterance made regard ing their wonderful developments.
"When Mr. Stanford discov

Charles Bailey and became his patron both Mrs. Stanford and myself felt that the phenomena immediately resulting were of the first importance. Mrs Stanford made a special trip to Austra lia to attend the seances at which this wonderful sensitive presided, and saw enough to convince her beyond all possible doubt that both Balley and the rel ics he materialized were genuine. She satisfied herself still further, however, by helping her brother-in-law to arrange for a series of sittings at which those present should be not only converts to Spiritualism but then and women of learning and authority in other fields.

To Be Sent to University. These unbiased witnesses who ac cepted the invitation extended to them were hwyers, clergymen, newspaper men and physicians. They attended six sittings and made their affidavits that they had seem Bailey do the things he has elsewhere heen recorded as doing. Mrs. Stanford then agreed with Mr. Stanford that the archeological wonders produced at Bailey's seances should ultimately be forwarded to Stan ford University, and I know that she wrote to her brother in law regarding this subject while she was on the steamer which took her to Honolulu."

Mrs. Ballou then showed the reporter several documents bearing on the au-thenticity of the antiquities which Bailey in his astral capacity rifled from the tombs of Cairo, the mounds of Assyria the temples of Benares and the palaces at Khartoum. Among these documents was a pamphlet issued by the Society for Psychic Studies in Milan Italy in which was chronicled, over the signa-tures of many well known Italian scholars, the astonishing results obtained under rigorous test conditions through the have a reputation for genuineness, it

mediumship of Bailey in fourteen sittings held in Milan between the 28th of February and the 12th of April, 1904. The compiler of this pamphlet makes the following statement in his preface:

Committee Testifies.

"Since the return of Bailey to Melcourne, some charitably disposed persons have circulated a report that his visit to Italy was a failure, and this mendacious statement was accompanied by expression of compassion for a number of ladies and gentlemen who witnessed the phenomena produced through his mediumship. That people of average intelligence, high personal character and good social standing should venture to attest certain uncom mon occurrences, of which they had individually and collectively been the observers, appeared to be incomprehensible to the author or authors of the disbonest report referred to. They dis credited the facts and appeared to consider the narrators of them to be either the bearers of false witness, or the imbecile victims of fraud and delu-

"Now, in Milan, the phenomena were duced before a committee of the local Society for Psychic Studies, composed of gentlemen of high literary and scientific attainments, Dr. Eugenio Griffini acting as their honorary secretary, and the proceedings at each sitting were published from month to month in the periodical entitled 'Luce and Ombra,' which is the recognized organ of that society, and were duly authenticated by the signatures of those present."

From Ancient Babylon.

One of the most interesting items among the objects in the Stanford colection which Dr. Jorden is said to be unwilling to even examine is a sevensided, terra-cotta cylinder, 51/2 inches long, 21/2 inches wide, and weighing 1 pound and 2 ounces avoirdupois. Six of the facets of this cylinder, which, it is claimed, had its origin in Babylon are covered with inscriptions described by the scientists who have seen them as of the cunieform kind, and seventh are a number of seal impres When procured, the markings on its surface were partially obliter ated by an earthly deposit, and the specimen had to be carefully cleaned. The cylinder is hollow, and is said to contain the following record of warlike dealings of the ancient Babylonians

Inscription on Tablet. "These are the acts of Essar Haddon

the great King, the mighty King, the builder and restorer of the temple of the gods, the favored of Ashur chief Assyrian divinity). The people called the Jews (in Assyrian, Yahud) have sent unto me many ambassadors many offerings, and the people of Khita (meaning in Assyrian the people of the Hittite nation) gold and silver, precious stones and chariots. My favor would they regain. Subdued are they. Also the people of Elam. The great lords on the night of April 14, 1865, and cry were conquered and subdued with the great gods, Assur, Bel, Nebo, command and I obey. Which shall be as a given verified until the arrival of the mail a sign and a witness (here follows the line of seals, possibly impressed with the royal signet). The men of Erech came against me. Their mighty men I slew, and impaled I their mighty men alive. Amati-Bel their towns burned with fire, and took their women captive These are the acts of the great King.'

Coins of About 226 B. C.

Ten of the coins in this collection are thus described: "Two of the larger coins are of the reign of Ptolemy Philo pater, about 226 B. C. One of the larger specimens and three of the small er ones are covered with verdigris and much corroded. Those corroded were got in mounds in Egypt, the cleaner nes from mummy coffins, where possi bly they were placed as toll money Three of the smaller ones are Roman coins of different reigns. The four other smaller coins are of a metallic combination once known as electron and is probably an alloy of silver, cop per and a little gold. On one side of these was the head of Zeus, on the other side a double-headed eagle hold ing thunderbolts. Two of these coins are of the time of Ptolemy Euergetes II, nicknamed Ptolemy the Pot-bellied another of the Ptolemy and Berenice eign, another of the Cleopatra reign and another of the reign of Ptolems Soter, this one having reproduced upon it Ptolemy's own head.

The Famous Scarabeus. The famous scarábeus, brought to the library of Thomas Welton Stanford by

Bailey's astral double, has also been painstakingly examined. "It is," says the chronicler, "a sacred beetle of the time of Rameses the Great, found at Thebes, and is nearly 4,000 years old. These scarabei were placed in the right hand of deceased royalties when their bodies had undergone the process of preservation. On the back of this scarab is a hieroglyph; a cartouche in the center, a flail at either side, and what was called a determinative under neath somewhat in the shape of a wide, shallow goblet. On the upper part of the cartouche is a representa-tion of the sun's disc, 'Ra'; in the center of that is some Egyptian agricultural implement, and below is a well carved diminutive beetle-the whole be ing translated Ra-me-ses (Son of the The top of the flail is gone, make ing determination on this point uncer-tain, but it is believed that the Rameses indicated was Rameses II, that is Ra meses the Great, called by the Greeks Segnatria." Asked to comment on the story pub

ished in yesterday's "Examiner, cerning this strange story, M. Brod ky, a prominent Australian newspaper man, who recently came to this coun try, had this to say:

Stanford Took Precaution.

"Thomas Welton Stanford is the high priest of Spiritualism in Mel-bourne, a man who does not lay him self open to the ridicule heaped those who practice the occult art 'a la Pantouffle.' When Stanford patronizes s spiritualistic medium he or she most

Says She Hears the Voices of Spirits

Their Thoughts---Yet She Is Not a Spiritualist.

FROM ALL SECTIONS OF THE WORLD COMES THE INFORMA-TION THAT A PROFOUND BELIEF IN SPIRIT RETURN IS SPREADING, MAKING NEW INROADS INTO QUARTERS WHERE HERETOFORE IT WAS BUT LITTLE KNOWN, AND MANY WHO ARE THE TRANSMITTING INSTRUMENTS BETWEEN THE TWO WORLDS DENY THEY ARE SPIRITUALISTS, AND ARE INDIG-NANT IF ANNOUNCED AS SUCH. HUNDREDS IN CHICAGO, RICH, INFLUENTIAL AND INTELLIGENT, ARE FIRMLY ESTAB-LISHED IN THE BELIEF THAT SPIRIT RETURN IS A FIXED FACT, BUT FIRMLY DENY THEY ARE SPIRITUALISTS. PROMI-NENT AMONG THOSE WHO COME UNDER THE HEAD OF SPIR-IT RETURNISTS IS THE LADY WHOSE EXPERIENCE IS GIVEN BY A NEW YORK WORLD REPORTER, IN THE FOLLOWING NARRATIVE. WE HAVE NO WAY OF COERCING SPIRIT RE-TURNISTS INTO THE RANKS OF SPIRITUALISM TO AID IN AN ORGANIC MOVEMENT, HENCE MUST LET THEM DRIFT AS THEY SEE FIT, FOR FREEDOM OF THOUGHT IS OUR WATCH-WORD. SO LONG AS THEY ARE HONESTLY SEEKING THE TRUTH, THEY WILL DEVELOP IT ALONG THEIR OWN LINES. BUT WOULD IT NOT BE WELL FOR SPIRITUALISTS TO REN-DER THEIR LIVES AND RANKS SO PURE, ATTRACTIVE AND CLEAN, THAT THE SPIRIT RETURNISTS WILL BE DELIGHTED TO CO-OPERATE WITH THEM, FOR IN SPIRITUALISM IS THEIR PROPER PLACE, AND SHOULD BE THEIR HAVEN OF REST. READ CAREFULLY THE EXPERIENCE OF MISS SCRIVEN.

A strange power of communication with departed spirits is claimed by Miss Clara Seriven of Plainfield, N. J., who has been visiting Mrs. Charles Daniel, of No. 425 Mott avenue, Bronx. Miss Scriven says she is not a Spiritualist, and she does not pose as a professional. For two years, she avers, she has been talking with the spirits of dead relatives.

Miss Seriven is twenty-two years old and of rather nervous temperament. She was until about two years ago a telephone operator at Plainfield, and it was while receiving messages over the wires that she first became aware of voices.

"These voices," she said, "were in a high, musical key. I could not anderstand the phenomenon. I attributed it to nervousness and gave up my position as an operator. The voices had become so uncanny and so fearsome that I dared not continue at work. I did not realize then that it was the spirits talking to me.

"I first came to know that when I went to visit friends in Plainfield. They had an amusement device called the Ouija board. The hands were placed on a small, triangular board on which the letters of the alphabet were printed. The smaller board spelled out answers to questions asked.

Spirits Made Her Answer.

"Some one asked a question that none of us understood about a dead relative while my hands rested on the board and instantly I heard a voice in the same musical key that I have mentioned. The voice dictated the answer and my hands instinctively spelled it out. The person who had put the question looked at me in dumb astonishment. I then found that I could talk to the dead relatives of all those present. I trembled from excitement. Gradually this feeling passed away and at home after I had made a board of my own, I became quite used to conversing with the spirit world."

Miss Scriven uses a round chart of pasteboard about 12 inches in diameter, on which the alphabet is printed, each letter being inclosed in a double circle. The name of God stands near the center of the chart, with entwined circular lines that connect the three letters. Other cireles contain parts of the Lord's Prayerv. Miss Seriven explained that as God is the controlling power she had placed His name on the chart, and that the circular lines were intended to represent the current of thought which she believes to run in circular waves.

Answers Stranger's Questions.

Miss Scriven gave a demonstration of her method to the World reporter. She did not affect any mysterious air. She asked the reporter, who was a stranger to her, what he would like to know, and his question being propounded, she answered them in a very brief space of time. Much information was volunteered by the young woman aside from that brought out by the questions. The manner of death of several relatives was communicated, and many of the strongest characteristics of the departed while in life were related through the medium of the chart. Miss Scriven did not, in all that she told, make one error. Incidents in the lives of the departed were told in a manner that was "I am told by the spirits," she said, "that all is happiness in heaven.

I understand that there are seven states through which they must pass to reach the highest plane. Some people who pass away are prepared for higher planes than others. They tell me that all spirits may see one another but that the difference in planes enables those in a higher state to hold closer communion with God. Spirits may perfect themselves for the highest plane. Perfect harmony exists among the spirits. The voices are always pleasant to listen to.'

Miss Seriven says many of the people on earth have spirit guardians. Nearly every one has one guardian and same have more. These guardians always exert an influence for good. The more guardians the octter the impulses and the fewer temptations.

"A friend of mine has thirteen guardians," said Miss Scriven, "and she is peculiarly free from temptation."

was, therefore, a sensational occurrence, COUNTERFEITING THE GENUINE. when Bailey, who, by the way, was a laundryman and not a blacksmith, became the protege of Stanford. The brother of the Senator gave special seances for the laundryman, who doubtedly produced fac similes of ancient Assyrian tablets covered with cunieform writing, similar to those discov ered by Bruggsh and other Assyriolo gists, and given by them to the British Museum.

"Stanford, at first, was not quite sure whether he was being fcoled regarding these tablets, and submitted them for decipherment to experts who declared that they undoubtedly contained genuine Assyrian cunieform writing, at least 4.000 years old.

"Subsequently, when Bailey's name crept into the newspapers, the Mel-bourne police hunted up the laundryman's history, and it was established as a fact that he had started as a common, low-grade fakir, telling fortunes at a shop in Gertrude street, Fitzroy. While thus employed Bailey was visited by one McManamy, the cleverest detective in Melbourne, whose fortune was told for 40 cents. Bailey was arrested for thus disobeying the municipal ordinances and was fined in the Fitzroy. Police Court. Mr. Stanford's faith was not, however, shaken by these happenings. He stood by Bailey proclaimed his confidence in the Bailey antiquities. And it is certain that to who do not believe in Spiritualism the mystery of these antiquities is a long way from being colved."

In such a world as ours the idle man s not so much a biped as a bivalve.-

The smiles of infants are said to be he first fruits of human reason.-H. N. Hudson.

The most certain sign of being born with great qualities is to be born with-out envy.—Rochefoucauld.

Great results can not be achieved at once, and we must be satisfied to advance in life as we walk—step by step. –Smiles.

It is the Great Curse of the World To-Day.

Throughout the entire commercial world in every branch of industry—no exception—counterfeiting is going on. Especially is that true in regard food, money, spirit phenomena and textile fabrics. A special cable dispatch from London, England to the Chicago Record-Herald, says that there is more spurious money in circulation just now than ever was known in that country.

Not only that, but the art of false coinage is more near perfection than ever. It is estimated that there are no fewer than 200 persons now engaged in England in private coining, counterfeiting and uttering bad money, and of that number probably two-thirds live in London. The number of private mints is probably not short of 100.

There is also now a recrudescence of what is known as "sweating" sover-eigns, which is more difficult to detect. I'wo thousand of these "sweated" coins were secured by the police during the

Counterfeiting permeates the whole commercial and industrial world. That which is of the greatest value is the most generally counterfeited. Bring out any thing good, whether among textile fabrics or in the phenomena of Spiritualism, and the counterfeiter will step to the front and give it a critical examination, and then closely imitate . It is a crime to counterfeit textile fabrics or money, but it is a thousand times worse to counterfeit genuine spirit phenomena, or pretend to materialize spirits with the aid of wigs, false whiskers, illuminated crosses, and dresses rendered luminous by artificial means. It shows degeneracy part of those who patronize such shows claiming they are genuine.

ANXIETY. Self-conceit is the enemy of progress.

Gathered From Omar Khayyam, the Persian Poet.

It is well to become acquainted with The philosophy contained in the Rubalyat of good old Omar Khayyam, the astronomer poet of Persia, who was born at Naishapur in Khorassan, in the latter half of the eleventh century.

Nizam ul Mulk, the vizier, in his

"Wasiyat," says of Omar Khayyam: "His illustrious years exceeded eighty-five, and it was the universal belief that every boy who read the Koran or studied the traditions in his ence, would assuredly attain to honor and happiness. * * * At Naishapur thus lived and died Omar Khayyam, busied in winning knowledge of every kind and especially in astronomy, wherein he attained to a very high pre-eminence * * The Sultan showered favors upon him.

The tomb of Omar Khayyam is in Naishapur, just outside a beautiful gar-Trees, burdened with fruit, tend their branches protectingly above it; and earlier in the season drop their blossoms upon it, so that at times the cover-stone is quite hidden from view

Looking thus upon the petals blowing gently down upon the poet-philoso pher's tomb, one remembers his quat-

"Whither resorting from the vernal Shall old acquaintance old acquaintance

Under the branch that leans above the wall To shed his blossoms over head and

The best lines ever written by Per sia's poet of the people are these:

"A hook of verse underneath the hough A jug of wine, a loaf of bread-and thou Beside me singing in the wilder-

Oh, Wilderness were Paradise enow!

The entire theory of domestic bliss is symbolically expressed in the above The "book of verse" represents the poetic aspiration for a higher plane of thought life; the "jug of wine" symbolizes the stimulation found in the desire to provide the material comforts of life for those we love, while the "loaf of bread" represents the reward of our labors. The meaning of thou" is self-evident. Without the "thou" each one's "paradise" will event-ually become a "wilderness."

Find the "thou," and you will have gained a paradise beside which the famed Elysian fields will seem as unattractive as a vacant lot overgrown with weeds. It has been well and truly said:

> "The test of gold is fire: Of man, woman.'

True spirituality flourishes, as does a green hay-tree by the side of sparkling waters, in the atmosphere of wedded love; and the test of all fine-spun theories is found in the home where two souls have decided that only love shall rule.

Where Love is the household god we find happiness; and when the idea of a is introduced into a home where Love does not abide-at that moment the fuse that leads to the powder-magazine of domestic woe is ignited.

If it were more generally understood that it is better to do good for good's sake than to obtain "happiness in heaven;" to be pure for purity's benefits, cal god (the Christian's god, who by his own record is a brute in passion and a murderer in action)—then, I say, men and women would hes!tate to rush into matrimony for other motives than nure love. Until the time comes when individuals realize that there is no god, no walled-up heaven, no burning brimzation retarded by loveless marriages

Thinking along these lines, we appre ciate the thought that prompted the Persian poet when he exclaimed: "Ah, Love! could you and I * * * con

To grasp this sorry scheme of things

Would not we shatter it to bits-and

then Re-mold it nearer to the heart's de-

The pernicious effects of the Christian-made theory, that anyone can be happy throughout all the ages to come in a nice roomy heaven (no matter how vile and immoral one's earth-life has "faith in Christ" and is "washed in his blood," may be seen every day in the divirce courts, the penitentiaries, the jails, the wards for the insane, the homes for imbeciles.

It is this mad Christian theory that converts many thousands of possible paradises into actual wildernesses. If you doubt that Persia produced philosopher, read Omar's search for the

answer to the question of his soul: "Up from earth's center through the

Seventh Gate I rose, and on the throne of Saturn sate. And many a knot unravel'd by the

But not the master-knot of human fate. "There was the door to which I found

There was the veil through which I might not see: Some little talk awhile of Me and

Thee There was—and then no more of Thee and Me." After other equally fruitless attempts

to solve the problem of life, he says: "I sent my soul through the Invisible, Some letter of that After-life to spell And by and by my soul return'd to

and answer'd, 'I myself am Heaven and Hell.'"

Thus, through years of toil, after years of struggle to conform to certain formal rules of conduct, the soul suddenly finds that both heaven and hell are contained within i self. Truly a profitable lesson for those who will earn its truths!

Remove the fear of hell and the hone for heaven, and the individual is placed upon his own responsibility. Then and only then will creed-bound selfishness cease making this planet a place of op-

To the selfish wealthy classes "heaven is but the vision of fulfilled desire. and hell the shadow from a soul on fire," but in time they find that the soul never forgives itself its crimes; and it is only by devoting ages of unselfish endeavor toward alleviating the suffering which they have caused that they can hope to hear the soul's commendatory words: "Well done! Enter thou happiness by continuing thy good

MRS. F. M. SNARKENBERGER.

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Psychical Research and the Future Life.

Dr. James H. Hyslop, Ph. D., Former Professor of knew in life survives, and it will not satisfy the present conditions of Logic and Ethics in Columbia University, N. Y., Presents in the Homiletic Review his views on Psychical Research and a Future Life. They will be read with deep Interest by thoughtful Spiritualists.

By James H. Hyslop, Ph. D., Former Professor of Logic and Ethics in Columbia University, New York.

One of the most astounding incidents of modern times is the attitude of many religious minds toward those phenomena which purport to afford scientific evidence of a life after death. One would expect the average Christian to seize every opportunity to confirm his faith by scientific evidence, but, since he has lost confidence in Bridgwater treatises, he seems to have put on the skepticism which has so obdurately characterized the "infidels" in the past. For many generations relig ious minds kept up a constant warfare against science for not accept ing its hopes and beliefs, and that conflict is not yet wholly laid. The persistent complaint against science was that it would not admit the evidence for the existence of God and the immortality of the soul, But now that science has actually taken up the question of trying to ascertain positively whether there is any evidence for personal consciousness after death, religious minds take up an attitude of indifference or hostility to the effort, often maintaining that the phenomena which apparently attest such a life are the work of the devil. In former periods it was the work of the devil that we should doubt this evidence, but now the same agency is invoked to explain respect for that evidence. The attitude of such minds is like that of the Irishman who was "always agin" the Government.'

For the last century scientific materialism has made such progres that the belief in a future life has been greatly discredited, and this feeling about it has been very much strengthened by the results of biblical criticism, which has destroyed faith in mere authority. Science has so persistently asked for evidence in present experience of any claims whatever that the human mind tends to distrust all stories of the past unless their credentials show some scientific character. The consequence is that men are coming to rely upon scientific methods for their convictions. It matters not whether this is a right or a wrong instinct; it is a fact, and in life we have always to reckon with facts in our daily intercourse. Any evasion of them is always disastrous in the end. Now there is about us a vast mass of phenomena alleging a significance as proof of survival of death, that is, the refutation of the materialistic theory of life. It matters not what its character is-a feature which can not be determined off-hand; the duty of intelligent men is to examine into its credentials. Above all others, the religious mind is bound to regard the problem as affecting the one belief to which it clings with the most passionate tenacity and fervor. The clew to its whole view of life and human duty is found in the belief. The social organism is profoundly affected by its integrity, as we can hardly expect the sentiment of human brotherhood to survive the interest which immortality attaches to the value of human personality. If man has no value as a personal soul, from the standpoint of nature, we must expect that those who have the power will treat their fellows as means to their individual ends. The assurance of a future life establishes the value of personality in the world quite as effectively as the conservation of energy establishes the permanence of force, and we must expect corresponding moral consequences for a belief that insures the permanence of personal consciousness. This ought to be apparent to the religious mind without argument, and, once accepted, should enlist an interest in whatever purports to represent scientific evidence of the belief.

The attempt to afford scientific proof of a future life began with the organization of the Society for Psychical Research, though it may be a misrepresentation of its motives to imply that it had any such object. In fact, its primary intention was to investigate and not to predetermine any conclusion by its methods. But it was inevitable, from the nature of the phenomena with which it had to deal, that it should very early become complicated with this problem. It began with the alleged phenomena of telepathy or thought transference, which is not evidence of anything transcending the capacities of the embodied human mind. Though the claims of Spiritualism are more or less weakened by the fact of telepathy, if fact it be, the doctrine of transmission of thought is a revolutionary one in psychology and suggests human powers that may well arouse wonder in regard to cosmic agencies. But there are two classes of phenomena which most distinctly support the claim that deceased persons may occasionally give evidence of their continued existence after death, especially if the phenomena can show credentials making them more trustworthy experiences than legends and myths. They are cases of apparitions and of mediumistic phenomena purporting to represent communications with the dead.

FRAUD AND ILLUSION ARE THE TWO GREAT DIFFICULTIES IN THE WAY OF BELIEVING STORIES OF SUCH EVENTS. But in certain instances these objections have been removed, until further skepticism as to the importance of the facts is no longer excusable though it is quite admissible that suspended judgment in regard to their proper explanation is quite proper and advisable. The point in the present stage of inquiry is not what they prove as to so stupendous a question as a future life, but do they suggest something supernormal in human experience. When the subject has been studied for a much longer time we may be able to form a better judgment as to the meaning of the phenomena.

In the study of apparitions we have to be careful that we can discriminate those that are evidential of outside agencies and those that are explicable by ordinary hallucination. The vision of "spirits" is too common a fact among the insane to be hasty in accepting any alleged apparition as indicative of foreign influence. Only the most extraordinary amount of evidence will justify serious treatment of stories alleging the appearance of deceased friends. Only those will have any scientific interest which coincide with the occurrence of a corresponding event not known by the person who sees the apparition. For instance, if A. sees a phantasm of B. when it can be proved that B. had died without the knowledge of A. and near the time of the experience, we have a type of phenomenon that can claim serious attention, especially if similar experiences can be multiplied in large numbers with different people. Even then we cannot be hasty in adopting an explanation, particularly a spiritistic explanation; because it seems to be a well-accredited fact that apparitions of living persons are as frequent as those of the deceased, and, whatever theory we adopt, we must make the two types consistent with each other. We cannot assume discarnate spirits to explain the phantasmal appearance of the living. Neither will it be easy to explain the appearance of the dead as mere cases of telepathy, though we may not be satisfied with any application of living minds to account for them.

THE PUBLIC HAS VERY LITTLE CONCEPTION OF THE EX TENT TO WHICH FRAUD IS PRACTICED BY ADVENTURERS PREYING ON THE CREDULITY AND INNOCENT INSTINCTS OF THE UNWARY. Genuine phenomena can be so easily simulated that the course of wisdom for the untrained man and woman is to let the subject alone and hand it over to the scientific man. None but trained experts should deal with mediumistic phenomena. The history of the layman' investigation in this subject is but one long account of illusion and fraud, and this is true even though genuine experiences may have occurred in the process. But until we have some criterion for discriminating between the fraudulent and the genuine phenomena, there is no reason for popular investigation. The whole subject should be left to qualified men for investigation.

Modern knowledge has affected the problem of a life after death in such a manner that there is no way, to substantiate it scientifically but to prove the personal identity of certain deceased human souls. Materialism is based upon the doctrine that consciousness is a function of the brain or the human organism. The knowledge that all organic compounds exhibit functions that are results of organization tends to support the idea that consciousness is an incident of composition—that is the result of atomic combination, like digestion and circulation, which certainly do not survive the bodily organism. In addition to this, the discovery that we have a soul would not assure us that we have the same consciousness after death, though it might prove it possible. We know that things change their functional activities in the process described as dissolution, and what we know of changes of personality in the loss of identity, amnesia or loss of memory, and various alterations of consciousness, makes it necessary to know, not merely that there is something else than the brain involved in the occurrence of consciousness, but also that after such a change as death we should continue the prehension. - Goethe. same consciousness with its memory as a condition of realizing the only

kind of survival that could possibly interest a moral being.

belief to know that this consciousness is not a function of the brain, though it would establish a strong probability that a future life was quite possible or likely. To assure us that its destiny or existence is not involved in anything like the alteration of personality as it is known in adays, with so many of the leading sci-abnormal psychology we must in some way get into communication entitic men of the world on the same abnormal psychology, we must in some way get into communication with a discarnate spirit, if that be possible, and have it establish its

Apparitions can satisfy this demand only on two conditions: First, the recipient of them must be able either to recognize the person appearing or to obtain some mental impression or apparent auditory indication of the person concerned. Secondly, the percipient must not have known the person in life, or, if he has known the person, he must not have known of his death. In both cases the experience must be verifiable by others than the subject of it. Otherwise the apparitions will be referable to hallucination as an explanation.

The Society for Psychical Research undertook the collection of a census of apparitions. It comprehended those of living, of dying, and of deceased persons. The latter class was excluded from its report. The largest number of these was of living persons. The whole number was 382. Doubtful cases reduced these to 350. Of this number 30 were death coincidences, and this small number in the census sufficed to convince the committee-made up of Mr. F. W. H. Myers, Professor and Mrs. Henry Sidgwick, Mr. Frank Podmore, and Miss Alice Johnsonthat they were not due to chance alone. They represent 440 times the probable number of such occurrences according to the law of chance. This census represented England and Wales, and, as I said, excludes the apparitions of the dead. These latter sufficed in number and evidential value to convince Mr. Myers, and Mr. Andrew Lang accepted Mr. Myers' opinion as proved, that the deceased could occasionally manifest their existence after death. THERE ARE PROBABLY A THOUSAND SUCH CASES ON RECORD IN THIS COUNTRY, AWAITING THE MEN AND FUNDS TO CLASSIFY THEM AND PUBLISH THE RE-

SULTS IN A FORM TO MAKE THEIR IMPORTANCE IMPRESSIVE. Mediumistic phenomena, when they can be made genuine, are of the nature of experiments in proof of the same contention. They first represent supernormal phenomena of some kind, and, when they relate to the identity of deceased persons, they are evidence of a future life, whether they are regarded as proof of it or not.

There are several instances of this type of phenomena which deserve scientific consideration, though they are defective in some aspects of their nature. Dr. Liebauit, the celebrated French physician, narrates a case of some interest. Its value rests mainly on his authority and not on the variety of its incidents. Mr. Henleigh Wedgwood, the brotherin-law of Charles Darwin, reports personal experiences which certainly resemble communications from deceased persons, and vouches for others in the experience of certain intelligent friends. Mr. Myers reports the instance of a celebrated European physician whose name he has to withhold. The case of Rev. Stainton Moses is a most remarkable one, subject to qualification for the lack of scientific investigation. moral probity was never questioned, and some of his real or apparent communications with the dead are at least impressive and on any theory command the respect of psychology.

But the most remarkable case on record is that of Mrs. Piper. The characteristic of this case is that it depends more upon the precautions taken against fraud and illusion and upon the perfection of the contemporaneous recordinade of the experiments than upon the clearness of the messages. Other cases have either represented material too meager for convincing the scientific skeptic or involve no such careful experiment and record as in this case. Besides, its importance is much enhanced by the mass of evidence taken with its variety and complication with many witnesses. All these features of it represent the reason for perpetually urging its importance.

This is no place to summarize even the types of incidents involved in the Piper record, and it must suffice to remark that it consists of that kind of messages which we should expect a continuing personal consciousness to transmit in proof of personal identity, or such as living people would send over a telegraph line or through a telephone for the same purpose if their identity were challenged. These incidents are necessarily trivials as nothing else will establish personal identity either between the living or between the living and the dead. Communications about the nature of a transcendental life are worthless as evidence, and must be put aside until the problem of identity has been solved and the triviality and confusion of the messages have been explained. At present the mass of evidence tending to satisfy the conditions of the first problem is very great, and it is time that it should be the subject of intelligent estimation. Its relation to the moral and religious wants of the age entitles such an investigation to munificent endowment, especially as much less worthy causes do not lack in financial

The material bearing upon the question and related to the supernormal generally is represented in some nineteen volumes of Proceedings, ten volumes of a Journal, two volumes of "Phantasms of the Living," and two volumes of "Human Personality and Its Survival of Bodily Death," by Mr. Frederick W. H. Myers, to say nothing of the work of Mr. Podmore and of Flammarion, the French astronomer. Telepathic, apparitional, and mediumistic phenomena abound in them to such an extent that their possible significance can no longer be ignored without incurring the reproach of bigotry. Not that any special conclusion is necessarily sustained by them, but that they so pertinently suggest the existence of supernormal knowledge or challenge scientific investigation that it is no longer wise to neglect them. The kind of estimate placed upon such records may be seen by observing what men of high scientific standing say of the results already on hand.

Sir Oliver Lodge, one of the leading physicists now living, says: "If anyone cares to hear what sort of conviction has been borne in upon my mind, as a scientific man, by twenty years' familiarity with these questions which concern us, I am willing to reply as frankly as I can. I AM FOR ALL PERSONAL PURPOSES CONVINCED OF THE PERSIST-ENCE OF HUMAN EXISTENCE BEYOND BODILY DEATH, AND, THOUGH I AM UNABLE TO JUSTIFY THAT BELIEF IN FULL AND COMPLETE MANNER, YET IT IS A BELIEF WHICH HAS BEEN PRODUCED BY SCIENTIFIC EVIDENCE THAT IS BASED UPON FACTS AND EXPERIENCE."

Professor Stout, of St. Andrew's University in Glasgow, thinks that telepathy "cannot with any approach to probability explain away" the phenomena which Mr. Myers quotes in support of a future life. Professor Muirhead, of Holloway College, England, is hardly behind Professor Stout in sympathetic interest. Mr. Arthur Balfour, Prime Minister of England, though not in any way committing himself, speaks in a tone of hopefulness regarding the evidence. Mr. Andrew Lang admits that Mr. Myers has given in apparitions alone sufficient evidence of survival after death, though he is not yet convinced by mediumistic phenomena.

Sir William Crookes does not announce a definite conclusion for more than something supernormal, but he is thoughtfully sympathetic and probably withholds conviction in deference to the judgment of psychology, being himself, a physicist. Cesare Lombroso, the Italian criminologist and whilom materialist, says that "there is a great probability now given us through psychical researches that there is a continued existence of the soul after death." Even Mr. Huxley admitted that the 'actuality of a spiritual world is a matter which lies as much within the province of science as any other question about the existence and powers of the various forms of living and conscious activity.

These are no mean judges, and to the list may be added Professor Barrett, Prof. Wilkiam James, and many others as at least interested in the issues involved and supporters of the investigation, and the writer happens to know personally of many other men of similar public standing who hold similar views upon the subject, but he does not feel at liberty to mention their names in any public manner. They suffice to justify the demand for the scientific consideration of a problem which is one of the most momentous ever opened by science, and, as it is wholly in the interest of the refigious mind, the neglect of it, in the face of an opportunity to reconcile science and religion, is inexcusable.

Political men, like goats, usually thrive best among inequalities.

L 1 ore

We want fewer things to live in poverty with satisfaction than to live magnificently with riches.—St. Evremond.

Pleasure soon exhausts us and itself also; but endeavor never does. Richter.

Man is not born to solve the problem of the universe, but to find out what he has to do; and to restrain himself within the limits of his com-

As to the priestly organization, the practical effect of the Christian organization, "the church," has always been averse to morality, and is What we must know is whether the personal consciousness which we now,-William Kingdon Clifford.

A NOTABLE MEDIUM.

Victorien Sardou, the Great Dramatist. Gives His Spiritual Experience.

"I was one of the first to declare myself a believer in Spiritualism, and that at a time-half a century ago-when it usually entailed being stigmatized as a fool, a madman, or a charlatan. Nowside, there would be nothing heroic about such a course. In fact, the day is much nearer at hand than is com-monly supposed when to scoff will be the hall mark of ignorance. The incident I have to relate caused

me no surprise whatever, for I had wit-

nessed much that was far more singular. I had been a medium for rather more than six months. In my possession was a round table which walk across the room and turn round and round at my bidding, exactly as if it were a well-trained dog. On several occasions white roses had fallen from the ceiling on my desk and I had seen the keys of my piano rise and fall as if under invisible fingers, to play sweet unknown airs to me. So familiarized of which I was both the instigator and the witness, that I viewed them with out the least emotion and, I can posttively declare, without any trace of auto-suggestion. I was merely an attentive observer, skeptical at first, then won over by the unimpeachable evidence of facts. Extremely critical, ablooked upon such incidents as unconcernedly as on any of the ordinary acts of my daily existence, the routine of which was then the most regular it is possible to conceive. I used to draw in pen and ink with surprising rapidity extraordinary designs in which my own individual imagination and will had no part. My hand no longer belonged to me, but obeyed some foreign influence which professed to be the spirit of Ber-Lard de Palissy. One Sunday, towards two o'clock in

the afternoon, I had sat down at my desk to draw, as usual, with the assistance of this occult influence, and had spread out in front of me on the table sheet of drawing paper of ordinary dimensions. Instead of beginning to trace a design, however, the pen, obeying a sudden impulsion of my hand, brusquely described an oblique line, reaching from top to bottom of the paper, which was thus rendered useless. On this occasion I interrogated Bernard de Palissy, or rather, the spirit profess ing to be his, by the ordinary means, and received for answer, "Paper too small!" I then selected a larger sheet. Again the pen made a line from top to bottom of the paper. Again I put the same question; again I received a similar answer—"Too small!" Larger paper I did not possess, a fact which i pointed out to the spirit. "Go and buy some!" was the immediate order. I protested. It was raining at the

time, and the stationer I usually dealt with had his shop pretty far from the Quai St. Michel, where I then lived. 'Go to the Place St. Andre des Arts,' said the spirit. I tried to recollect whether there was a 'stationer's shop there, but could recall none, and told the spirit so. "Yes! There is a shop there. Go and look!" Much astonished, I at last made up my mind to sally forth, and duly reached the spot indicated. I looked all around. Just as I had foreseen, no such shop was to be discovered. Considerably annoyed at having come out on a fool's errand in a heavy downpour of rain, I was signboard over a large doorway, on which was written "Wholesale Dealer in Cardboard." Entering the place, I asked for drawing paper, and found to my surprise that the shopkeeper possessed a stock of every size. I selected what I wanted, and neturned home. There I at once spread the paper on the table, and my pencil, without the hesitation wrote, "You see I was right!"

The facts I have related took place in 1867, and shortly after this my medi umistic faculties vanished as suddenly as they had appeared."-The Grand Magazine.

It was not, however, a disappearance of mediumistic faculties in the case of Sardou, but their direction towards his intellectual development, making him time.-Editor Harbinger of Light.]

TUMBLE BUG THEOLOGY.

The Habits of the Scarabaeus Parallel With Theology.

In reading the late W. H. Gibson's accurate description of the habits of the scarabaeus, I was struck by an -"inspiration" of the palpable significance of the black-coated priest of entomology as a fair symbol of his human imitators from the days of ancient Egypt down to the present hour. There is a striking resemblance of the strictly orthodox mode of this beetle in handling, cod-dling and finally depositing for the next generation, their dirty little ball of filth containing their only hope of resurrection, with that of the black-coated human priest, with his blood atonement theory of salvation.

The former is truly a symbol of the latter. The argument is parallel and from the same undoubted origin. We still have "Jesus Christ and him crucified." etc., as the "scapegoat" to take the place of the Jewish sacrifice of bulls and goats of the theological era long past. The well-informed reader will readily trace the theory back to its origin in Egyptology, which regarded this beetle as the emblem of immortal-

Is it not a soul elevating theme for the twentieth century of Roman civilization, that college bred gentlemen, who in some things are up-to-date and intelligent, still cling to the old blasphemous theory of a God of vengeance? There is perhaps not a better symbol of the perverted theory of the resurrection and the immortal life, still insisted on by the theological world, than this poor little tumble-bug.

If a man believes in a God of vengeance and hatred, that man will be vengeful and sufficiently hateful to be a disciple of Jesus, according to Paul, "If any man come unto me and hate not his wife," etc., "he cannot be my disciple.

Yes, it is a sorrowful fact that a large part of Roman or Christian civilization s still playing the tactics of the scarabaens to perfection. All this, too, in the face of a world

Inll of light offered us freely from the real immortal life. Is it not time we might take a lesson from the words of the greatest naval hero now living— Admiral Togo-who has just attributed the greatest maval victory the world ever knew—not to human power or sa-gacity, but to the intervention or the spirits of their ancestors?

J. MARION GALD. Quitcom, Wash.

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Below we print extracts from testi mon fals such as are received by us daily.

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NEW INVENTION

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

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CONTRIBUTORS.—Each contributor is alone responsible for any assertions allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inadequate 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 Lipschen Transfer that the Progressive Thinker is set up on a Lipschen Transfer that the Progressive Thinker is set up on a Lipschen Transfer that the Progressive Thinker is set up on a Lipschen Transfer Tr 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 link on white with a typewriter, and only on one side of the paper. Please bear this

ITEMS.—Bear in mind that items for the General Survey will in all cases be adjusted to the space we have to 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 cast into the waste basket.

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

THIS GENERAL SURVEY DEPART- Herald-Leader, Menominee, Mich. MENT IS ONLY INTENDED TO PURPOSE.

SENT TO THIS OFFICE.

To Camp Correspondents:-Notices of camp-meetings should reach this office not later than Friday afternoon to secure insertion in the next issue of The Progressive Thinker.

Mrs. M. T. Longley notifies us that W Richardson contributes \$10 to the Mediums' Relief Fund.

Dr. G. B. Warne lately returned from Michigan where he had been filling several lecture engagements.

Mrs. C. Kirchner writes: "The warm weather of Sunday, August 6, did not deter the friends coming out in full force to attend the services of The Rising Sun Mission at the president's home. Both of the parlors were filled old orator, Dr. J. MacFariand. He carried his audience with him through his entire discourse, and carried conviction o many a skeptic through his eloquence. His expounding of our grand philosophy was more than a surprise to quite a few orthodox friends, who were in the audience. At the conclusion of his remarks he was roundly applauded. Our choir was out in full force, as several had been away on vacations. The music they rendered was appropriate for the occasion. Spirit messages were given by Brother and Sister Thompson, all of which gave proof positive of spirit return Services are held Sundays at 8 p. m. at our president's home, 22 Jackson Place. Between Jackson Blvd and Van Buren street, west of Hoyne avenue. We cordially invite friends and strangers to all our meetings. Our speaker for Sunday, Aug. 20, will be Mrs. Martha Price of Boston. All are

welcome. visual memory. He could paint a striking portrait of a man, life-size after having once looked at his model. zart had a great musical memory. Having heard twice the "Miserere" in the Sistine chapel, he wrote down the full score of it. There are soloists who during twenty-four hours can play the composition of other masters without ever skipping a note.

About forty Toledo Spiritualists spent Sunday at Lemoine, enjoying an out-of-door luncheon, and holding services on the old Indian camping-ground The speakers of the day were Mesdames Schoulf, James, Benton, Normberg, Mossbach and Beck; Messers Decker, Benton, Frick and Ingel.-To ledo (Ohio) News.

James R. Little, lecturer and medium for private and public platform work. Ordained January 10, 1895. He will officiate at weddings and funerals. all letters to permanent address, P. O. Box 43. Oakland, Cal.

Thos Rose writes from Toronto, Ont. "I must congratulate your uptodateness. Honesty will always come out on top.

see many chances for improvement in the Chesterfield Camp. The News of Indianapolis, Ind., says: "The rule for several years has been to choose elderly men for practically all of the offices, and particularly on the board of trus-The younger element in the association is asserting that it is time it utive affairs. The younger members desire to come into power in order that they MAY EXECUTE THEIR PLANS FOR A MORE PROGRESSIVE SPIRIT IN CAMP IMPROVEMENTS AND EN-TERTAINMENTS. If they can not gain power desired, they will undertake to pledge the next official board to make several improvements in, camp. A modern camp hotel is demanded. A sewer system and water works plant are wanted to improve the sanitation of the camp. A large pavilion for entertainments is also desired, and finally program of social features that will add more life to the camp and therefore attract more people who can then divide their time between the auditorium, seance rooms and modern social enter-

&_____ Take due notice that Items for this 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.

> J. A. Toren writes: "The attendance at the meetings at our hall, 361 E. 43rd st., continues to be excellent, and the nterest manifested continues to increase as the work of the speaker and medium become known to the investi-gators. The highly inspired and able ectures delivered by the Rev. Dr. J. O. M. Hewitt, and the convincing and soulto many hungry souls the ruths of Spiritualism. Let those who have their doubts and fears, come to our meetings if they wish to be convinced. Strangers are especially invited." It was currently reported at the Chau-

auqua grounds last night that strange

sights and sounds had again been no

ticed at the old house just this side of the grounds shortly before 9 o'clock last evening. A prominent business man of this city, whose family is staying out at the Chautauqua grounds, came in this morning and told the story. It is said that a party were passing the old house, which has now come Correspondent writes so and so, without giving the full name and address of to be known as the "haunted house, the writer. The items of those who do When they observed a faint and lurid not comply with this request will be light flickering out from the black, vasounds like moans or groans were distinctly heard. The party did not stop to make any investigation but hurried on their way. The matter was the all-absorbing topic of conversation at the Chautauqua grounds last evening .-

G. M. Roberts writes: "On Wednes-CHRONICLE THE ENGAGEMENTS day evening, July 26, at 112 East 8th AND WORK OF SPEAKERS AND ME- street, Jacksonville, Fla., the infant DIUMS. A REPORT OF WHAT THE daughter of Mr. and Mrs. John Dunn VARIOUS SPEAKERS SAY WILL Amy Buchanan. The parlors were dec-NOT BE PUBLISHED, AS WE HAVE orated with palms, ferns and rubber NOT SPACE SUFFICIENT FOR THAT plants; vases filled with white and red roses; white lilies and other tropical flowers were in profusion, making the house a bower of fragrance and beauty. AS A GENERAL RULE, IN THIS The fire place and mantel were a bank OFFICE WE PAY NO ATTENTION TO of sunflowers. An inspirational lecture ANONYMOUS COMMUNICATIONS. by Bro. Thomas B. Davis was read. THE NAME AND ADDRESS OF THE The baby was named by spirit friends, WRITER SHOULD ACCOMPANY ALL and christened with the petals of the MATTER, OF WHATEVER KIND, red and white rose, the sunflower and green leaves. The services were beau-tiful and impressive. This is the first baby christened in Jacksonville, according to Spiritualistic ideas. mental and vocal music enlivened the occasion. The members of the Zuleika Society and other invited guests wit nessed the ceremony. Delicious re-freshments were served."

Out at Surprise Lake, seven miles from Tacoma, Wash., and just off the line of the Interurban electric line, a new white-topped city has sprung up, The occasion of the city of tents is the fourth annual encampment of the State Spiritualists association. Surprise Lake is a short distance from Edgewood. Between thirty and fifty tents had been erected the first day and number of cottages are in course of construction. The grounds are platted in regular manner and lots for tents or cottages are leased, but cannot be pur with an anxious throng eagerly listen-ing to the able remarks of that grand tion, which was organized nine years ago, owns ten acres of land adjoining

> Correspondent writes: "The First Society of Spiritualists of Syracuse is holding services through the warm weather. We consider the society for tunate in having secured the services of the gifted speaker, Rev. J. C. F. Grumbine, of Boston, Mass. His led tures are spiritual and eloquent. The hall is well filled each Sunday evening with the deep thinkers instead of curiosity seekers: Mrs. Addie Cooper of this city is the message bearer. She seems able to bring the spirit world very close with her psychometric read-

> The Sun of Norwich, N. Y., contains the following notice of one of our most valued contributors, Henry Morrison Tefft: "However much one may disa gree with him in opinions, his sincerity as a speaker and writer, no one can question. Every sermon he born out of life's experience. He has lived in ecstasy of success and in the gloom of despair, he has felt the glory and flush of victory and the mortifica-tion of defeat. He is brilliant, but uncertain; he is always interesting but not always consistent. His opinions are on wings ever ready to take a new flight, and no one ever knows when he has finished one sentence, on what topic he will light next and yet there is a rhythm and a harmony running all through, so that when you have finished reading his article, or heard him through with his lecture, you feel as though the mental picture he has made is complete and that not a sentence could be left out without marring its beauty.

D. G. Hill writes: "Notwithstanding the warm weather on Sunday evening, 6, an audience filling all the seats greeted the Golden Rule Spiritualist solety at its hall, to listen to the lecture delivered by H. M. French of Peorla II. He chose for his subject medium ship, and held the rapt attention of the audience until the finish. His talk was Those who are thoroughly critical practical and to the point under consideration and merited the hearty thanks of the listeners. The messages were given by Mrs. Nellie Kusserow, and the speaker, Mr. French, and were equally well received and recognized, The steadily increasing attendance at our summer Sunday evening meetings is a source of great encouragement to should have representation in the exec- all who have a hand in the conducting of same, and we still extend a cordial invitation to all to meet with us on each Sunday evening, at O'Donnell College Hall, So. Paulina street, between Washington Blvd and Park avenue:

Open Door." Mrs. Charles Gage writes from Jackson, Mich.: "On Sunday, Aug. 6, the Spiritualists of Jackson were favored with an opportunity to visit the beautiful grounds of the Grand Ledge Spiritualist camp-meeting association, and attend the meeting now in session there. It was indeed an enjoyable occasion, as about three hundred of our people went on the special train furnished us by the camp management. We had the pleasure of listening to the inspired utterances of that peer of the best Spiritual- very convincing to the skeptic and un-

use a pen or typewriter.

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

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

ist lecturers, Dr. B. F. Austin. His discourses were indeed soul-inspiring. It was also a pleasure to find our old friend, Oscar A. Edgerly, presiding as There can chairman of the meeting. There can but be a good influence when he and his guides are at the helm. The music at the camp was exceptionally fine, the Wertz family of Anderson, Ind., having charge, ably assisted by Dr. Charles Stevenson, and his gifted and most spiritual wife. By the way, Dr. Stevenson is a most versatile man. I knew him in Bay City, Mich., where as both magnetic physicians and entertainers he and his wife, Mrs. Blanche Stevenson, were highly appreciated. The Spiritualists of Jackson hope to be able to visit Grand Ledge camp often, for it is a beautiful place. I think The Progressive Thinker is the best Spiritualist paper ever printed." Dr. Juliet H. Severance is at home

enjoying a family reunion. Her son Fred W. Stillman, known on the boards as Walter Fredericks, will resume his work on the 20th of the pres-ent month. Her daughter Lillian Stillman, a beauty specialist of New York who is now home on her summer out ing, will start east about the 25th, accompanied by her mother and brother Byron and the three will visit the Doc tor's only sister now on the physical plane, who lives near the place of their pirth, about 20 miles from Syracuse Lillian will spend about two weeks there, returning to her business in New York. The others will be back in Chicago about November 1. Dr. Severance would like to make engagements to lec-ture during the fall and winter; also for next camp season. Address Juliet H. Severance, M. D., 578 East 60th street,

Virginie Barrett writes from Grand Rapids, Mich.: "I am at present serving the Grand Rapids Spiritual society, and am, meeting with success in the open-outdoor meetings, drawing the in terest of the strangers. These are held on the large and beautiful lot upon which a spiritual temple will be erected in the near future. Though not a pub ic park yet, I am pleased that friends of the good cause of this city have seen the wisdom in this nev movement of open-air mission for the benefit of the cause. I shall give a full account of the work here later. Camps or societies desiring my services for fall and winter work will please address me at No. 224 Lagrave street, Grand Rapids, Mich. I will try and se cure a test medium. Friends do not forget to secure a copy of the 'Katysong, for the benefit of the Mediums' fund." Sam Foss writes that he has returned

to the city from Indiana, and is now lo cated at 3514 Vincennes avenue, where he will hold circles and give readings. Telephone Douglas 6749. TWENTY EIGHT AUG 11
Mrs. Lora Holton writes: "I will re-

eive pupils for development in inspirational singing and plano playing after September 1. All interested in this line of work, please call or write from 7 to p. m. (except Sunday and Monday venings) at 497 East 43rd street, Flat 11, third floor. I have been engaged in ring scientific psychic palm reading in Michigan this summer and have suc ceeded in interesting many new investigators in the grand truth of spirit return. I always find The Progressive Thinker a welcome visitor in the lovely omes throughout that grand old state

Joseph M. Bare writes; "In your issue of July 1, under the heading of Bo-gus Mediums' Tricks, falsifying or denying of mediumship is plainly shown. positively affirm that those numbered tricks, if done in the plain, simple, unaided manner, as stated, cannot be done without mediumship; if they can, then spirit phenomena is in no way superior to legerdemain or sleight-ofhand tricks. If these simple tricks can be so done as stated, spirit phenomens could not do more." Brother Bare should remember that the trickster can only "imitate" a certain class of phenomena and while the "imitation" may in some cases deceive, the way it is done is always different from the genu ine spirit manifestation. One is deception and the other is not.

L. E. Beal writes from Lewiston, Maine: "I congratulate you on the su perexcellence of the late numbers of your paper. The article by Nora Batchelor is worth its weight in gold. Your selections on the woman question are highly appreciated and show that you are willing others should enjoy the rights you claim for yourself. Stand by your colors on the fake business! If spirits or Spiritualism need the help of fraud and deception, the sooner they go down the better. I know by sad experience that there is an obsession of inherited tendencies it is hard to be rid of, and there may be other obsessions but I fancy not so frequent as some imagine.'

Sunday, September 3, 1905, the Spiritual Church of the Students of Nature will begin its Sunday services at 7:30 at Van Buren Opera House, cor ner Madison street and Calfornia ave nue. Speakers and test mediums will be present to give communications. The pastor, Mrs. M. Schumacher, will anwer calls for such duties as are gener ally performed by the clergymen. Res idence, 144 Loomis street, near Van

Buren. Telephone Polk 1873 .-James A. Patterson, secretary, writes from Denver, Colo.: "The Psychical Research Society will begin holding public meetings on September 3, 1905. Speak ers and platform test mediums expect ing to be in Denver during the G. A. R. encampment, or those passing through en route to the East or West are requested to correspond with the secretary in regard to engagements. State phase of work and lowest terms in first letter. Good opportunity for lecturers to make expenses while seeing the sights and visiting the resorts in and around Denver. Address me at No. 1434 So. 15th street, Denver Colo."

Miss M. Adele Thieman writes: "I have just spent some time at the Western Wisconsin Camp Association, Unity Park, Wonewoc, Wis. Unity Park is one of the most beautiful spots at which a camp meeting could be held, it being situated on the top of a very high hill from whose steep cliffs I have wit-nessed a most gorgeous sunset. The camp is rapidly growing. The talent there is of the best, Will J. Erwood. Mrs. J. P. Whitwell, Mrs. Amanda Conman, Dr. B. F. Austin, Dr. and Mrs Noyes and Edna Ford-Pierce being on the grounds during my stay there, Rev. Moses Hull and others are expected. Mrs. Coffman's, blindfolded seances are

When writing for this paper TORIC FOR THE PROGRESSIVE --LYGEUM.

Sunday, August 20, 1905, S. E. 58: "Ed-

cation." Gem of Thought:-r.

"Tis education forms the common Just as the twig is bent the tree's in-For information concerning The Pro-

gressive Lygeumio authorized lesson

sheet of the National Spiritualists Asso

clation, address John W. Ring, Spirit-

E. R. Fielding writes from Washing-

believer. The best recommendation 1 can give the campois to say I am not sorry I went!

ualist Temple, Galyaston, Texas.

ton, D. C.: "Mrs. M. T. Longley, secre-tary of the N. S. A., has departed for the East. She will join Prof. Longley at Boston, and will speak at Onset Aug. 20. Mr. F. A. Wood, president of the First Spiritualist Society, is spending his vacation in the East. Mrs. W. Farlow has returned and meetings of the Temple League will be held as usual at her home, and at Marshall Hall. Walter Williams is secretary of the Temple League; Miss Wilson is record-ing secretary. The Spiritualist Benevolent Society met at Mrs. T. Hinkle's Thursday evening. Mrs. Hinkle holds neetings Sunday and Friday evenings. Mrs. Zallie Luse gives private readings. Mrs. Julia Warneke, 1222 Eye street, holds meetings Monday evenings during the summer. Mr. Emil Nabbe has secured a pleasant room for his meet-ings, in the Spanish Veterans' Hall, on Fifth street. Meetings every Sunday evening."

E. H. Manning writes from Elkhart, "Having made a careful study of what is termed magnetic or psychic healing some years ago and met with marked success in treating of diseases pronounced incurable, this led me to the investigation of spirit return, and I have through the aid of good medium een made acquainted with those on the spirit side of life who work with me. They are learned men. Some of them were physicians while in earth life. This has set me to thinking along new lines, and life seems brighter, and death has no chill. The spiritual man unfolds and starts upon his mission while the old casing is laid away. What beautiful thought it is to realize that all the knowledge of good and for good which we gain while in the mortal is an everlasting wealth which may go with us all through eternity. I have changed my address to the above place and will be glad to hear from all my old friends or others." Secretary of the Forest Home Camp

Snowflake, Mich., writes: "Camp work is going along nicely. Many improvements are being made, especially along our lake front; streets cut through; lots laid and cleared, which are very desirable. We are beginning to see the possibilities of bur camp and more than ever proud of its location. Everyone from far and hear admires its beautiful scenery, healthful climate and dryness of atmosphere. No smudges to be made to keen away mosquitoes and other annoying thingsin Our camp is favored by our N. S. A. missionaries, Mr. and Mrs. E. W. Sprague! It'is as an inspiration o have them with Bus, lending from their store the enthusiasm which we so much need, and the bettering of things and places, wise suggestions which they work and travel. Mrs. Cora Morrill is with us and Will remain until close of camp, Aug. 201: A. A. Finney, trumpet medium, is doing great work for the camp. I feel sure all fully appreciate

W. F. Schumacher writes: "A spirithal dedication or baptism was held Sunday afternoon, July 30; at the Society Band of Harmony, 523 Belmont avenue, of which Sister Schwahn is the me dium. Mrs. M. Schumacher, the pastor of the Church of the Students of Nature, officiated. The earthly name of the boy is Charlie Harry Aborgast. While sprinkling the flowers over the child it was given the spiritual name. Some sto her, having brought people to Balm of Gilead; definition, 'I am cured her meetings who declared they would or healed.' The baby girl's name is Irene Elna Kieler; spiritual name, 'Primrose'; definition, 'Modest worth silent.' The pastor in charge taking up each child in turn offered it to the true spiritual principles of Spiritualism: then placing the child in the mother's arms for safe keeping, the pastor then said to the parents: "This child has come to bless your wedded life as a messenger of light," and blessed them. The large audience which attended were more than repaid to witness the The music was furnished hy Prof. Hunt: violin solo by Master Larson; excellent singing by the choir of Students of Nature, which brought sunshine and greeting to the audience through our noble worker, Mrs. McIntyre. All went home rejoicing."

Mary Purcell writes: "The Ladies' Aid of the Grand Rapids (Mich.) Spiritual Society is continuing its meetings every week during the summer months The Grand Rapids Spiritual Society has purchased a lot in the heart of the city for a temple, and has already \$1,750 towards it. The Ladies' Aid is putting all its efforts into work for the temple, and is aiding the society in evpossible way. The society takes the form of a literary club. Interesting papers and poems are read at the meetings, together with vocal and instrumental music, recitations and inspi-rational talks. With Mrs. John Hosken as president the society is prospering and progressing in a literary and financial way as it never has before. The Grand Rapids Spiritual Society holds meetings every Sunday on its lot on La grave street, between Fulton and Island streets. Lectures are given at 2:30 and 7:30 p. m. by Virginie Barrett. The meetings are largely attended and great deal of interest is manifested. Mrs. Chas Moses writes from San Pedro, Cal .: "have been a subscriber to your paper a number of years and could hardly keep house without it. I enjoy reading what other societies are doing all over the country, and thought perhaps a line from our beautiful little seaport town would not come amiss We have a small society here, but prospects are fair to build up a much larger one in the near future: Mrs. Bryan of Los Angeles is with us for the month, and is having a grand success. Last Sunday evening our little hall was full to overflowing She is a fluent talker and her test work is satisfactory in every detail. People here are ready and anxious for these beautiful truths and our circles are largely attended. Mrs. Bryan's time is only too short with us, but we expect to secure other good workers after she leaves us. Mrs. Adah Horman and Mr. Bowman, both of Los Angeles, are ready to come and assist us, and so we hope to keep on with the good work commenced here."

Maurgurite Mac writes: "On Thursday evening, August 31, Mrs. M. A. Burland will hold her regular monthly so-cial at her parlors, 3019 Vernon avenue. Good mediums and psychics are always present to give readings and spirit mes sages, and have a social time. Mrs. Maggie Henry, the palmist, is always present to read the lines in your hands, and Mrs. Burland has something good for the guests to eat; so turn out with your friends and have a good time." 4 A A

On Monday evening, July 31, at the home of Revs. J. M. and M. Theresa Allen, a reception was held in honor of Rev. Laura B. Payne of Fort Worth, Texas, president of the Texas State Spiritualist Association. It was a very enjoyable occasion. Brief addresses were made by several persons. Mrs. Payne rendered some of her charming songs. Prof. Allen gave a delightful violin solo, a vocal duet by Mrs. Payne and Mrs. Allen. In due time refreshments were served (ice cream, lemonade and cake). Among the large number present were: Mrs. Payne, Dr. E M. Hendricks and wife, G. W. Langston and wife, Prof. Higgins, Mrs. Colby (teacher), Mrs. Lapham, daughter and family, H. G. Hanneman (artist), Clar ence Wright (musician), Mr. and Mrs. Black, Mr. and Mrs. Loveless, Mrs. Jen nings, Mr. Coedis and son, Mr. Huxley, Surrage and family, Mrs. K. Smith, Mrs Martin, Mrs. Norton, Mr. Sargent, Mr. Gridley .- Springfield (Mo.) Republican.

J. Osborne Lunt writes: "After reading that article, 'A Potent Remedy for the Evil,' by Nora Batchelor in the issue of July 29, I could not help thinking that it was too bad to have such grand articles like this go out of print; they are worthy of pamphlet form." Mrs. Sylvia E. Carey writes: "The

meetings of the Kenwood Spiritual Church, which holds services each Sunday afternoon at 3 and evening at i o'clock, at Kenwood Hall, 4308-10 Cottage Grove avenue, are constantly on the increase in attendance: notwithstanding the weather has been more or less unfavorable during the past month the attendance has been very good. We have fifty to sixty people each Sunday. On August 6, we had with us one of the most earnest workers for the cause of Spiritualism. His lecture was on various up-to-date topics. He is always ready to step into the harness, and speak a word on Spiritualism. We are always happy when we can have Dr. J. H. Randall and his good wife with us. Mr. J. S. Von Broecklin assisted our medium, Mrs. Aitken, in giving messages. Mr. Von Broecklin will be with us during the month of August. Good music and tests and messages given at each meeting by Mrs. Aitken, assisted by other mediums. Come and bring your friends and learn the truth. All

MRS. ISA WILSON KAYNER.

Her Work in Kansas Is Commended

Mrs. Isa Wilson Kayner, in her excellent work both at the Winfield camp lately, and here since, has shown what can be done by a medium who has such powerful guides as her father, "the Gentle Wilson," and Oscar and some

She gave some of the best tests given at the camp, notwithstanding the boasts of the mediums there who seemed to have a "pull." In addition to her other her most wonderful fire test. After having her face and hands washed in full view of the audience to show there were no chemicals used she went about with a lamp blaze streaming in her face without burning or even smoking her face.

From Winfield she came here where she showed her ability in more than one direction. Her first Sunday here she gave a fine lecture on materialization and other phenomena, showing that every phase of mediumship mentioned in the Bible is done by diums of to-day. She held the close attention of the audience. She gave some very fine tests after the lecture. She has no set style of programme but adapts herself to the audience. August 6, she spoke on various topics selected by the audience and gave some thrilling words that moistened many eyes, on topics that some considered worn out. In short, her whole work here and at Winfield which the writer witnessed, shows she has talents and gifts in very many lines and phases-speaker, clairvoyant, test medium, slate-writer, fire test. She is a remarkable reader of different people whom she meets and is a harmonizer of conflicting elements. She has great power to draw opposing not come.

She is just the one to send out to do propaganda work, having aroused an nterest here as very few mediums have VERITAS.

Wichita, Kansas.

Edgewood Camp, Wash.

Now that this camp is fairly under way, it may be in order to report the progress so far made. Camp opened in due form July 30, with a fairly good attendance and a goodly number of "permanents"-that essential feature of pleasant and profitable camp life. The ball started on its rotary motion

with an impetus sufficient to carry it over the three weeks' course, at 11 a. m., Sunday, July 30, State President R. F. Little occupying the chair, who, by the way, knows enough about such enterprises and the "eternal fitness of things," not to indulge in prolonged introductory remarks or a long roll of preliminaries. He stated that it gave him more than ordinary pleasure to introduce the first speaker named upon the roster, a veteran whose campaign began a half century ago, and promised to extend indefinitely into the future; and, although checked, and at times apparently defeated, never thought of surrender, and would be heard—the earnest and loval ex-president of the Washingon State Spiritual Association, Brother P. C. Mills.

We were favored with an appropriate and soul stirring address, and the audience showed its appreciation by hearty

Brother Will C. Hodge is also with us, and is "filling the bill" in good form. We don't know his "chronology," but think he must be a lineal descendant, or at least, a product of the "Revolutionary period," for, like the "minute men" of that period, he is "always ready." He seems to know instinctively where the "firing line" is located, for there we Brother Hodge is not sensational, but for sound, practical thinking, speaking and acting, the three things ost needed at this stage of our work, he is all right.

Our local talent is responding with enthusiasm. Mrs. Chassee, Mrs. Lapworth and others answering promptly at every call.

Yesterday (Sunday, Aug. 6) we listened to a soul-stirring address, than which there will be few better during the camp, by Mrs. Irene Smith of Ta-

The audience was large; the meeting held in the open, and the inspiring sunlight, rifted in through the leafy coverthe gentle breezes with their blended perfume of pine and cedar, the cool and invigorating vibrations from Mt. Rainier, and the rippling crystal waves of Puget Sound, together with the inspiring zeal of the speaker, conspired to make the occasion long to be

remembered. Mrs. Smith is an able speaker, and while an ardent Socialist, held herself well in hand. R. F. LITTLE.
[The writer's report as received stops here, a part being evidently omitted.

"The Jesuits." By Rev. B. F. Austin, A. M., B. D. An excellent pamphlet. Price 15 cents.

GONE TO ANOTHER LIFE.

Prominent Spiritualist of Brandon Vermont.

Dr. Ezra A. Smith of Brandon, Vt. passed to spirit life, July 17, 1905. The deceased was born in Pittsford, Vt., April 6, 1839. He spent his boyhood days on a farm. In early years he was not physically robust, but what he lacked in bodily vigor, was made up in strength of will. At a very early day he exhibited those traits of character that were so marked during his active life. He ever manifested an untiring energy and perseverance in the accomplishment of his every undertaking. Convinced at an early day of the fact of spirit communion, he was very much interested, and attended seances and visited mediums at every convenient opportunity. When about sixteen years of age he became developed clairvoyantly to examine patients, locate and describe disabilities and prepare the remedies, which were mostly roots and herbs from nature's great storehouse.

In those early days, any movement, theory or practice, in the treatment of disease or religious belief, not in accordance with the old plan, or that was considered in anyway connected with Spiritualism, was met with opposition and bitter ridicule on every hand. Dr. Smith was courageous and followed the path into which he had been led. He was looked upon by the church adherents and the wealthy fashionable class as a young stripling going on the wrong and dangerous road.

It is a long road that has no turns. In his professional and business relations Dr. Smith soon came in touch with a wide circle of friends and acquaintances, and became well known throughout New England and the West. avoid personal trouble that might come from the old medical combination that Is ever on the watch, he early took a course of medical studies at Hanover, N. H., and at the National Medical College, in Washington, D. C. He has always stood by the mediums and heal ers, and fought the medical trust in the Vermont Legislature all his life. Before locating permanently in Ver-

mont, Dr. Smith married Miss Fannie Davis, who was among the most able speakers on the Spiritualist platform, and very popular in New England and the Middle West. Dr. Smith met with an irreparable loss in the passing away of his estimable wife in October.

Vermont was the first state in the Union to organize a Spiritualist State Association, and Dr. Smith was its president for thirteen years previous

He was one of the founders of the Queen City Park Association, and was its president for twenty-two years. For several years he also had large interests in Lake Pleasant camp-meeting association, and held official positions there. By his will he placed all his interests at the Queen City Park in the hands of two trustees for the use and benefit of Queen City Park Association and the cause of Spiritualism in His nearest surviving relatives are

wo sisters, Mrs. Augusta Adams of Minneapolis, Minn., and Miss Flora Griswold of Brandon, Vt.

His funeral was held in Brandon, Vt. July 20, under Masonic orders. Officiating at the services were Rev. Mr. Staples, Unitarian, of Burlington, Vt., and Alonzo F. Hubbard, Spiritualist, of Tyson, Vt. There could be no more appropriate place from which to write this chituary notice of Dr. E. A. Smith, than at Queen City Park, the place that has been ever dear to his heart. NEWMAN WEEKS.

Queen City Park, Vt.

PASSED TO SPIRIT LIFE.

10bituaries to the extent of ten lines nly will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About seven words constitute one line.

Mrs. Mary A. Prentice passed away at the home of her niece, Mrs. L. A. Pelton of Waupaca, Wis., Thursday, July 20, aged 85 years. The funeral was held from the home of deceased in Sheboygan Falls, Wis. For over fifty years Mrs. Prentice has been a firm be liever in the philosophy of Spiritualism.

Passed to the higher life, Mrs. Eliza Smith, July 11, from her home in Clarksfield, Ohio, in her 93rd year. She was the last of the early pioneers, having, when only 4 years old came with her father's family from Connecticut to the township where she has since resided. Her life was commensurate with the development of the country from the wilderness. She had been a Spiritualist for many years and supported in her declining years by her faith. Hudson Tuttle spoke from the pages. text of her life, to a large attendance of relatives and friends.

Called to the Summeriand, July 21, Miss Mina Bonter of Moorland, Mich., at the early age of 19 years. A sister of 17, Miss Myrtle, preceded her but one month ago. This world is richer for their contribution of beautiful character and love, and heaven will have added charms for us all because of their presence there. A large company of friends bore the mortal part of Miss Bonter to its last resting place. Funeral services were conducted by the EMMA GIBBS. writer. Grand Rapids, Mich.

A Change to Make Money.

In viidiliou bu mano mulicy.

In 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 te up cold, 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 confident 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. actual cost of the samples, postage, FRANCIS CASEY, St. Louis. Mo.

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and Dr. Thomson J. Hudson's Theories

in Regard to It. By Ex-Judge Abram H. Dailey. Demonstrates futility and inadequacy of Hudson's explanations of spiritual phenomena. Price 25 canta. "An Infamous Dynamite Roman Catholic Conspiracy Detected and Exposed." Romanism Exposed." Two pamphlets by Rev. J. G. White, author of Startling Facts. Price 10 cents each, or two for 15 cents. Mediumship and Its Development,

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

The African Kola Piant is Nature's Positive Cure for HAY-FEVER and ASTMA. Since its regent discovery this remarkable botanical product has come into universal use in the Hospitals of Europe and America as an unfalling specific, proving that ASTHMA can be CURED. Br. W. H. Kelley, 31748th St. Newport Naws, Va., welfare

For an Assimatory Humanya, inter a year's suffering har J. E. Nordyke, of Hill City, Kans., writes Jan. 18th, had Hay-Fever and Asthma for tun years and onlight and the suffering had been a suffering had been as the suffering had

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United States excels them in the mechanical work-binding, printing and The three volumes of the "Encyclopedia of Death, and Life in the Spirit

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Peebles, "The Seers of the Ages." Then comes the "Great Debate Be-tween Moses Hull and W. F. Jamieson. It will fill an important niche in your Then follows "Ghost Land," "Art

Magic," "The Next World Interviewed" and "A Wanderer in the Spirit Lands," and the "Occult Life of Jesus." And lastly, our latest premium book,

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"There are some things in our personal history that never fade from memory. One in minomake to hear 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.

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This department is under the man-

HUDSON TUTTLE. Address him at Berlin Heights, Ohio.

NOTE-The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby as-sertive, which of all things is to be depquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal

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

Reporter: Q. Is the body now being honored by the nation, that of John Paul Jones?

There is about as much probability of its being as it is that it is the mummy of the Pharaoh who chased the Jews out of Egypt, and the story of its finding and identification, discounts the advertisement of the "Cardiff Giant."

Some one was seized to do the seafighter honor, and to do this his body must be found. Search was made by burrowing under the city of Paris, for the place where he was supposed to be from year to year in great cycles, comburied is over-built. Five coffins were found, four having name-plate of forgotten people, one had none, and hence was taken for the treasure. One hundred and thirteen years he had been buried, yet he was so well preserved that strangers would have at once recognized him. The measurements of pole. body and face exactly corresponded to What skill that artist must have had to make the bust as accurate

So it is Jones, and a big battleship brings the coffin to this country, to be buried with great honors, and monu

It is all well, whoever may own the crumbling dust. It makes occasion for the display of the nation's gratitude, and just now fighting and a "strenuous life," are at a premium. The battleships may as well be chasing across the ocean as resting in port, and if Paul accompanies his supposed ashes across, he will have opportunity to compare the modern steel monster with the wooden tub in which he achieved so

much fame by his audacity.

This new world ought to have some This new world ought to have some workers still in the mortal, enjoying the ancient sepulchers and it would be a ordinary comforts of life which depend taking scheme if some legislator would move an appropriation to bring over and properly express our regards for the bones of Adam, or Moses. A delegation sent on that mission would find these relics "well authenticated," within six months.

James B. Brown: Q. What of radi-um and its relations to life?

Perhaps nothing has ever been more adroitly exploited in the realm of science than radium. Penny-a-liners have soun out column after column want of conclusions.

"Eminent physicians" at once applied the mysterious substance to the cure of disease, and without reservacancer and tuberculosis had been found. It is sufficient to say that the treatment has not been continued. Had men or patient. without diplomas performed these experiments, they would have been set down as quacks. There is no more reason for supposing radium to be more intimately connected with life, than for any other substance.

Electricity was taken up by the doc-

tors and heralded as the principle of life, and universal curative agent. Everything new or mysterious "goes for good medicine."

The fact is that there is such an in known, and descriptions are only fan-

Wm. Bayard Hale, in the New York

Times, has a lengthy article on this subject, especially regarding the relations of the substance to life, and the much advertised experiments of Prof. Loeb. hatching the sea urchin's unfertilized rot before. eggs with the use of chemicals instead of male fertilizers. It was heralded that he had created living forms! The

eggs of numerous species of insects as the bee, ant. plant-louse, may hatch without fertilization, even by chemicals. Now another, Prof. J. Butler Burke, has by adding radium to beef broth, roduced bacteria-living cells-or omething he mistakes for them. May be they are crystals, may be something thinks strongly that he has created liv-

ing beings! His experiments, like all preceding ones of this class, have not been repeated, and probably will not, if so repeated, confirm the conclusion. The following shows how wild are the assertions of the most eminent sci-

"It is a sober fact that radium has shaken the laws of gravitation, has set atomic theory by the corpuscular the-ory, has rewritten chemistry, and has provided a new account of the ultimate

constitution of the universe." It may appear to be presumptuous to dispute such high authority, yet every point in the above is assertion and is

purely imaginary. It is astonishing that men having positions in colleges as professors, should willingly cater for the cheap notoriety

of yellow journalism. There has not been produced least evidence that radium has curative powers. Its destructive energy is more apparent. Ninety-nine hundredths of all that has been written about radium make has been imagination, and its authority rests entirely on the name of the writers. Without such names, most of the

"experiments" and "conclusions" would be greeted with ridicule. In fact so much is visionary and fanciful, that it is exceedingly difficult to determine what is the truth in regard to steadily approaching among the honorthis substance; so much is false, one almost doubts if there is anything more

"Interested": Q. Will Peary be successful in his present venture to reach

A. A similar question was asked some three years, ago and the answer vas negative. This department does not set up claims of prophecy, yet from what is known of the area within 500 miles of the North Pole, it would be in coord with the facts to pronounce the eat impossible.

In his last expedition Commander Peary reached a point less than 400 miles from the pole. He there found the ice-surface of huge blocks of ice with yawning fissures, extending to the horizon, and impossible to traverse. This condition is undoubtedly permanent, having existed for unknown time. Why he expects to find this barrier more practical of passage now, than when he first met it, he gives no reason, and there is none to give. It is there and no dog-team with sledge can cross.

A few years ago, the "open polar sea," was set down with great assurwith waiting for the appearance of their questions and write letters of inreached only by passing over the confusion of ice-hummocks of indescribable roughness. The reader may draw his own conclusions, if it is probable or possible that a team of dogs will be able to pass over the four hundred miles of this barrier.

Another correspondent, "Q," asks how the explorer will know when he reaches the pole? In that desolate region of frost, there will be no indica-tion of the sought for goal. The magnetic poles are indicated by the magnetic needle. They do not correspond vast magnet, the southern half negative and the northern positive. The southern magnetic pole is in latitude 70 degrees south, 154 east longitude. It has never been reached. There are two northern poles, or points of density, one on the coast of Siberia, 71 degree north, longitude 116 east, and one south of Hudson's Bay, 55 degrees north, lonettude east 263 degrees. These have been reached, and are indicated by the 90 degrees dip of the magnetic needle. The magnetic equator cuts the equator at an angle of 15 degrees. But it must be remembered that these poles, and all magnetic circles dependent thereon are not stationary, but move slowly

ing back to their original position. The position of the pole is ascer tainable in the same manner that longitude and latitude are determined, by observation of the heavenly bodies. Practically the polar star will be in the zenith to one standing at the north

ANOTHER VIEW.

Showing a Slight Difference of Opinion

From time to time those who would practice the art of healing are advised through the columns of this valuable paper and elsewhere, to give their serv ces free of charge; and among healers there are some who believe that if they ask a fee they seriously offend their spirit associates, of whom their opinion is much like the old orthodox idea of God, who was supposed to become easily incensed over the misdeeds of His children.

Ministering angels undoubtedly have no use for silver dollars, still it is incredible that any worthy of the name should object to their friends and cowholly upon the dollar.

Such ideas are out of date, and should be relegated to the garret of Modern Spiritualism, Yet they are occasionally revived by authorities in high standing, and among them one of The Progressive Thinker's ablest writers. This seems out of keeping with his usual wise counsel and also with the advertisements of his inspirational books that have been running for some time in the same paper.

To be consistent he would send forth his efforts in the manner prescribed by drawing more or less exclusively on Tolstoy, and let the reader and the their imagination. Several "scien-tists" have gained notoriety, by dab-bling experimentation, and filling eager nowever, since Emerson did not conreporters with their conclusions or sider it so; nor is there harm, perhaps, in practicing one thing and preaching another.

The only objection is that it is not sound doctrine. The casual observer might say that it is not fair to the healer; the more than casual observer would say it is not fair to either healer Why? Because the man who pays his fees promptly receives the best attention. The healer, feeling that his work is appreciated, conscious ly or unconsciously puts forth his best

The patient who pays, regains his health without losing his self-respect; he is not lowered in his own estimation by getting something for nothing. It is true that a healer cannot heal while he is thinking of money; nor, be it said, can a writer write, or a preachfinitesimal quantity of the substance in er preach, or a painter paint, under like hand that its physical qualities are un- conditions. If a worker in any profesgion expects results, money must be an after thought or a forethought, but it is indispensable.

The writer of a successful book, inspired by spirit forces, is rewarded for a few days' work as long as the public can be induced to buy; while the heal-Prof. Loeb gained his notoriety by er's pay stops when his work stops, if

Of the various phases of mediumship, "doubtless," says Professor Leadbeater, "that of spirit healing is of the most practical benefit to humanity," and yet t is the most poorly paid. One rea for this being that so many physical and mental unfortunates apply for help who have previously experimented with every drug and nostrum in the pharmacopoea. They have little hope left, and less money, and come to the healer as

a last resort. Another reason is that people who have been brought up on pills and pow-ders dislike to pay for medicine that cannot be seen or tasted. To follow the somewhat questionable policy of the medical fraternity and tax the rich sufficient to cover the lapses of the poor

might regulate the difficulty. Be that as it may, there appears to be no valid reason why healers should donate their services which require in servation of energy, has displaced the tense concentration and call for infinite

All gifted workers in the cause of humanity are mediums in a certain sense They draw from the unseen and give to the world, and the world never grudges them a living.

Although "the most useful phase of

mediumship" has, in the past, been more or less hampered by being associ ated in the public mind with charlatans and necromancers, it has never gone begging.

To confine spirit healing to deeds of philanthropy would be to greatly cir-cumscribe its field of usefulness. And those of its friends who state that "to a business of mediumship is to prostitute it to selfishness" and "spiritual gifts are priceless and not to be measured by money," give it the an pearance of charitable work rather than that of a reputable calling.

They tend to check its progress to

ward the high place it deserves and is able and dignified professions.
SUSANNA DRAKE BISHOP.

La Habra, Cal

THE CHURCH OF THE SPIRIT.

Remarks by its Pastor, Emma L. Arbe cum, at a Meeting of the Church of the Spirit, at Jersey City, N. J.

There may be strangers present, who do not know the object or belief of the First Church of the Spirit (our church name).

ity the comfort of spiritual help without egard to sect, creed or condition.

In chapter 12, I. Cor., it says. "There are diversities of gifts bestowed upon man, but only one spirit. To one is given words of wisdom, to another nowledge; to one faith, to another healing; to one the working of miracles, to another prophecy; to one discerning of suirits, to another divers tongues and interpretations thereof."

Now those who speak to you here do so under inspiration. They are moved and guided by the Spirit. Those who give you messages, do so, from a spirit power of highest truth, of themselves they could tell you nothing,

Some people think it is mind reading, but that is not true, because they tell mind. It cannot be character reading or guess work, what then can this marvelous power be which describes friends and loved ones long passed away; which goes into your inmost heart and soul, laying hare its sorrows, griefs and troubles, which knows you as you are, not to the world, but to God; what can it be but spiritual power and a gift from God which is in all,

God and Spirit are the same today as they were in the beginning, and God has always manifested himself, but the Spirit, in visions, dreams, voices and

materializations.

There were mediums in the bible days, just the same as now, but they were called by different names.

Saul went to the witch or woman of Endor and begged her to call up the spirit of Samuel for him, because he was in sore trouble. She would not do so at first because he had issued an edict of death against all wizards and seers, but on his, promise that she should not be harmed, she gave herself up to the power, and saw gods ascending out of the earth; then an old man coming up covered with a mantle, and Saul recognized Samuel, and bowed his face to the ground. Samuel asked him why he had disquieted him and brought him up?" Saul answered, because he was greatly distressed and seared God had departed from him, and that he would not answer him any more neither by dreams or prophecies. That the Philistines were making war against him and he wanted Samuel to tell him what to do. So Samuel spoke and told him, "The Lord would deliver Israel and him into the hands of the Philistines:" then he added, "tomorrow thou and thy sons shall be with me." Then Saul fell upon the earth in great fear. And it came to pass exactly as the spirit of Samuel had told him through the medium of Endor.

A woman in other days was said to be possessed by a familiar spirit. Today it is the same, but they are called guides or controls.

How could any mortal mind or imagination describe to you the dear face of a mother, father, sister, brother, or child passed away, or know what special thing to say to you to comfort you. I could not do it if my life hung in the balance because I have not that

Spiritualism is a most beautiful religion, because it takes away all fear of death, and it should bring eternal hope and faith to every sorrowing heart. If there is no death, our loved ones

never leave us, except as we know them in mortal life. They a ways and try to help us. They are near us al-The conditions about ourselves pre-

ent us from seeing them or hearing them, but we can get their messages through those upon whom the gift of seeing and hearing through the spirit world has been given. I am sure in all our lives, there have been some moments when we have had glimpses of those divine truths, but we let them ass as a fancy, or an imagination, or a delusion, when by holding to them and believing we might possess the power of communication ourselves.

In what other church do they reach clothes, riches, power, position, count for naught here, the poorest mortal is welcome here, and our message bear-ers try to reach the stranger among us,

and those most needing help. If there is wonder why they do not tell you more of your spirit friends or tell you what you would expect your friends to say, why is not the wonder more marvellous that they can tell you anything? If they can give you just one word of hope, or love, or comfort, it should convince you of this wonderful ruth, that we are immortal and never die, that the change called death does that we do not break the honds of love which bind us to those here; no, it is an eternal and endless chain, never bro

The world should give serious heed and be profoundly impressed by the message of Admiral Togo to his Emperor, after winning the great naval bat-tle about which the whole world is talking this is what he said: "Not by human hands was this battle won, but t was all owing to your Majesty's many virtues and the protection of your

spirit ancestors." Is not that a grand statement or proof of the help we can receive from the "other side?" In conclusion let us consider the

"Declaration of Principles" under which our Church lives and acts:

Declaration of Principles. 1. We believe in Infinite Intelli-

gence.
2. We believe that the phenomena of nature, physical and spiritual, are the expression of Infinite Intelligence 3. We affirm that a correct under standing of such expressions and living in accordance therewith, constitutes

4. We affirm that the existence and personal identity of the individual continues after the change called death We affirm that communication with the so-called dead is a fact scien tifically proven by the phenomena of

6. We believe that the highest mor is contained in the Golden Rule, Whatsoever ye would that other should do unto you, do you even so un-

EMMA L. ARBECUM. Jersey City, N. J.

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

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The Commandments Analysed, price 25 cents. Big Bible Stories, cloth. 54 Wonewoo (Wis.) Camp.

The Wonewoo (Wis) camp opened very auspiciously August 5, and has been steadily gaining every day since. Many visitors are on-theigrounds, and everyone is preparing for the most en-joyable season ever but in on this camp ground. Our talent is excellent, and the work being done is well worthy all that

Among the workers who have arrived ire Mrs. Amanda Coffman of Grand Rapids, Mich.: Mrslel. P. Whitwell of St. Paul, Minn.; Mrdand &Mrs. C. Noyes of Utica, N. Y.y J. S. Maxwell of

Minneapolls, Minn. ______ Dr. B. F. Austin begins his engage ment August 12, as does also Mrs. Francis Wheeler. Later on in the week our force will be added to by the presence of our old-time favorite, Brother Moses Hull and others.

Saturday's (opening day) program was taken care of by Will J. Erwood, Mrs. J. P. Whitwell and Mrs. Coffman Sunday Mrs. Coffman lectured in the morning, and the water in the after-noon, after which Mrs. Coffman gave us a blindfold message seance which was highly satisfactory. This was done by binding folded kid gloves over the eyes of the medium, after which cards upon which queries had been, written were placed upon the table, and were not only read correctly but messages from loved ones were given in a manner to bring the tears to the eyes of the recipients and audience. The writer having the privilege of binding the eyes, knows that it required something more than ordinary eyes to read the messages; it is needless to say that the visitors of the camp were pleased; the fact that this medium has been prevailed upon to remain during the remainder of the camp tells the story.

Brother and Sister Noyes came to us well recommended, and are worthy and efficient workers, judging from what we have seen and heard of them; we are glad they are with us. Of Mrs. Whitwell, only the kindest things can be said; she is an old 'visitor at this camp, having been on our platform every year since the camp organized. This in itself speaks of the esteem in which she is held.

Our new auditorium is more than satisfactory; aside from being an ornament to the grounds it affords protection against the elements, and as for acoustics-they are simply perfection. Chicagoans will be wise if they come and visit us before the camp closes; we are only six hours' ride from that city. The last two Saturdays, the 19th and rates from all points within a radius of fifty miles, via the Northwestern railway. These excursion tickets will be good for several days. Take it all in all the outlook for the Wonewoc camp is more than favorable this year, and a mistake is made by all who fail to pay us a visit. As for scenic effects, we can safely challenge any camp grounds in the country to surpass us, and 1 doubt if any even equal this spot.

We have arranged a memorial service in honor of our arisen, brothers Nathan and Reuben Fisk, and others; this was to have been held the 12th, but in response to the request of some of the relatives who wish to attend, this service will be held Saturday the 19th instead. Our camp closes the 28th; this gives all a good chance to, visit us. Don't miss the opportunity.

WILL J. ERWOOD.

A CORRECTION.

We are in receipt of a copy of the Official Register, recently compiled by Sister Laura G. Fixen. Late, yery nicely gotten up, and will no doubt prove very

book) devoted to Missouri, we find under the heading of Springfield the following: "Spiritual Science Church. Own their temple. Lecturer, Maggie Garrett Shaw; president, D. C. Ashman; secre-

On page 48 (occurring twice in the

tary, Maggie Norton." It should read: Lecturers, James Madison Allen and Mrs. M. Theresa Allen; president, Geo. W. Langdon; secretary, H. G. Hanneman.

at least. It is our duty to state that the person mentioned in the book as ecturer for our society is not and never was in any manner or degree connected with it. She is the one who has made so much trouble in the society on the north side of the city, and is now under indictment for some offense under the guise of trumpet mediumship, etc., 'blue book" thrown in.

J. MADISON ALLEN, M. THERESA ALLEN, Inspirational speakers Springfield, Mo.

"TELL T. WILKINS HELLO!"

The above words came in a letter to Mr. Francis, from a very dear old friend, Hiram Eddy, of DeKalb, Ill., and they

have inspired me to say: Hello, back, dear Uncle Hiram! There is music in those words, That still vibrate in my spirit like the

happy songs of birds. can sense the inner feeling that inspired you to say-"Tell T. Wilkins hello, for me!" It can

never die away. How I prize these happy greetings from remaining friends of earth; They to me have mighty power to ex press true friendship's worth.

How I cherish little tokens that are links 'twixt heart and heart: How I love to live within them though our forms are far apart.

How I value tender feelings that are wafted from old friends: How I prize those silent missives that each kindred spirit sends;

How the clouds that often gather are dispelled and brushed away, By the thoughts and tender feelings

I am sensing everyiday. 1 Let me hello back the greetings of my soul to one and all; Let me send the same sweet feeling

that upon me seems to tall; Let my heart throb out its rhythm to the music of the spheres, And my spirit be responsive to all loved

ones down the years. DR T. WILKINS.

"Immortality, Its Naturalness, Its Possibilities and Proofs." By J. M. Peebles, M. A., M. D., Ph. P. Contains the address rejected by the Philosophical Society of Great, Britain, with Inroduction and Explanatory Letter. Price 15 cents.

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very remarkable book. Large, octavo, 500 pages. Price, \$1.75. "New Testament Stories Comically IIlustrated. Drawings by Watson Heston. With Critical and Humorous Comupon the Texts." Heston's drawings are incomparable, and excrufunny. Price in boards, \$1. Cloth. \$1.50,

IN THE SPIRIT REALMS

As Viewed by a Writer in the Mankato (Minn.) Free Press.

"Superstition" is the rather contemptnous term with which most people nowadays are wont to designate countless ideas of the supernatural that existed in the minds of people two and more centuries ago. The once prevalent be liefs in witches, fairles, genil, and other being of this earth that were endowed with mysterious powers far beyond human ken, are now almost universally ridiculed among civilized peoples, and the memory of them preserved only for the sake of little children, whose vivid imaginations love to revel in the unreal and the impossible. Yet even as one stone must rest upon another in the process of masonry, so much each succeeding age be close in contact with its predecessor and partake to some degree of the same character. Beliefs in things supernatural still persist. Today it is no unusual occurrence to hear people of more than ordinary intelligence and culture, narrating events that can be accounted for only on the supposition that beings beyond the knowledge and understanding of living mortals, have produced these marvelous phenomena. Spiritualists find ready believers, and though some are at times found to be mere clever schemers, whose miracles turn out to be nothing but trickery, yet others have performed feats that have led countless thousands to believe just what the spirituals desired, and have puzzled the most skeptical.

A gentleman, who has not been long in Mankato, a man of pleasing address and a delightful conversationalist, tells of an occurrence at a Spiritualist meeting that he attended in Chicago. The Spiritualist approached him and said. see somebody sitting beside you. The chair was empty and the gentle-

man said he could see nothing.
"Yes," said the Spiritualist, "he is an elderly gentleman, and he calls you John.

"John is my brother's name, to be sure." said the other. "What does he look like?" "He is of medium height and elder-

ly," rejoined the Spiritualist, "and he has a gray moustache. He is clad in Masonic robes." "You are describing my uncle in Eng-

land," the other rejoined, "but his spirit cannot be here. He is alive" "No; he is dead and here," was the

answer. Some time after this the gentleman happened to be looking over some newspapers that had come from tha. part of England, where this uncle lived There was one that he had not read. though it had been received by him some time before. His eye happened to catch an article that was marked, an article telling of the death of his uncle. It was with great surprise that he read this, for he had not even known the uncle was ill. The Spiritualist had told the absolute truth. That certainly had not been a case of mind-reading on tleman really believed at the time that the uncle was still alive. It may be that the Spiritualist had by some means obtained knowledge of the uncle and his death, though the nephew thought that hardly possible.

The writer knows of an experience, the wonder of which has remained unsolved to this day. A boy of about eighteen years, whom he knew in St. Paul, had frightful dreams for three successive nights about his father, whom he saw lying horribly mangled. On the fourth night the boy was awakened by the glare of a fire, and found the barri back of the house, aflame. The whole family was soon aroused. The fire department arrived and the flames were quickly extinguished. Among the debris the firemen found the body of the boy's father. It was discovered that a bullet had entered through the mouth and lodged in the brain. No weapon could he found, however.

Whether this was a murder or a suicide has been a question ever since.
But what could have caused the boy's by nearly every Spiritualist in Amarica tended suicide? Was it telepathy? Did one mind impress its thoughts upon the other without the medium of lan-

The author of this article remembers an anecdote told him by his grandmother, now deceased, with reference to the death of her aunt. A certain lady who believed in Spiritualism, a friend of this aunt, wished to go away on a visit, but did not wish to be away the aunt died, which she feared might occur at almost any time. So the lady consulted a Spiritualist woman who told her that she could stay on her visit as long as she wished, but soon after her return this aunt would be taken sick and die. The lady acted on this advice and remained on her visit as long as she pleased. A few hours after her return home, the aged aunt was taken suddenly ill and passed away.

HYMN OF THE HERETIC.

O thou all-wise creative power Which was, and is, and still must be, A thinking atom in its hour Of sentient life approaches thee Say, hast thou made alone for praise.

Inspired with life that man should know Through half-dreamt dreams and priestly ways

How he must walk, where he must go? Omnipotence! I cannot think,

I cannot feel, I cannot see . How the imperfect thought can link The creed of priest with name of

Must I be damned because I stand Upon the thought which life has built? Must I go forth with empty hand

Because I will not bend to guilt? If thou hast made me as I am. And grooved the path which I pursue, How canst thou crush? How canst thou damn .

For doing what thou bad'st me do?

O thou all-wise? I cannot bend

Before the altar man has raised, Painted with blood of butchered friend. By friend religious cause has crazed. O mighty force which feeds the tree, The insect, and the lowest brute; From priestcraft I would fain be free,

Though in thy presence I am mute The thoughtful find thee everywhere. Upon the fields we see thy face, Within the woods, the sea, the air, In depths of interstellar space. Oh! let the light of thought arise,

To guide the soul within this shell, Away from all the fashioned lies Which build a heav'n above a hell. And make a brutal power of thee, A monster, building to destroy, O power divine! thou canst not be Made great by crushing human joy.

Down with the priest whose every lie Is deeply stained with human blood, Let church and every evil state Be swept away by whelming flood. Religion found its every theme Upon a dismat thoughtless view.

power divine! lead man to dream

In higher, nobler dreams of you. -Sylvanus in Agnostic Journal,

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Prophets of Israel. Comprises in the main popular sketches from Old Testament History. By Carl H. Cornill, Doctor of Theology and Professor of Old Testament History. Price 25 cents.

Psychic Experiences. By Ella M. Dole. Price, 50 cents. Psychic Light. Continuity of Law and Life. By Maud Lord Drake, This book is from the pen of an acknowledged leader in psychic philosophy and a successful demonstrator of its phenomena, and one of the oldest advocates of New Thought and Higher Education. Cloth bound. Price, \$1.50.

Psychometry. Its Science and Law of Unfoldment. By J. C. F. Grumbine. Price, 50 cents.

Pulpit, Pew and Oradle. Second paragraph in book, last two lines reads: "Christianity is one thing for grown men. It is quite another thing for women and children. By Helen H. Gardner. Price 10 cents. Radiant Energy and Its Analysis. Its Relation to Modern Astro. physics. By Prof. Edgar L. Larkin, director of Lowe Observatory,

Containing numerous illustrations and diagrams. Price \$1.75.

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Home from Brady! As a preparation for my camp work, I overworked two hours in the wet grass before breakfast-day after day, took a severe cold, got a grind of lumbago, then a stiff neck and lame head and a vicious quarrel between the different members of the alimentary family, and abused nerves turned into line and demanded back pay and bound my head in a vice while the old reliable conservator, Vitality, refused to be tapped too freely for supplies in advance, and the ma chine lost balance and ground slowly over the pavement of destiny. But I was engaged and advertised for Lake Brady, August 6, and 1 must go, and 1

The journey was enough to make well man sick. Changing from trolley to Lake Shore at Dunkirk, I was exposed to a driving rain and wind storm which thoroughly moistened my shadow and made my skinny environments shiver. But brisk rubbing, and brave will, brought some of the spare blood from my bones to the skin and compromised by dividing the heat reserves while I rode to Cleveland. The trolley line from there to Lake Brady—via Cuy-ahoga Falls—was another "test" for treaty for the control of th my staying qualities. An open window that I could not shut, let a cold blast from the north pole end of a distant thunder storm, pour onto my head and neck which chilled me to the center of my religion. Then the stupidity of the nductor carried me past the changing place at the power house, and delayed me about three-quaraers of an hour longer, and about 9 p. m., in the blackof darkness, I landed at Lake Brady in the midst of a terrific thunderstorm, and no one to lead, guide or direct me to my stopping place.

The rain poured, the lightning blazed with blinding vividness, the awful thunder shook the earth, as 1 plunged into the darkness, satchel in hand, to find the Hoyce cottage. I asked a man to go with me and show me the way, but he did not want to get wet. I once knew a man to fall into the Canisteo river among the sawlogs. and in the water up to his chin, he called out, "Boys, help me out, quick, before I get wet." I could see no way to escape the rain but to wade through it to a place of shelter. At last I found the house where I expected to stay; the family had retired, but let me in, but informed me that there was no bed nor room for me there. A com-

promise was arranged and I slept Sunday morning I met the faithful at the grove and recognized the sunny faces of the long ago, whose greeting was a tonic and inspiration. Large beautiful bouquets adorned the platform, sweet music charmed the clouds away, and love rippled in the sphere of souls. But the lightnings had burned out the electric lamps, and the friction and pain of the past torty-eight hours had burned out the vitality of my physical machine, and I had not eaten the value of one moderate meal in two days. Can you guess the rest? The intellectual fire was not dinmed, but the vital supplies were inadequate. I spoke perhaps 30 minutes (plenty long enough for a good lecture, and much too long for a poor one) and Mrs. Nina D. Challen of Toledo followed with psy chic readings or tests, giving pleasant words to many and apparently truthful representations of the friends she described and named. The music, the flowers, the tests, and the soul-to-soul greetings, the green bowers rippling in the sunshine, hymns from heaven dripping from the leaf-tongues, and the kindling of altar fires in the aisles of memory, made a genuinely good meetg for all of us.
Mr. Figuers and wife came down

from Cleveland and occupied a place upon the platform. Dell Herrick and wife put in an ap-

pearance about noon or after, fresh from Grand Ledge, Mich. They reported good attendance and good meetings there. Dr. Peebles, Rev. B. F. Austin, Mr. Edgerly, Mrs. Sheets and others made the time lively. They were enroute for Freeville, N. Y., where Mr. Herrick is billed for next Sunday. Seeing my condition the board volunteered to let me rest for the afternoon and Mr. Herrick and Mrs. Challen filled in the time. This was not because they got all they could stand from me in the forenoon, for they were not bored even 40 minutes: but it was genuine kindness of heart and appreciation of the exhausting struggles I had just passed through, and a clear perception of my condition. Superannuated! "Played out," "a back number." "a dead duck," eh? No, siree!

The youngest man on the rostrum would play out—for a time—after en-during what I did for four days, and taking less food in two days than most of them take at one meal. I was simply sick. Young men often get sick. 1 as even worse when 33 years old than at this time, and I have observed that when a man is real sick he does not usually feel well, whether he be 70 years old or only 30. When I was 13 I so sick I had to go to bed, and lie there and take nasty medicine, and I did not feel a bit like going off on a lecturing tour and having a rough and tumble night fight with a giant thunder storm; neither did I think I was superannuated; but I was just sick, as I was at Lake Brady last Sunday. I have often observed, too, that people that are real sick are not usually as strong, vigorous and active as when they are well.

A Christian Scientist might lie about it, and swear he was not sick when he could not breathe without groaning But I prefer the plain English truth even if it cuts the corners of my creed little; and every man who denies that he is sick, when he is suffering so he cannot hide it in the language of his face, knows he is lying, even if he believes that the lie, repeated often enough, will become a truth.

Monday I left the camp about two hours too soon. There were no time tables to be had on the grounds, or at the gate and I had to guess at it, with the result of two hours' waiting in the depot at Kent. About 5:40 p. m., I presented my shadow at the pleasant home of Mrs. Clara Watson of Jamestown. Her name has become a household treasure to thousands of Spiritualists all over the land, in consequence of her vigorous writings and her fearless expression of her convictions whenever

Her husband, a veteran of two wars, is a level-headed business man, respect-ed and honored by all who know him. He is keenly alive to the issues of Rus sio-Japanese war, and probably the best posted on its history and all its details of any man in Jamestown, and, of course, his sympathies are strongly infavor of Japan. On this, as on other subjects, we were agreed.

The whole Watson family are critical and exacting in the observation of occult phenomena. Seated in their pleasant parlor, I was face to face with the splendid picture of Mrs. Watson's father, executed in presence of the whole family—six—at Lily Dale, through the agency of the Bangs Sisters. Many hundreds have examined it, and asked all sorts of questions, made many sug- 10 cents.

gestions and wild guesses, but no one or all combined, have made the slight est impression against the facts, or modified in the smallest degree the solid testimony of the senses of the six critical witnesses (one of them an artist) who watched every step in the progress of its development from clean white canvas to the perfected pic-

ture. All who knew the noble manand nearly all in Jamestown did-agree that the picture is a perfect likeness It is much admired as a work of art Art critics can find no defect, or blemish in the perfect work. People who dispute the genuineness of this phenomenon, do not know what they are talking of, or else they do not care for the truth.

Reluctantly leaving the charmed home of rest, I bade good-bye to the Watson groupe, and made for home. On the train north I was surprised to meet the cheerful faces of Hon. Athelston Gaston and Judge Osmer of Franklinville, making their way to the City of Light, from which they will doubtless emerge clothed in celestial bloom and carrying a bouquet of stars from the circle of the Pleiades.

Reaching home about 7:30 p. m., 1 found Mrs. Howe with her arm in a sling, and suffering a good deal of pain. She had fallen before I left home, but kept the secret from me. We hear much of fallen women; but man never fell but once, Adam did the whole job for his race, for all time, by a single To compete with him the whole race of women have been falling ever since. Now, when a woman falls with a man in her arms, he does not fall, for he is immune: he was vaccinated with the Adam virus and is safe evermore! Fortunately in Mrs. Howe's case, no bone was broken. Wednesday morning about 4 o'clock, she was taken vomit ing, purging and retching, like a Christian Scientist trying to tell the truth. She is improving now, a hillious attack, which added to her lame arm makes LYMAN C. HOWE. rest a necessity.

BUTTE, MONTANA.

Interest in Spiritualism Increasing From Week to Week.

The interest in our work and that given by our brother and co-worker, Mr. Henry B. Allen, is from week to week increasing here in Butte, and there is an unselfish union of souls for the attainment of divine power of service to man: like the action of the apostles preceding the outpouring of the spirit at Pentecost when in compliance with the Great Teacher's instruction. they met together in his name, "with one accord in one place." Compliance with these specified laws and conditions leads necessarily, as with them, to the formation of all spiritual groups or societies. So when in the course of human events it becomes necessary to introduce a new philosophy and a new revelation to the people of Butte and viinity, it behooves us whose duty it is to inculcate such doctrines, to look well to the superstructure upon which the same should rest, in order to be able to present the facts in a regular and graduated order from the foundation upward, therefore we named the new association that was thus organized, The Silver Bow Esoteric Society of Butte, Montana, which implies that while the Over Soul or Father of mankind may not be revealed to man through the senses, nor the pure intellectual apprehension: vet that man may have immediate access to and revelation from Spirit through his own in-most and spiritual nature, which relates him to Spirit or the Father as a child to a parent.

The time has now come when it is necessary to teach Spiritualism as any other science is taught in our schools and colleges. The masses have been, and are yet, to a great extent, as were in the days of Jesus, running after the marvelous and wonderful but have paid but very little attention to the philosophical side of the subject. Physical phenomena have been given to share by faith in their joy.

with no effort on the part of any one to

We anticipate, then, a larger reco with no effort on the part of any one to explain the reason or cause of such phenomena. Even educated and otherwise observant persons seem to be thickheaded or obtuse when contemplating this subject. I cannot understand why this should be so; on other subjects it is not so, for they find from investigation that the law holds good that everythings comes from some thing or things that immediately preceded it and was the cause of the same, and why cannot they see that this law holds goods in the investigation of spiritual things? for the poet says:

"The very law that molds a tear, And bids it trickle from its source, That law preserves the earth a sphere And guides the planets on their course."

We believe that in teaching Spiritualism to the world, the philosophy and phenomena should be taught together, as any good teacher in science illustrates his subjects by means of maps and charts and other apparatus. When ponderous objects are moved, for instance, by spirit agency, or what appears to be by supernatural power, this should be made a topic or subject on which to explain the workings of spirit or odyllic vibrations, and the law of the polarity of substance in such a way that be made plain and comprehensible to those who witness the phenom-

That is what we are endeavoring to do here in Butte and vicinity. Through Mr. Allen we get some of the most wonderful physical phenomena that have ver been given to mortal man, and that, too, under the most strict test conditions, that no one yet, in all the vears that he has been before the public as a physical and musical medium, that they have had any suspi-

cions of trickery or fraud. We do not give this to advertise his mediumship or our work. It needs none. We have been before the public now for many years, and the public in general know what we are. It is to show the manner in which we work, and to show the necessity in presenting both phases of the work together, which has a tendency to keep Spiritualism unspotted and clean, clean in the sight of the world and especially to those who

are seeking to investigate. We always speak a good word for The Progressive Thinker. There are quite a number taken already in this city and probably many more, as one by one, each week are brought into the of Spiritualism through our combined work in this and other parts of the great progressive state of Montana. FRED. D. DUNAKIN.

President O. S. A.

Butte, Mont.

"How to Train Children and Parents." Mrs. Elizabeth Towne 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 cents could not be better spent than buying this little book. Anyone that has the care of children should read it. Price 25 cents.

"Death Defeated; or the Psychic Bo-

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

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

OUR DEAD SAINTS LIVING.

Very Liberal Views Impressively Given by the "Outlook," Indicating That the Spirit Survives the Death of the Body.

Out of the enlarging observance of Caster is emerging a new sense of the reality of our relations with our beloved dead who live with their risen and ascended Lord. This is the natural sequence of Christians fixing their thoughts on the living Christ. If we commune with him, are we not thus brought near o those whom we love who live with him, though they have passed through the gates of death beyond our recognition of them through the senses. For ages Protestant churches have disap proved of prayers for the dead, largely ecause the Roman church elevated de parted saints into the position of intercessors, and encouraged petitions to them by the living. It is a question whether the Church has not lost more than she has gained, through renunciation by so large a portion of her members of the sense of fellowship between saints in this world and saints in the world beyond the grave. Reaction was sure to come, and for

several years past tokens have appeared of its coming. It was noteworthy that of the nine preachers and theological teachers who contributed to the Easter Number of The Congregationalist in the symposium on Life in the World Come, two spoke confidently of continued relations with the blessed dead. "The grave," said Rev. Charles A Dinsmore, "erects no barriers checking the power or the desirability of prayer. Why should we hesitate to pray for all hastened spirits, whether living here or living more intensely in higher ranges of existence?" The larger our sphere of spiritual interest the richer will be our spiritual life. The same faith which embraces the arisen Christ in our relation with the unseen world, may as reasonably include those we love who have gone to be with him. And with them may be counted also all great and holy men and women who have served mankind on earth and who continue to serve them in heaven Do we ask for evidence of the con-

scious existence of our blessed dead as we commune with them? It is given us just as evidence of the living Christ is given to us. We are willing to venture something for those to whom we promises of Christ without demanding true for our departed ones as they are for him or for ourselves. When he says, "Because I live, ye shall live also," he means that they do live as realmunion with them is assured to us if we seek them through him. Phillips Brooks said of them: "The more he lives to me, the more they live. If the city of our heart is holy with the presence of a living Christ then the dear dead will come to us and we shall know they are not dead, but living, and bless him who has been their Redeemer, and rejoice in the work they are doing for him in his perfect world and press on joyously towards our own redemption."
The promises of Christ are being Iulfilled in them now. It is our privilege

nition of the continued heavenly life of the blessed dead in the belief and activity of Protestant churches in the years immediately before us. It may not be formally expressed, but it will make itself known in experience. 'Prayer for the dead," said Professor Brastow in the symposium from which we have already quoted, "may be no function committed to the Church, but it is no function of Protestantism to repress the instincts of the human heart." "We Protestants need our saints' days."

Ashley Camp, Ohio.

The attendance at the opening of the

sixteenth annual camp-meeting was larger than the opening day of the previous year. The beautifully shaded grounds and fine lawns dotted here and there with flowers and shrubbery make an ideal

spot for rest and the partaking of things spiritual. At 10 a. m., President J. J. Beard gave the address of welcome in his usual good-natured way. making all feel that they were welcome indeed. His address was responded to by other speakers and mediums.

At 2 p. m., W. V. Nicum of Dayton, O., delivered the address, subject, "What Is Our Attitude Toward the Evolution of the human race?" which was well re-ceived. Mr. Nicum made an earnest plea that we are spirits here and now. and that we try to continually live in that thought, and thus do our part towards redeeming the world.

Mrs. Margaret Stewart of Piqua, O., followed with messages which were well received and most of them recognized.

Mrs. Stewart has an easy and pleasant manner of giving her messages, which gives tone to her work and appreciation to her audience. At 7:30 p. m., Mr. Nicum again addressed the audience, followed with

messages by Mrs. Stewart. Mrs. E. A. Kibby of Cincinnati, O., is one of the workers this season. She delivered an address Tuesday evening, on Spiritualism, which was filled with much truth and enjoyed not only by

Spiritualists but skeptics as well. W. V. Nicum will lecture Sunday, Spirit messages by Mrs. Margaret Stewart.

WILL RANDOLPH, Sec.

BOOK REVIEW.

Immortality, Its Naturalness, Its Possibilities and Its Proofs. By J. M. Peebles, M. D.

This pamphlet comprises the address which Dr. Peebles was to have delivered before the London Victoria Institute, and Philosophical Society of Great Britain, and which, at the last moment he was refused permission to read. It also includes an Introduction and an Explanatory Letter, in which Dr. Peebles states the occasion of his preparing the address, and the manner and reasons for its belated rejection. The whole forms an interesting and instructive brochure, which should be read by thougands more because of the indignity to which Dr. Peebles was suberet of How to Keep Young." By J. H. lect by orthodox bigots. It is for sale seebles, M. D., M. A., Ph. D. Price at the office of The Progressive Think-or. Price 15 cents. er. Price 15 cents,

Madam Blanche Barnard. Clairroyaut and trance medium, will answer six questions by mail for 25 cents, and self-ad-fressed envelope, postpaid. Address, 933 Broad street, Bridgeport, Conn.

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IMPORTANT WORK.

"Official Register of the National, State and Local Spiritualist Associations of the United States and Canada, With Lyceums, Camp. Meetings and Mediums."

The above is the title of a highly im-

portant illustrated work, gotten up with painstaking care, by. Mrs. Laura G. Fixen, the efficient vice-president of the Illinois State Spiritualist Association, 1047 Carmen Avenue, Chicago. It con tains 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 its compiler. This long needed work 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 civilized 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 factor in the education process now going on in our ranks. This Official Register

SUMMERLAND, CAL.; CAMP. The Summerland Spiritualist Associ-

can be obtained byoaddressing this of-

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ation will hold its annual camp-meeting at Summerlando 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 vistors during camp-meeting, Inquiries for rooms and other information, address W. G. Hendricks, secretary Summerland Spiritualist Association, Sum-

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CHESTERFIELD CAMP, IND.

The Work Is Going Forward Prosper ously,

The past week at Camp Chesterfield has been a notable one, with the advent and departure of "our Moses" Huil who impressed upon Spiritualists the necessity of educated and properly fitted persons as advocates of our philosophy; the annual election of officers and trustees; the coming of our gifted sister, Elizabeth Harlow and the going of Sister Marion Carpenter to take up her work at Grand Ledge camp; our old folks concert; the passing to the spirit world of Bro. Alexander P. McKee, Sr.

I am glad to note that all the old offi-cers of the camp were re-elected to their old places by a majority that was in itself a vote of confidence, and without prejudice I may say that the camp association is to be congratulated in their selection, since they are all able and experienced. Especially would I note that Mrs. Lydia Jessup was unanimously elected to the office of secre tary, there being no opposition in his

Of our mediums, I would note the very remarkable work of Mrs. Thrond-sen on the platform. Last week she gave at one morning's conference over 30 tests, all of which were recognized. And Mr. Frank Ripley, whose work has caused the camp to wonder, used as we are to remarkable work by our medi-

Our old folk's concert was a decided success. Mrs. Lucile de Loux of Chicago received a double encore for her rendering of two songs, bringing the tears to the eyes of the audience by her superb singing and acting. DeLoux has been highly commended by the camp both for her mediumship and her singing. The camp very decidedly regrets her departure for Chicago, whither she went last Saturday to re sume her work in that city after two weeks' vacation.

Our camp was saddened last Saturday morning by the death of Bro. Alexander J. McKee, who was an old member of the association, and ex-mayor of Anderson, Ind.

The funeral occurred Monday noon, under the aged oak trees. The services were conducted by the association and the Knights Templar. Services were opened by an invocation and a few remarks by Mrs. Maggie Waite of Chicago, a friend of many years' standing. Mrs. Anna Gillespie gave an address which caused all of us to weep in feeling with the bereft family. The Knights Templar then took charge of the funeral and his casket draped in our flag which he had defended for four years, was borne by his brother Sir Knights to Anderson, accompanied by the local cost of the G. A. R., to which he belonged.

Miss Harlow has held her immense eudiences breathless by her forcible remarks and has given much food for thought the past week, and we consider her the crowning point of our season's ecturers in many ways.

Our memorial services last Sunday for the dead were conducted by the camp in the spirit of their intent to let the arisen ones know they were not forgotten, and that they still had a place in our hearts and thoughts.

I have the past week been able to get the renewal of subscriptions from some who had listened to the arguments of the disgruntled ones against The Progressive Thinker, beside many new ones, and I am pleased to note that the popularity of The Progressive Thinker s on the increase here. Since my coming to the camp some five weeks I have had a multitude of unsolicited mendations of The Progressive Thinker for its fearlessness and straightforward uess in all matters. Many have prom ised me to subscribe after they got home from the camp. H. B.

Grand Ledge Camp, Mich.

We had the pleasure of being in attendance at the Grand Ledge, Mich., camp, during the week of August 1 to 6. The lectures delivered by D. A. Herrick Grand Rapids, Mich Austin of Rochester, N. Y., editor of Reason, were listened to by fair audiences and highly appreciated.

Oscar A. Edgerly, as chairman, conducted the meetings in an admirable manner. The conference meetings, too, were an enjoyable feature

The mediums present on the grounds were Mrs. Oswald, Mrs. Hamilton Gill and Mrs. Isa Cleveland of Chicago; Mrs. Jennie Martin of Grand Rapids Mrs. N. M. Russell and Mr. Maybee materializing medium, of Grand Ledge, and Oliver F. Comstock of Marcellus, Mich. Dr. Stevenson, magnetic healer palmist and character delineator, and his wife are in a large measure the life of the camp: their music and character eketches as rendered at the entertainments being of a high crder.
Taking into consideration the enter-

Laining features at this beautiful camp, st should prove a success financially as it certainly does spiritually.

Mrs. L. H. Palmer of Hillsdale, Mich.

and Mrs. Strickland of Owosso, Mich., who have charge of the bazaar and hotel on the grounds, are both ladies whom it is a pleasure to meet, and who in their attentive service, have made a Bost of friends. What especially elic ted our admiration was the wonderful mediumistic powers of Oliver F. Comstock, and whose mediumship is of such high order that the Spiritualists of Michigan have every reason to feel proud. As witnessed by the writer and many others, Mr. Comstock first indif-ferently handled a hot kerosene lamp chimney as though it contained no hear whatever, but which act was eclipsed by placing his hand in the flame and not even scorching the hair upon it When, however, he leaned forward, placing his mouth over the burner, allowing the flame to lick the roof of his mouth, without the least trepidation. many exclamations of surprise were elcited from the audience. He next took a celluloid collar and drawing it slowly through the flame, igniting or not igniting it at will. Handkerchiefs, pro vided by those present, were treated in the same manner without in the least damaging them. He also, being clair-audient and clairvoyant, locates Indian arrows and describes them as well, be fore they are unearthed, and during his stay of ten days located thirteen for those who cared to dig them up. Mr. Comstock is 46 years old and has worked at farming nearly all his life. Chicago, Ill. J. A. TOREN.

Lake Brady Camp, Ohio.

Sunday. August 6, was a beautiful day at Lake Brady, after the hard rain of the night before. In the absence of the president, Mr. Hunger, Mrs. Hoiles acted as chairman, introducing Lyman C. Howe as speaker of the day. His poor health added to his being exposed to the storm, the previous evening made it impossible for him to give more than a short address, his subject being 'The Philosophy of Spiritualism." Although hardly able to stand, his ideas were given in a clear, concise and forcible manner.

He was unable to appear in the afternoon. Dell Herrick being present, kindly came to the rescue and gave a fine address. After first glving the people the greeting sent by the mem-bers of Grand Ledge camp from which he had just come, he read the poem, "If We Only Understood," taking the salle-

for his subject."

Mrs. Woodruff of Cleveland rendered two solos during the day, "Just For To Day," and "The Way of Peace." Mrs Nina Challen of Toledo was the mes sage bearer. After the close of the anternoon session she gave a trumpet seance which one man who attended said was the best he had witnessed in sixteen years' experience.

Cuyahoga Falls, Ohio.

GRÂND LEDGE CAMP.

A Harmonious Session of the Old-Time Kind.

This is the third week of Gras edge camp-meeting, which closes Sun day, August 20.

It is an enjoyable gathering of genuine Spiritualists—Spiritualists who be long to the old-time sort—who believe in the phenomena as well as in the phiosophy of Spiritualism. Many persons in camp are pioneers

in the cause—aged men and women who love to recall incidents in the early years of the cause. To these persons death has no terrors. They are ready to pass through the portals, and there are not a few among the number who are looking forward to the time of death with pleasurable anticipations.

Our camp is running along smoothly, no discord, nothing to mar the harmon, which has reigned supreme in this camp from the opening day.
D. A. Herrick of Grand Rapids, who

is now serving an engagement in the Freeville Camp, in New York, closed his engagement on Thursday, Aug. 3, On Sunday morning, July 30, Mr. Hen rick delivered one address, the vener able Dr. Peebles assisting in the after noon services.

Mr. Herrick is a natural born orator-He keeps his hearers wide awake from the start, and he must must indeed be a sleepy-headed fellow who would be able to take a nap during one of his:

Dr. B. F. Austin of Rochester, N. Y. who, within the past five years has gained an enviable reputation as a lecturer upon the Spiritualist platform, began his engagement here on Friday, August 4. Dr. Austin is a scholarly man and

his many years of experience as a Methodist minister, gives him an advantage not possessed by the average lecturer. His logic is easily within the grasp of the ordinary mind, while his language is forcible and faultless. The Doctor closes his engagement to-more row and goes to Wisconsin. Sunday, August 6, was a red-letter

day in Grand Ledge Camp. The at tendance was unusually large. Dr. Austin delivered two lectures, both to large audiences, and many were the complimentary remarks made by his hearers at the close of nis lectures.

A feature of the day was the appearance upon the platform of Mrs. Anna Berger Lynch, the renowned lady cornetist, a musician declared by Sousa to be the greatest lady cornetist in the world. Miss Hazel Wertz of Anderson, Ind., played the piano accompaniments to Mrs. Lynch's cornet solos at each service. Mr. and Mrs. Wertz and daughter furnish the music; general satisfac-

tion is manifested with their efforts. Mrs. Marian Carpenter begins her engagement August 12, and closes August 17, giving tests from beyond at the close of each of her lectures.

Chairman Edgerly speaks twice during the present week-Thursday and Friday afternoons Last Sunday was a day long to be remembered in Grand Ledge.

Wm. Divine, camp manager, is much elated over Grand Ledge's prospects.

A masked ball composed of the campers, last night, was excellent; old and young participated.

Following is a list of the mediums in camp: Mrs. C. Oswald and Mrs. Hamilton Gill of Chicago; Mrs. N. M. Russell, Grand Ledge, and Mrs. Jennie Martin of Grand Rapids, all clairvoyants. Dr. Stephenson, Bay City, magnetic healer; John Mabee, Saginaw, materializing medium; Mr. Olyiver Comstock, Marcellus, the fire test medium, who gives

his tests daily. RENA D. CHAPMAN. Grand Ledge, Mich.

Onset Camp, Mass.

The Massachusetts State Associa tion held its yearly meeting at Onset on Aug. 5. The platform was beautifully decorated with the colors, yellow and white, and American flags and the flags of other nations; also with beautiful flowers. A large audience of 500 people was present, and the array of talent

President G. A. Fuller greeted the friends and welcomed them to Onset. He told of the work this association was doing and had done, and what they wished to do. He was followed by such exceptional talent as Mrs. Annie Knowlton Hinman, Miss Susie C. Clark. Mrs. Carrie F. Loring, Mrs. C. P. Pratt, Mrs. C. Fannie Allyn, Mrs. Katie M. Ham, Mr. W. J. Colville and Pres. G. A.

Mr. A. J. Maxham discoursed fine music throughout the day, assisted by Miss Alyce Holbrooke. The meeting was one of the finest ever held, conceded so by all present.

Mr. J. B. Hatch, our able collector of finances, succeeded in raising \$71 which we felt was a credit to Onset. Sunday we had two fine addresses, one by Mr. Colville and the other by Miss Susie C. Clark. Miss Clark's topic was Spirituality, and it was presented on a high spiritual plane. She admitted that while a chemist was an

acknowledged authority in his labora.

tory, and the electrician upon electric dynamos, it did not fellow that the Spirtualist was always the best capable of manifesting spirituality, or of analyzing its essential characteristics. The spiritual life must first be a healthy life, having overcome the weakness of the flesh; while wearing and using it, the mental and emotional nature must be serene and clear, having outgrown quarrelsome tendencies and petty personalities. It is not necessary to enter a cloister to unfold the spiritual nature, which must be broad and universal, in close touch with the vital issues of the day. Spirituality means expansion of every faculty of the soul; it must include self-denying service in the

is won over mundane tendencies, a growth wrenched from the density of material consciousness, an unbroken at-one-ment with the Great Spirit of all life and love. Mrs. Kate Ham was the medium fol-

vinyeard of the world, a mastery that

lowing Mr. Colville.

The band gave three concerts which vere highly appreciated, and take it all together Onset was an ideal day Sun-

Mrs. Cora L. V. Richmond has arrived, and Mrs. Lucinda B. Chandler of Chicago, has also been here.

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