AN OPEN LETTER

Addressed to a Methodist Friend.

My Dear Friend:-Though this letter may possibly stagger your taith, I nevertheless intend it for your good, with the wish that you be free and fearless to think and reason. The mere fact that you are endowed by the Creator with the faculty of reason ought to be sufficient proof that you should use it and abide in the decisions, untrammeled by the clogs of any The world is progressive, and cannot always wear its swaddling clothes, because the Creative divine energy is in it, actively unfolding life and its infinite possibilities; and so our minds should be free, active, and unhindered with fetters, and thus progressive. The stagnant pool is offensive, while the rce, dancing waters delight us in supportive service:-

"All is action. all is motion, In this mighty world of ours; Like the current of the ocean, Man is urged by unseen powers.

"Steadily, but strongly moving, Life is onward evermore; "Still the present is improving On the age that went hefore,"

You ask, what do I believe? "Seek and ye shall find, ask and ye shall receive." Yes, I believe everything that my reason and intelligence passes upon accepts. Nothing more, and why should 1? It is evidently for this purpose that reason is ours. In man only is reason perfected. I believe in reason, and my reason tells me that God must be great, good, and just, and in supreme control of the boundless Unierse. I believe that God is an Infinite. Omnipresent, Creative, Intelligent Energy, manifest in the evolution of all life and being. I believe in the philosophy of evolution because it addresses my reason and intelligence and enables me to better understand Creation, how man came upon this planet, how conceived, evolved, and delivered. In support of this belief I am indebted to Darwin, Haeckel, Romanes, Lamarck, Hud son, and others, and these are the greatest acknowledged world authorities.

Now, the theory of evolution is accepted by all the university professors of this country and of Europe; and while I cannot expound its doctrine or philosophy fully in a short letter, I will try to briefly define its foundation and discovered laws or forces.

It is sometimes spoken of as Darwinianism: but it has come to be this and more: for Darwin traces the descent of man only from the monera, while the more complete and later theory recognizes the Divine Mind or Intelligent Creative Energy back of all life and impelling progressive development from the lowest to the highest order of being. the history of which constitutes or gives "The Divine Pedigree of Man" and makes him a child of the Infinite. This is a very summary statement and I will try to simplify and make it

Just as embryology or ontogeny is the history of the evolution of the individual from the germ cell to a complete unfoldment of the human form, occupying a period of nine months, so philogeny is the history of the evolution of man from the primordial germ or moneron, occupying millions of years, the of heredity governing the process alike in each case, the embryonic history of the child in the mother's womb being a recapitulation of all the gradient steps recorded in philogeny or history of the ascent of man from the mon-

existed the potentialities and possibilities of the race, the same as the potentialities of the individual exist in the embryonic germ cell. Just as the massive oak exists in the humble acorn so man existed in the cradle or womb by the Infinite Love and creative energy we call God. Thus man and all creatures were created, and are still being born upon our planet and doubtless upon countless millions of other worlds that revolve in space with apparently similar accompanying conditions as

If you will think a little you will perceive that every attribute, faculty, and characteristic of your being is yours by inheritance. The child inherits the form, physique, disposition and powers from its parents and the parents from their parents, and so on back to the remotest ancestor, environment and condition only modifying results; and the controlling force that determines this is called the law of heredity. It is this force that accounts for the recapitulation of philogeny in ontogeny. The law of heredity is universal, beginning with the monera and culmin ating in man. It relates us to all creatures and to God. We are thus the children of God by inheritance, and so must inherit the attributes of the Infinite Eternal Father; and as the Father possesses eternal life so must we. But Fod is the Father of the moneron as well as of man. The difference is this: Man is the ultimate of conception, the moneron is not; nor is any gradient reature.

Man only is an ultimate and possesses in full the Divine heritage. It is believed by many that animals are immortal; and also that the child from the moment of concep-Ation is immortal. I don't know; but I think not, because man alone seems to he the ultimate aim and end of Creation. And, too, it appears that he alone hones for and expects a continued existence and occasionally communicates with the departed and receives assurance of a life beyond. Either this or else he is deluded in a most unaccountable

manner, which is hardly conceivable. Now, further: I think it is fairly demonstrated that telepathy and telekinesis are attributes of the human soul and therefore of God. Telepathy is the ability of subjective minds to communicate with each other. Telekinesis is the attribute which enables the subjective mind or soul to move ponderable substances and to control the spirit under favorable conditions to materialize and to write messages on slates, of any color without pencil ind in many other ways to communicate, as I have many times witnessed s the subjective mind and not the brain mind that possesses these Godly powers, inherited, and that adapts the to a sublimer sphere with those passed on. By this force Christ and Peter may have walked on the water, and possibly others on coals of fire.

SW! further: The subjective mind Dr soul, "Created in the image of God." beside the aforesaid attributes has also others, important among which is a per-lect or at least potentially perfect memory, which is the storehouse of knowledge, and which, I believe, may em- Hudson.

COL. INGERSOLL'S VIEW OF LIFE. A Beautiful Word Picture of the Course

of Life on Earth.

Born of love and hope, of ecstasy and pain, of agony and fear, of tears and joy—dowered with the wealth of two united hearts—held in happy arms, with ips upon life's drifted font, blue-veined and fair, where perfect peace finds perfect form-rocked by willing feet and wooed to shadowy shores of sleep by siren mother singing soft and lowlooking with wonder's wide and startled eves at common things of life and day -taught by want and wish and contac with the things that touch the dimpled flesh of babes—lured by light and flame and charmed by color's wondrous robes -learning the use of hands and feet and by the love of mimicry beguiled to utter speech-releasing thoughts from crabbed and marks on soiled and tattered leavespuzzling the brain with crooked num bers and their changing, tangled worth and so through years of alternating day and night until the cantive grow

familiar with the chains and walls and limitations of a life. And time runs on in sun and shade until the one of all the world is wooed and won, and all the lore of love is taught and learned again. Again home is built with the fair chamber wherein faint dreams, like cool shadowy vales, divide the billowed hours of love. Again the miracle of birth—the pain and joy, the kiss of velcome and the cradle-song drowning

the dorwsy prattle of a babe And then the sense of obligation and weep-tears for the imprisoned and de spised-love for the generous dead, and in the heart the rapture of a high re

And then ambition with its lust of pelf and place and power, longing to put upon its breast distinction's worth less badge. Then keener thoughts of men and eyes that see behind the smil ing mask of craft—flattered no more by the obsequious cringe of gain and greed -knowing the uselessness of hoarded gold-of honor bought from those who charge the usury of self-respect-of power that only bends a coward's knees and forces from the lips of fear the lies of praise. Knowing at last the unstudied gesture of esteem, the reverent eyes made rich with honest, thought, and holding high above all other things -high as hope's great throbbing star above the darkness of the dead-the love of wife and child and friend.

Then locks of gray and growing love of other days and half remembered things-holding the withered hands of those who first held his, while over dim and loving eyes death softly presses down the lids of rest. And so, locking in marriage vows his children's hands and crossing others on the breasts of peace, with daughter's babes upon his knees, the white hair mingling with the gold, he journeys on from day to day to that horizon where the dusk waiting for the night. At last, sitting by the holy hearth of home as evening's embers change from red to gray, he falls asleep within the arms of her he worshipped and adored feeling upon his pallid lips love's last and holiest kiss.

brace and hold the soul's greatest wealth in the great beyond. I have thus come to think that our greatest wealth and pleasure in the spirit realm may there be measured by the advancement we make here in goodness, knowldge, and mind expansion, which, I be

ieve should be our highest aim in life. With the further faculties of deduct ive knowledge, intuition, emotional and universal love once all are fully developed. Man appears in the image of his maker, perfectly equipped for an active and happy existence in the king-

lom of mind and living worlds. Thus, in the 72nd year of life's journey you have my belief and reason for

And, now what do you believe? can hardly expect you to answer, unless you are ready to claim a little liberty to think and reason for yourself, inde pendent of church or its pastor, who can have no more rightful business with your soul's concern than with your pocketbook, with which you would not trust him out of sight unless it were empty, while with your soul's treasure he seems a privileged character. And why? Because, once on a time, under influences and excitement arranged for the purpose, it was preached to you and others that your salvation depended upon your acceptance as true the story of a wonderful miracle, viz: that some two thousand years ago a virgin conceived of the "Holy Ghost" and brought forth a son, in violation of God's law of procreation, in that this Mary knew not a man; and in this and the son you must believe in order to be saved from the wrath of an offended Delty. story, as once taught, and which you asked to believe, is no longer defended by most learned theologians. who are fast coming to regard it as a myth, on a par with kindred stories in the Apocryphal books, once embraced in King James' Bible and since eliminated as doubtful,—all in these more advanced times too much for human credulity, being without the shadow of a claim on enlightened reason or common sense.

And, pray, what is the "Holy Ghost?" Why, God, to be sure; for "God, the Son, and Holy Ghost are one," and Mary thus became the mother of God, just as the Catholics today plainly each; and the Methodists and all orthodox churches, though less plainly, teach the same absurdity, which, declaimed against a few centuries ago, made one a heretic and subject to flendish torture, the block and the stake; but reason and knowledge have finally triumphed over superstition, and the inquisition is no longer in use to force belief, and re ligious despotism is fast losing its hold, just as surely as the Czar of Russia is losing his; for we are fast moving onward into the light of a new civilization, and the cobwebs of the old are being swept away with the broom of evolu-

swept away tionary progress.

DR. WM. J. HILL. Petoskey, Mich.

Have a heart that never hardens, a temper that never tires, and a touch that never hurts.—Charles Dickens. I could never think well of a man's intellectual or moral character if he was habitually unfaithful to his ap-

pointments.—Emmons. Waste of time is the most extrava gant and costly of all expenses .- Theo-

phrastus. The smiles of infants are said to be the first fruits of human reason.-H. N. THE HERETIC.

A heretic-poor man-is one Who would, but cannot prophet be; He unward soars to reach the sun, But weak-winged, falls into the sea; But yet 'tis much to seek the sky And show where stronger wings may

spoke against an outworn creed, And dared denounce the slothful priest:

Men marveled at my daring deed, And blazoned it from west to east; ome welcomed it with loud acclaim And gave to me a hero's name.

some called me blaspheming And And thrust me from their company;

ome said the fellow does but rave

In madness and senility; ome in perplexity were dumb, And wondered what was next to come Some said the message was too stern,

And that it was unkindly given; The sun of truth should warm, not burn, And light, not lightning, fall from meant all well; and, if I erred, pardon ask for each wrong word.

God sends His terrifying storms, He stirs the sea, he makes earth quake, He has a myriad awful forms

Man from his sluggishness to wake; f perfect peace would make men wise, We should have had it in the skies. If God makes mighty winds to blow,

Must men always in whispers speak When men neglect the truth they When they refuse new truth to seek, When patience has in vain implored, for such a time has wrath been stored Patience, too long provoked, will speak

Indignation's sterner tone; Moses, the man surnamed the meek, At false gods made his anger known esus, to all men else, though kind, Called vipers those whom greed made

Strife and estrangement give great pain, They tear the fibres of the heart;

Yet not for these dare I refrain From doing what seems duty's part Nothing shall move me, said Saint Paul His rule should be the rule of all. The sordid wretch, who by himself

Still measures every other man, Declares I did it all for pelf, And followed but a cunning plan: I only ask for daily bread. And humbly trust I shall be fed.

Thrice in my life have I resigned My livelihood for conscience' sake, And hitherto God has been kind And given me richer blessings back And now in age, as twice in youth, I trust him as a God of truth.

Amid the storm it gave me joy That all of those who knew me best Who've watched my life since when boy I gave up sin and sought God's rest

Turned to all slanders a deaf ear And thought me, at the least, sincere. And most of all I joyed that those

Whom I had led to learning's founts, And showed how English genius rose And soared above Aonian mounts,-That all of these, unshaken still Looked on me with the old good will. And street acquaintance kindlier

smiled Or stopped to speak a word of cheer And often was my pain beguiled By letters from both far and near. in which men spoke of service done;

Christ dared to part the family When conscience claimed such sacri

But sweet it is when all agree And all together higher rise. My children have approved my deed, And, trusting, follow where I lead.

And some dear souls who disapprove Have yet forborne on me to rail, They utter only words of love, And pray with faith that does no

Lord, bless these followers of thine, And let thy light upon them shine.

For love is ever more than light. However good the light may he: et perfect souls will both unite And love the more, the more the

Christ was the life, the truth, the way Make all like him, O Lord, we pray.

have a blessed peace with him, Because I have a conscience clear; have no secret sense of sin. And, therefore, have no idle fear: I spoke the truth, I spoke in love, Obeyed not men, but God above.

So, scoffers, I am armed in mail Your sharpest arrows cannot pierce Naught can against the right prevail; Vain all assaults, however fierce; I hide my weakness in God's might. His shield is o'er me in the fight,

When I was but a boy of ten, John Wycliffe o'er my soul gained power. thought him a true king of men,

I think so at the present hour: He saw the truth, and, though, alone, He dared to speak it in clear tone.

And thus he roused the deadly hate Of all time-serving, selfish men; They dragged him from his high estate They slandered him with tongue and

They burned his books, they burned his And cursed his name in thunder tones. When church and state thus cast him

out With maledictions on his name, The faithless thought without a doubt That his was everlasting shame: But now that centuries have passed He, last, is first; they, first, are last. From his, I filled my torch with light, And held it with my strength or

brightly flamed upon the sight. I trust its beam will never die Until the breaking of the day, When all night's shadows flee away. -Charles William Pearson

I have always been a quarter of an hour before time, and it has made a man of me.—Lord Nelson. We are not sent into the world to do

anything into which we cannot put our hearts.—John Ruskin. He who remains within himself and rules his passions, desires and fears is more than a king.-Milton.

We exaggerate misfortunes and hapkeep it in good health, is shortlived state either temporarily, as by annes manifestations is found to be only a and apt to have ague fits.—Erasmus. thetics, or permanently as py poison. repetition of responses seen in the inor-

THE SPIRITS AT WORK.

A Letter From Nettle P. Fox, a Prominent Medium, Author and Lecturer, Detailing Some New Experiences. To the Editor: - While The Progress

ive Thinker is giving to the world the results of efforts made to drive frauds and fakes from the ranks of Spiritualism, the denizens of the higher spheres developing new phases of mediumship, and presenting phenomena that courts

the closest investigation. It becomes more apparent each year that mediumship is the corner-stone of Spiritualism; the pearl above price, a subject to be carefully and constantly studied; a condition to be subjected to searching scientific analysis; and yet a subject so arcane that only those prepared by experience and profound study are competent to explain its mysteries and comprehend its true value. However it is not the intention of the writer to occupy valuable space by dwelling upon a subject so often pre sented by abler thinkers, but merely to give an account of recent experiences that may be of interest to readers of The Progressive Thinker.

What Was It?

On July 7, my sister; Miss S. Minnie Pease, while preparing to go out to spend the evening, discovered that her white collar was entirely covered with what appeared to be very fine black lace. On examination, the writer's duller vision failed to discover anything unusual. However on the following morning a more careful investigation revealed a light fleecy substance of silvery color, surrounding not only the collar, but also my sister's hands. It is now seen upon her face and along her

At first it was only perceptible by the aid of a looking glass; now it is distinctly seen by the unaided vision.

This strange substance has been discovered surrounding the hands of several others, all of them mediumistic. This wonderful phenomenon is always seen in the light, and upon several occa sions has appeared like a fluidic hand the fingers reaching beyond and over the sides of the material fingers.

Having never before licard of such a manifestation we would be pleased to know if any of the readers of The Progressive Thinker have had a similar experience, or can give a rational explanation of it.

On the 12th of July there was an other mysterious occurrence at our home. The writer had been standing by the windew watching the beautiful sunset; suddenly her eyes caught the glitter of something upon an old da-guerreotype standing upon the dresser. The picture is of a young lady, taken many years ago; it had been dusted and cared for from day to day, and nothing peculiar observed until that evening. Then there was seen around the head, and resting upon the dark curls a wreath of delicate ferns shining like silver; they are very beautiful; and seem to be stamped upon the under side of the glass. The picture is admired by all who have seen it, but no one ventures an explanation of how the wreath came upon it.

No Fraud There. Upon the evening of the 17th of July at our quiet home a little circle met to witness the manifestations through the mediumship of a young There was in the circle the medium, her mother, her grandmother, my sister and myself. The child has remarkable mediumistic power, but seldom sits for manifestations, as her friends wish her to finish her school ed-

ucation before giving attention to me-Upon the evening in question a small table stood in the center of the room: upon it was placed trumpet, (in three sections). The members of the circle sat around the table, but not so near as

to touch it. After several manifestations had been given, spirit hands arranged the various parts of the trumpet, took it above the circle and then a man's voice conversed intelligently with the members of the circle. The fact that there was no man in the house, and that the voice came from above the circle made the test of spirit presence convincing. Such positive demonstrations of the

continuity of life are as essential to day as they ever were, and all true Spiritualists rejoice that mediums for this phase are being developed. For the young girl above alluded to

the spirits play upon the piano and give independent slate-writing. We trust a future of great usefulness awaits her. NETTIE P. FOX. San Jose, Cal.

METALS DECLARED TO BE ALIVE.

Metals Suffer From Effects of Pain, Polson and Fatigue.

Jagadis Chundar Bose, M. A., profes sor of psychic phenomena in the Presollege at Calcutta, has just an nounced to the world the startling discovery, made after years of patient and diligent study, that metals are sensi-tive, subject to pain, fatigue, stimulus, To the mind of the ordinary, unsci-

entific individual the idea that a piece of iron, or a cement aldewalk, or a \$10 gold piece may suffer and sweat, grow get drunk, be poisoned, suffer or die may be absurd; but Bose-recog nized now as one of the leading think ers of the world-the man who brought he occultism of the east to the learning of the west, and, combining the two, set to work to investigate life of metals, declares this is true. He has studied by use of wonderful instruments, the action and reaction of flesh, of plants and of metals, has watched the suffer ing and torture of a piece of steel, the death of a bit of copper, the writhings of a lead pipe. He has seen plants die break from neglect, watched them quiver, with emotion. He has poisoned iron pirites and mur dered silver by disintegrating its crys

Finds Laws of Metal Life.

tals.

Now every man who is a machinist knows that machinery will break down if overworked, and every practical ma chinist gives his machinery "a rest." Any man knows that the leather in his shoes will wear longer if he gives it a "rest," but Bose has figured out the laws of life of metals and animal and vegetable substance and found that iron is subject to the same laws as man.
"Irritability of tissue," he says, "as shown by its capacity for response deCONCLUSIVE EVIDENCE,

Was Our Martyred President, Abraham Lincoln, a Spiritualist?

To the Editor:-Having been a son tant reader of your valuable paper for several years, I see quite often the question, Was President Lincoln a Spirtualist? I have a little personal expe rience with parties who were associated with the martyred president over forty years ago at the White House, might, in a measure, strengthen the doubting minds of some, that Mr Lincoln was a Spiritualist in belief; but the general public might not have York, in 1861, and part of 1862, and dur ing 1861, Miss Nettie Colburn, a medium of some note, came there with her traveling companion, Miss and soon made a stir as to Miss Colburn's mediumship. A few seances were held in private dwellings, and great satisfaction was the result; erybody interested wanted to hear Miss Colburn, the noted entranced speaker Halls were open for her reception, and also private homes without number. Her controls awakened wonderful in terest, but the church, with its priest ridden people, stood aghast and dare not listen to the angels' calls.

There was a small society of Spirit

unlists who engaged Miss Colborn for a year as their pastor, and crowded houses was the result. If there was ever a human being controlled by spirits, this Miss Colburn was, for sh while influenced, an entirely different personality; in her gestures and voice like a man, and wholly unconscious These ladies would take their upon the rostrum, full of fun and laughing like two schoolgirls, studying no sermon nor giving it a thought, but when the services were ready to commence, Miss Colburn would put on a ministerial face and be somebody else. giving the audience the privilege of choosing the subject, to prove she was no fraud.

She would handle the subjects in a masterly manner, to the surprise of all listeners, and much interesting knowl-

edge was received. She as a personality was small of stature, slim, with round features and dark eyes. These ladies were my guests many days at a time, and we had a harvest of spiritual food seldom met with. Later on she married her companion's brother, Mr. Maynard, and book was published as to her mediumship, and more minutely given in denever have seen the book. When her time expired at Albany they went to White Plains, N. Y., and from there to Washington, D. C., President Lincoln giving them a position in the treasury department. Seances were held at the White House and in the presence of the cabinet, and Miss Colburn was the attraction then and there with the heads of the nation.

Through these seances held at the White House, and the combined influences of a superior intelligence ever wishing for the good of humanity, slavery's chains fell from the millions of slaves in bondage, and the angel world must have the credit notwithstanding the church opposes every progressive movement, if it borders on the spiritual or is not in harmony with their creeus. That far-seeing mind of the immortal Lincoln and his well-stored intellect never could see in any orthodox religion what his noble soul needed: neither can any religious organization claim him as one of their number, but the Spiritualists, and it is a disgrace to our enlightened free republic as a nation, that the Catholics, with their infamous lies should defame the noble deeds of cur martyred president and publish to the world that he was a Catholic in be-lief. JOHN FAIRBANKS.

Watsonville, Ind.

From a confusion of 'dead' things with inanimate matter it has been tacitly assumed that inorganic substance, like lead, must necessarily be irresponsive, an assumption which has been shown

to be gratuitous. "Response and all the modifications of response take place in plants and just as in animal tissues. wave of molecular disturbance in a living animal tissue under stimulus is accompanied by a wave of electrical disturbance. Electrical response under stimulus is not confined to animal, but extends to vegetable tissue. Using similar experiments we find the same responses evoked in metals under stimulus. In the responses of animal, vegetable and metal alike we find types where the responses to stimulus are

uniform. Metals Fatigued Like Animals.

"Fatigue in animal tissues, it is claimed, is due to dissimilation breakdown of tissue, complicated by the presence of fatigue products. Recovery is said to be due to assimilation for which material is brought by the blood supply. But that the phenomena of fatigue and recovery are not primarily dependent upon dissimilation assimilation becomes self-evident when we find exactly similar effects produced in plants and metals. These effects are primarily due to strains and a brief period of rest, by removing due strain, removes also all signs of fatigue.

'In animal tissues response become feeble at low temperatures. I have observed the same thing in plants, In metals, too, at high temperatures, the response is much diminished.

"Just as the response in animal tissues is exalted by stimulus, lowered by depressants, and abolished by poisons so also we find the response in plants and metals undergoing similar exaltation, depression, or abolition.

Show Sensitiveness to Poisons. "The criterion by which vital response is differentiated is its abolition by the

action of certain reagents—the called poisons. Poisons also abolish the responses in plants and metals Just as animal tissues pass from re sponsiveness while living to irrespons iveness when killed by poisons, so also are metals transformed from the responsive to the irresponsive condition by the action of similar 'poisonous' re agents. The parallel becomes the more striking since it has long been known with regard to animal tissues that the same drug, administered in large or small doses, might have opposite effects and experiments prove conclusively that the same statement holds good of

plants and metals.
"The stimulus of light has similar effect upon all matter, organic and inorganic, and the abnormalities of retinal "THE WISE GUYS."

Who Know It All, Without Real Inves-

Yes, as Dr. Greer aptly says in The Progressive Thinker of July 22, we frequently meet with persons who know more by the negative of not knowing ence, and positively know. Like the man who was astonished that he should be considered a thief simply because one man swore that he saw him perpe trate the theft; he says, "I could bring you twenty men who could swear they

But it seems to me that only a little testimony or experience in obsessions f persons enter the spirit world exactly as they were when leaving the body the same as an old garment, what should prevent them from exercising the same revengeful, diabolic or mischievous propensities as heretofore? And if, as has been proven, an innocent pure-minded girl can be controlled by spirit murderer so as to compel her to sciously to herself, it is proof enough.

When it has been ascertained that in nocent or ignorant mediums are sometimes incited by wicked or mischievous spirits to resort to fraud and toggery deceiving the credulous and unsuspect ing spirits just as we should human bengs who committed the same offenses We read of respectable (?) college students enjoying the joke, or the fun of hazing a fellow-being almost if not quite to death! Facts are sometimes surprising, but it is wise to know them. We pity the deceiver and the de ceived. And it is humiliating to believe

ahat anyone calling himself a Spiritualist ant phase of the beautiful philosophy that what one gives he in return re ceives. That is, when a person attempts to injure another, he hurts himself nost. And it is almost inconceivable that a medium, through whom good messages and manifestations have been given, should ever resort to fraud or rickery, yet such appears to be the

fact. If a medium is simply an irresponsi ble machine, is there no way to keep wicked hands from manipulating said machine? There is no reason to that a hypnotizer who has passed from same power over a suitable subject But should not a medium be an intelli gent machine with will power enough to say "hands off!" on proper occasions? Knowledge on these subjects is what

is needed. Who is excusable for his ignorance, when there is a publication like The Progressive Thinker? The Los Angeles Sunday Times of July 23, 1905, copies from the Chicago Chronicle the statement of a "scientist of high standing" that the study of ghosts, phantoms, etc., should be made the subject of careful government study. Then speaks of them as "these mystic things that so few know anything about." In another paragraph he adds: "My investigations all tend to

prove that the soul or spirit of never came back to earth after his body ceased to exist. My conclusion is ab solute." Speaking of phenomena and apparitions he says, "The soul of the person is not there. It is merely an embodied idea or thought. If a ghost ever talks at all it is solely on the subject uppermost in the mind at the time of dissolution. No other subject is discussed and a ghost was never known to talk on anything but the one subject." This from a "wise guy" will be news to the readers of The Progressive Thinker. M San Diego, Cal. MRS. C. K. SMITH.

ganic. There is in it no element of mystery or caprice, such as we must admit to be applied in the assumption of hypermechanical vital force, acting in contradistinction of those physical laws that govern the world of master. Nowhere within the entire range of response-phenomena—inclusive as that is

of metals, plants and animals—do we detect any breech of continuity. "Among the phenomena of response there is no necessity of the assumption of vital force. Physiologists have taught us to read in the response-curves a history of the influence of various ex ternal agencies and conditions on the phenomena of life. By these means we are able to trace the gradual diminution of responsiveness by fatigue, by extremes of heat and cold, its exaltation by stimulants, the arrest of life process

"Investigations may possibly carry us one step further, proving that these are determined not by the play of an unknowable and arbitrary vital force, but by the working of laws that know no change, acting equally and uniformly throughout the organic and the inor

ganic worlds." The experiments from which Bose draws his conclusions have covered years of patient laboratory work. He has studied carefully the sensations of a radish and watched with vital interst the dying throbs of a cauliflower. He has stood by and watched a weary world-worn stalk of celery droop and wither and then recover: he has stimulated a carrot until its joyous, exhuberant responses to the stimuli, superimposed, have made strange markings upon the recording papers in his ingen ious contrivances. He has revived the stale stalks of a turnip and read its thanks in the marks.

Fagged out pieces of tin have told him the story, and weary bits of plat-inum confided in him that they were ready to drop from exhaustion. He has poisoned tin with oxalic acid until it died, fed it homeopathic doses and accelerated its molecular activity, and then destroyed them by larger doses. He has murdered other pieces of tin

with caustic potash. And from all these things he adduces the proof of his theory that metals are sensitive and alive—just as are human beings, although the degree of sensis is, of course, much lower.

That there is some truth in the above from the Chicago Tribune, borne out by the report of the Army Court, who examined the boilers of the Bennington, which had exploded and killed over hundred persons. The Court found that the boiler "B" of the ill-fated gunboat Bennington, exploded because the metal of the crown sheet and the bolts holding that crown in place had become 'dead," had lost all life and nearly-all tensile strength by reason of constant use and failure to renew the weakened place during the twenty years that the

OUR REPUBLIC.

Its Founders Were Divinely Aided and Instructed.

America is called the heaven-born republic. What gives it precedence and listinction over other and earlier re-'Simply this: The father of his country, the illustrious George Washington, had visions from the heavenly spheres and was divinely instructed how to pursue the work to secure America's independence. The noble band of veterans who helped so manully in many ways, and in drafting the Constitution and establishing this new republic on a solid basis, were all diinely instructed. It was made possihle that this could be done, because they were so fervent in their true devotion to the people's cause, and every act was done with the desire to accomplish the greatest good for the greatest numner. This is heaven's own way of gov-

ernment. Then to compare this republic, its superfority is in a worldly way estabished in this : that it has welcomed peoples from all the nations of the earth, just as the world's denizens at death pour into the Universal Republic of immortal life.

Here, too, in this land of promise, America, these emigrants have been assigned to states and territories, and even so is it in this vast domain of the higher Republic. Then, too, America has her laws, in accordance with which these aliens are transformed into citizens are are thus endowed with the rights of citizens, being partakers of all the privileges and protection of the American people. A similar process obtains in the higher republic. All new-comers are assigned as their developed fitness calls for, and by complying with the rules of true progress, they are made equal to those who were citizens of such worlds and spheres before them. Again, in this American Republic it is the rule that before the alien is transformed into a citizen of the country, he has no right to vote for officers, or hold office, yet his personal rights are respected and protected. This is also modified after the heavenly republic. There is a constant emigration into the worlds of no end, from the earth plane, and it is a sad fact that the majority are aliens to true principle and God's moral order. They are all cared for, taught and trained, shown how to labor to make good their deficiencies in most cases required to be the servants of whom they wronged, on their earth journey, etc. But, when by true merit, they are promoted from such! states of service, they then become free citizens and serve thenceforth in accordance with their own desires to be

useful, thus to reap the happiness due all cheerful service. This is sufficient reason why America bears the proud name of the Heaven-

born Republic. MRS. M. KLEIN. Van Wert, Ohio.

THEOLOGICAL DOGMAS.

The Christian Religion Degrades Hurmanity.

The human mind has expended its forces in formulating and enforcing empty theological dogmas that are a constant affront to and outrage upon human reason. Many people entertain and affirm the irrational views still industriously promulgated by benighted and belated theologians, who are not subject to the laws of logic and rules of evidence. Religion does plate man as free, and cannot tolerate the liberty of thought. The heights of genius and individuality are above and

beyond her appreciation and power. The genuineness of old religion rests on deception. Its devotees worship the ghost of a god, and all they know about it is what they believe; and they believe all sorts of theories and assumptions without facts-no true record, but a rotten foundation. The religious realots hold tenaciously to the theory of a personal deity, tashioned much after the model of an Oriental despot who, being all-powerful, fore-ordained and created children so weak in nature that they were destined, in the order of things, to fall; and fall so generally that, in spite of his scheme of redemption, the vast majority will be lost. doomed to everlasting torments, compared to a never-dying fire in a pit en-

veloped in eternal darkness. As the boss God is exalted man is degraded; and the existence of evil is atributed to some form of transgression of his commands. He makes innately pad men and condemns and punishes

them for being bad. If a man abuse us, calling us vile and bad, we take it as an offense or insult: yet preachers do that and are respected for it. People pay preachers to tell them now bad, sinful, degraded, unworthy they are, and how they need pardon and salvation by blood atone-The church has, to serve its selfish aims, made a veritable hell on earth for its dupes who have swallowed its lies, thus becoming unwitting tools

for exploitation and degradation. The doctrine that only man is vile has made men vile, and none more so than those who teach these abominable falsehoods. Christianity teaches class distinction, the inequality of men and consequent special privileges for some. favor is a fundamental doctrine "Jacob have I loved and Esau have I hated," and that, too, before they were born, is its spirit. "As many as were ordained to eternal life, believed." The elect few "the little flock" are saved by grace—the many are condemned to

misery and degradation. The Christian religion directly represses and degrades mankind by teaching that man is totally depraved. It is impossible for language to paint a more horrible character than Christianity affirms of humanity. It teaches that man cannot think or feel other than sinful, nor desire to be better unless moved by divine power. Thus it has paralyzed the innate tendency of human nature to progress, and destroyed man's self-esteem and self-respect. It has darkened the world with the dogma of evelasting punishment, spreading a horror over death and a

shadow over life. . A. H. NICHOLAS.

THE SPIRIT IS THE LIFE.

He who is conscious of his spirit might, Knows angels well though they are out of sight; His loving soul for life sublime will try

To be a white archangel by and by. -James Bartlett Wiggin.

We exaggerate misfortune and happiness alike. We are never so wretched wins the eye and not the mind.—Scott. or as happy as we say we are.—Balzac

place during the two constants of the Bennington was in service.
A CRITIC. response find their reflection in the inpiness alike. We are never so wretched pends on its physiological activity. It can be converted to an irresponsive or so happy as we say we are.-Balzac. organic.
Living response in all its diverse :Love that has nothing but beauty-to-His face was the doubtful kind that THE "LITTLE MOTHER,"

of Our Land.

that is full of music. It sounds

"It is the individual that counts-

wo dainty feminine adornments. Her

brown hair was curled a little around

her face. About her personality there is no mark of austerity. Nor is there any in her conversation. She talks

"I wanted to do something," she said.

nust see her, talk to her. I have never

heard her lecture, but I am not afraid to wager that she can hold her own

with most orators of the masculine gender. Her voice is like music and

her enunciation perfect. In the depths

of her hazel eyes one may read all sorts

I told her that I could not guess.

"Four thousand five hundred," she said triumphantly, "Think of it—4,500

chase was to deliver a few lectures. I have been at one or two Chaytauquas

and from here I am going to Rockford

A bright thought flashed across my

"You raise a great deal of money that

'Oh, yes; sometimes I raise very

not have meant anything if I had ex

pressed surprise. She was too matter

the little necessities for the Home my

self. I like to choose linens and bed-

dings and rugs myself, so that I will be

sure the Home has about it no look of

"You want it to look like a home?"

her voice as she answered.

There was a strain of tenderness in

"It is the first home most of my boys

Her look wandered toward the pic-

It was the fine spirit of motherhood

niversal that spoke in her. I under

stood why the prigoners have called her

the dear name they do. She picked up

a little cylindrical package. It was about eight inches long and an inch

through. From the inside she pulled

"See what my boys in Anamosa, Ia

gave me," she said. I took the paper

and read. Some of it was worth print-

ing.
You have broken down the barriers

which this too censorious world had

erected in the form of bigotry, prejudice

untiring efforts in our behalf, cast for

all time to the four winds that old prov

erb. Once a criminal, always a crim-

"Resolved, That we hereby renew our

pledge, by God's help to be loyal and

devoted sons to you our 'Little Mother.

fully realizing that the welfare of our

cause you have solably defended rests mainly in our hands. We pray to Al-

mighty Godrahat the will abundantly

bless you and give you many hanny

years upon the earth in the midst of

"Signed in behalf of the Volunteer

Were any of those who went through

your loved ones and to enjoy the bless

Prisoners' league, this 9th day of August, 1905."

the homes habitual criminals?" I asked

her. The phrase does not mean so

much to me personally. I have heard it much around police headquarters and

also often within the confines of the

state's attorney's office it is mentioned

Her little sindignation was fine.

There is no suchathing as a habitual

criminal-except on the records of the

state," she replied. "All that is neces-cary is to reach them in the right way.

Very few of my boys ever prove. un-

There is no use in trying. I cannot tell the way she said it. Her look was

upon the pictured boy face that stood upon her dresser. It was a humble sort

faithful to me.

as I hm."

ings of self-macrifice with 'your boys.'

and condemnation. You have, by your

out an elaborately written scroll.

ture of a boy that stood on the dres

"I am going to shop tomorrow all

she said. "I always like to buy

stupldity. It was a rude thought as

all things she is practical.

glory of her life is work.

among them."

beauty.

cago.'

souls without hope.

to speak.

way." I said.

has been kept up."

of fact over it.

an institution."

know."

inal.

well.

like

A PROGRESSIVE PEOPLE. Humanitarianism as the Basis of Social Industrialism.

To the Editor:-I have been a continnous and appreciative subscriber to The Progressive Thinker since the first number was issued. Not only has it always stood for a pure Spiritualism, but has been an advocate of every progressive movement that gave promise of benefiting mankind. Knowing this, I venture to send you, for your columns, a brief account of the way the progressive people of New Zealand are doing

Just now, the people of the United States are being shocked, almost daily by defalcations, corruption in high places, by get-rich-quick schemes, by robberies, murders, suicides, immoralities of preachers, bogus mediums, labor strikes and other acts, not creditable to a great Christian nation,—so-called. It is my impression that great as this country is, we might learn much from New Zealand. The statesmen of that country, some twelve or fourteen years ago, get the idea that perhaps crime was not so much chargeable to total depravity due to Adam's fall, as from economic conditions and environments, so they enacted a code of laws that had never before been placed upon the statute books of any country in the world. The wisdom of these New Zealanders is now acknowledged by all who are familiar with present conditions in that

country. Helen Gougar went there to study that progressive people and, since her return, has been delivering public lectures explaining the New Zealand system. I have before me a copy of one of her lectures, also the published statement of Hon. George Clark, a prominent American lawyer. I have condensed the statements of these two talented and careful students of the conditions of that country, which are given below:

The government owns and operates the railroads, telegraphs, telephones, water supply, coal mines, life and fire Insurance, slaughter houses, meat markets, 'bakeries, canneries and many other industries. Each succeeding year the list of government-owned utilities is added to. The government loans money at three and a half per cent, leases land to citizens at four per cent of its original value, assists in building houses, in the purchasing of tools, and furnishes seed for planting. The children are carried to the school free by the railroads, also workingmen to their work, and farmers to the market, and the general fare is one cent per mile.

There have been no labor strikes since the new system was adopted some twelve or fourteen years ago. If a dispute arises between employer and his employees it must be submitted to the established court of arbitration. The employer selects one arbitrator, the laborer another, while the third one is the chief justice of the Supreme Court. These three constitute the court. A minimum wage is established at twenty-five cents per hour. The average wage is about \$2.50 per day of eight hours. Private ownership of land is still allowed, but is limited to 640 acres of farming land, and double that if it is fitted only for grazing. Political corruption and official bribery are un-

known. Mrs. Gougar says: "There is not millionaire, nor a trust, nor a poorhouse, nor a general prison in all New Zea-There is a higher average per capita of wealth, and lower per cent of ignorance and crime than any other country. Old age pensions are granted to men and women past sixty-five, graded from \$100 to \$259, according to the necessity of the person. The aged, thus pensioned are not considered as paupers, but it is an honor to receive it and it is a badge of good citizenship

and a law-abiding life."

Judge Clarke says: "I have traveled around the world by way of New York, London, and the Suez canal, and I am now in the land of government ownership of public utilities, and a more contented and prosperous people does not exist in the world today than the inhabitants of New Zealand. The country is not the place for plutocrats and ploiters who live by the gweat of other men's faces, but for merchants, and store-keepers, and working men this is the best country in the world.

In religion, Spiritualists are concededly the most liberal and progressive people to be found. Politically, I presume, they are scattered among all the existing parties. As their religious creed can be stated in one word, viz: HUMANITARIANISM, cannot we all, though we be republican or democrat, socialist or prohibitionist, do the world good by urging the adoption by country, of a large part, if not all of the New Zealand laws? R. A. DAGUE. Alameda, Cal.

QUESTION CONFRONTING WOMEN.

The Real Problem to be Settled Concerning Them.

The question which confronts the

modern woman is not what were the

qualities which best fitted Eve for the Garden of Eden, but what are the ac quirements of a woman to meet and solve the problems of the 20th century: The presumption is always against the present fitness of the type which was perfectly adapted to the conditions which are obsolete or passing. Thereore, it is not by discussing the problem of whether women are fair or "unfair in judgment;" whether politics are pure or impure: whether women in the past were or were not satisfied with their position which will settle the question of woman's right to perfect equality in a representative government. The question is "Does freedom tend to develop fairness? Does it make humanity more just? Does it develop character? Does it give a larger, broader, saner view of life? Does responsibility which the ballot brings develop self-control, self-respect and a higher sense of justice in dealing with others? In a word, are the results of freedom better for humanity than those of slavery? If so, then there can be no question as to its effects in the development of women, and there is no class of citizens who need its power in the development of those characteristics which fit them for the high vocation and service of life to which the majority of women are dedicated, than the mother who sits in judgment more frequently than the Judge on the bench, that she may be able to render just decisions at a period of a child's life when lessens of justice and fair play are of greater importance than when rendered in lat er years.-From the Annual Address of Rev. Anna H. Shaw, President National

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Woman Suffrage Association.

Review of Passing Events.

Who Are the Infidels?

Acording to a writer in the Daily Mail (London), the greatest infidels are within the churches. Thomas Paine, Hume and Ingersoll are tame in their criticisms compared with Canons, Bishops and high dignituries, who are leaders of the Established Church.

The following passage has great significance: "Canon Henson declares the gosnel

evidence of Christ's physical resurrection to be worthless. Dr. Sanday-a great scholar and divine—has stated that the incidents of Christ's temptation "are on the face of them not histor ical facts." The Bishop of Birmingham Dr. Gore, has admitted that the histori-cal evidence of our Lord's birth of a virgin 'does not compel belief.' As to up of a material body Archdeacon Wilberforce has pointed out that 'what is up at Galilee is down at the Antipodes. The Bishop of Winchester has demoi-ished the accepted version of the gift of tongues at Pentecost. And the whole position of belief in the Bible was given away by the Bishop of Birmingham when he said that 'prophetic inspiradiction.' Of what profit is all this criticism? These great divines only agree to differ. Some reject what others accept, and vice-versa. On the field of criticism Canon Henson and Dr. Gore are at daggers drawn. When doctors differ who shall decide? If in practice, clearly not resettlement, but unsettleclergy who pick the faith to pieces bit by bit? Are they entitled to demand

alone, and get to their Christian business? The key to the situation is the, fac that all these men are educated, and thereby know that the whole mass of doctrines is a sham, and not being held in fear by superstition or a dominant power, freely express their

that their ministers of religion shall leave their biblical gerrymandering

opinions. The writer in the Mail appears to think the laity ought to revolt against their gospel ministers, who "pick the faith to pieces bit by bit," and compel them to "get to Christian business."

This means that they are to continue on in the old rut, and never allow a new idea to enter their minds. But the laity have no thought of persecuting their leaders for heresy. The leaders would not come out were they not fully aware that the members would welcome their

Evidently the Bible is not a clear and perfect revelation of God to man, or it would not arouse so much controversy over its meaning, or be in danger constantly from attacks of unbelievers. Paine has been held in execration by the pious for a century, yet he was not more infidel than Canon Henson or Dr.

Public Opinion Vs. Spiritualism.

This publication is supposed not only to give the news of most direct interest to the public, but to represent the consensus of opinion of that public. How wide of the mark it comes is shown in its issue for July 29, in an article on the "Wealth of New Religions." by an author whose name does not appear in any list of accredited writers. Among the other "new religions,"

Spiritualism is introduced, and it may be said without fear of contradiction, that never before has a more virulent attack been made on that cause or has it been more misrepresented. That a truthful and fair to all, should allow such slanderous charges against a great number of the public it claims to repreyellow newspapers.

The operations of these 'memankind. diums' are thoroughly selfish.

"There are 10,000 persons in the United States who believe or pretend to believe that they possess the power of communicate with the dead. Most of these are idle rascals who have made a profession of playing on the heartstrings of lonely old men and women who yearn for some message from those who have entered the shauowy beyond ready to believe any 'materialization' real, however clumsy and stupid its execution.

In proof of this he produces Mrs. Pepper, who on the contributions of life. those who go to see her is enabled to 'lead a life of almost Oriental splen

He also cites Luther Marsh, deluded by "Miss Diss De Bar." and adds that "Abraham H. Daily, a lawyer of standing and a man who once occupied the bench, made an astonishing defence of Spiritualism and the Fox sisters, which he said that the enemies of Spiritualism had tricked Maggie into he confession when she was drunk, and that it was not true." What did Judge Dailey deny according to this writerthat Margaret was not drunk, or that she made a confession?

I have not consulted Judge Dailey but venture the opinion that he never made such a "defense." He too well knows the circumstances which enabled the enemy to extort the so-called "confession," to make such explanation.

But the management of "Public Oninion" stands for a square deal and grants a hearing to both sides. The current number contains the following eply as an antidote to the preceding renomous poison.

It is always delightful to find a public ournal edited along the lines of justice and honest expression, and Opinion" should be commended for this freedom of expression.

Editor of Public Opinion:-I request brief space in your "Readers' Letters" o correct a very erroneous statement nade in an article on "Wealth of New Religions." Spiritualism is introduced among the other cults, and the impres sions conveyed that all "mediums" are rascals gaining great wealth from their

The author says: "Most of these (me diums) are merely idle rascals make a profession of playing on the heart-strings of lonely old men and women who yearn for messages from those who have entered the shadowy peyond and who in senile eagerness ar ready to believe any 'materialization.' however clumsy and stupid in execu-

tion." He states the number of hellevers a ,500,000 which should be doubled to be correct: of societies he says there are 660; 19 state organizations and 52 camp meetings. He fails to mention the cen tral organization which unites them all, the National Spiritualists' Association. This is located at Washington where it owns a splendid home, a valuable library, a publishing and educational bu- sufficiently Mrs. Mackay will take her reau, sends out missionaries, and has a charity fund for needy mediums and workers in the cause. It grants endorsements to worthy mediums, and or-

lleges of gospel ministers. This entire work is carried forward by voluntary contributions. Not a dollar is exacted

of any one. So far as "rolling in wealth," the speakers and mediums on an average, receive less than the ministers of other rank socialism—it is only Maud Ballington Booth. You will go far before you find a woman of more soul, more heart, more womanloop than this woman of the Volunteers of America, whom they call the "little mother" of the prisons. On her breast was pinned the pale blue star, the balge of her work. She wore no uniform, Her simple straw hat lay on the dresser. It was light in color and trimmed with black velvet. She wore a plain black dress with one or iwo dainty femining adornments. Her denominations. As for mediums, there are rascals and frauds passing under that name, as there are black sheep among gospel ministers. Spiritualists are among the first to expose these and herald their deceptions. "Materialization" is by no means the only, or most important phase of the manifestations and if eliminated would not weaken the

evidence. Of these frauds there may be perfidious examples of deception. They are not mediums, more than than a counvirgin 'does not compel belief.' As to the terfeit bill is more. In all my long the ascension and the physical going and intimate connection with Spiritualism, dating almost from its beginning, I have never known a medium who ac-quired great wealth by his or her profession. I have known a great number who have sacrificed wealth and position for their faith. Of all the mediums in this country, it may be safely stated that not one in a score is known to be thus gifted beyond the circle of his or her own family or friends. They hold seances for their own instruction or at request of friends, and would regard it almost sacrilege to receive pay for entertaining angel visitants.

Among the advocates of Spiritualism are many of the leaders in science, art, literature and statesmanship. then the results of such criticism are William Crookes after twenty-five ment, are the Christian people of this years' investigation states that he has become more and more confirmed in country justified in revolting against a his belief. A. R. Wallace, co-discoverer with Darwin, of evolution, and Varley, who was electrician to the Atlantic telegraph, are examples. The latter was convinced through the wonderful mediumship of his wife. Sardou, the French author, according to his own words, is one of the most asionishing mediums. Flammarion, the great astronomer Elizabeth Barrett Browning, Queen Vic toria, Profs. Hare, Hyslop and James Mrs. Underwood, author of "Automatic Writing," are a few names from a list that might be extended to pages.

> 'dupes"? The opinions of Crookes. Wallace or James would be received by the scientific world with deference on any other subject. Why not on spiritual phenomena to which they have given years of careful study?

Are these "senlle"? Are

Spiritualism has come to stand for vastly more than its phenomena. As understood by its supporters, it is knowledge of everything pertaining to the spiritual nature of man, and as spirit is the moving force of the universe, in its widest scope, it grasps the domain of nature. It embraces all that is known, and all that can be known. It is a cosmopolitan eclecticism, receiving all that is good, rejecting all that is bad. It is a philosophy, a religion, a science of life, here and hereafter.

In the name of the large and increas ing body or Spiritualists I protest against the unmerited and vicious attack, and this misrepresentation of cause which is dear to them.

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

A WORK OF ART.

Excellent Evidence of Spirit Power

To the Editor: -I would be pleased to have the readers of The Progressive Thinker read of a picture I have obtained, which those who are very familpublic journal, which pretends to being | iar with spirit portrait work, have pronounced out of the ordinary. While at Camp Chesterfield I visited the Bangs Sisters at their cottage, and arranged sent, is an astonishing policy which would be expected only in the lowest of minutes from the time the work began. Toquote: "Spiritualism, which has been there came upon the canvas the group twisted into a kind of religion, cloaks of three. My daughter, aged 17 in this the operations of base and rapacious life; sat directly in front of the canvas, swindlers, who feed on the credulity of and her perfect likeness appeared at one side: in the center came the picture of a daughter who passed out an infant who appeared as she has grown in spirit life, about ten years old; at the other came the picture of a son who passed out at the age of 17, but representing him to be 21, after four years in spirit life. I requested that the two on he other side would look as they have grown to be since their leaving me. All who have looked at the picture have admired it as a work of art, and remarked upon the perfect likeness of the one in the form, and have especially noted the spirituelle expression of the little one who has developed entirely in spirit

> Spirit portrait work is not new, but the phenomenon of a picture of a group of three, one of whom is in earth life and two in spirit life, coming on a canvas in fifteen minutes, certainly is re markable.

MRS. A. H. JACOBS.

THE BRAIN IS REMOVED.

And the Patient Survives The Terrible

Ordeal.

The following from the Chicago Chronicle comes from London, Eng.: There is a great deal of secrecy about the illness of Countess Telfener. Mrs. John Mackay's sister, but now it is known that Sir Victor Hortsey performed on her one of the most wonderful operations ever conceived, much less executed. For twenty years the countess has been a martyr to excruciating neuralgia. She tried every sort of cure in England and on the American continent fruitlessly. During the last six months her continuous pain was beginning to threaten her rea "Public and she agreed to submit herself to the knife. It was such an appalling process that one of the nurses fainted, but to the great joy of all concerned it was pronounced a success.

Whole Brain Removed.

First of all, a piece of skull was sawed away. Then the whole brain was taken out and the nerve which caused all the pain literally torn away. It was a fearful task and it was with terrible difficulty that the nerve was disentangled from the brain, but Sir Victor's hand never shook the whole time, and with as much calmness as though bandaging a finger he replaced the brain, filled up the hole and sewed up the open scalp wound. Those saw him declared that when he had finished and the patient pronounced still alive he went white as death. He did not utter a word for some time.

Operation is Successful.

This is quite a fortnight ago and Countess Telfener has not had the slightest twinge of the old pain since, Indeed except for necessary attention and the inconvenience of the outside wound, she is in wonderful health. When she has regained her strength away into the country for a change of Meantime Mrs. Mackay is still staving on at Carlton House terrace seeing to her sister's wants, attending dains speakers, giving them all the prive her with untiring devotion.

STAMP OUT OBSESSION.

And What She is Doing in the Prisons Compilmentary and Complementary to Nora Batchelor.

Again our frank and noble Sister the masses matter little."

No socialist the this woman with eyes that shine like stars and a voice Nora Batchelor has struck the very chords that trembled within my mind for weeks, without finding me in condition to give them proper expression. rank socialism-it is only Maud Balling-

Her article in No. 818 of The Progressive Thinker is one of the most radical, the most enlightening among the many high class contributions that make the columns of our dear Progressive Thinker an inexhaustible mine of mental, moral and spiritual gold. Some of the controversies in the

Open Court, about the subject of obsession, are masterpieces; yet, do they contain much practical value, aside from bringing the subject nearer to our minds? Facts will remain facts-all

mistic theories, all hypervirtuous tre-mors notwithstanding. But can there

be wisdom in recognizing the existence

strength in theorizing about possibili-

brillantly and logically. Hard horse of a dangerous epidemic, without trying sense mingles with her poesy. Above to prevent its ravages by all possible means? "Before you can elevate the masses What would we say of the board of you must look to the individual," she health in some stricken district, if its went on in explanation of her statenembers were wasting time ment. We were talking confidentially

-up in her room in the Great Northern hotel, A modest little room on the Indeed. Miss Batchelor hits the right court, it was too. On her trunk lay a suit case of straw. The table looked Wipe out the scourge, ye Spirtualists! It is you who are called to very business-like with the pens and pathe front: for you alone can measure pers that were scattered over it. The the extent of the danger; since the rest of the world is blind and deaf and

dumb. "I turned to the places whe people said there was the least hope." Beside her on the floor lay two little I wish that all would carefully study our sister's article, weighing every word of it in the balance of earnest thought. bedroom slippers. While she talked and then? Ah! can we stop there and she put on her shoes. "I am going out to talk to my boys at Hope Home," she said. "We are going to have a dinbe worthy of our divine trust? Can we behold the unmistakable sources of so much misery and sin, and fold our ner and I shall have an opportunity of hands in idle contemplation?

meeting them personally."
No girl ever talked more enthusiast-To be sure, recognition of evil is the first step in the right direction; the ically of her first ball than did this "little mother" of the state prisons. "That is what I like," she said. "I love second step should be, to devise ways and means to fight it; but both these steps are vain without the principal third one: the courageous attack, folto keep in touch with each individual lowed by consequent wise, relentless warfare. Now, who is ready to enter She leaned back in her chair and the arena? looked at me.

To understand her personality you

Who is ready to exchange the field of polemic talk for that of fruitful action? Who is ready to stand by the banner of pure, unselfish, progressive philan-

Single individuals are powerless; to coomplish anything great we must work "viribus unitis." There is no doubt about the majority

of lovabilities. Sacrifices are there, of Spiritualists and progressive think-ers of all shades flocking to the standtoo, and over it is her faith in God. Maybe it is just'a touch of masculinity ards of capable leaders in a campaign that keeps her from being an actual against ignorance and poverty, the nat "You know about Hope Home?" she said. I said that I did. She looked ural incubators of crime on earth, and its continuance in the form of obses pleased.
"I wonder," she said reflectively, "if you know how many boys have gone through our two, homes—the one in New York and the other here in Chi-How many among our experienced

eaders, our master minds, will step to the front? Or should we not better look to the

already established bodies of Spiritual ists throughout the land? Would not local societies under the direction of the N. S. A. be able to venture preliminary attempts?

"Tonight I am going to talk to them.
Tomorrow I am going shopping for
them. We needed some things—some
furnishings, you dknow. The easiest
way for me to get funds for their pur-Phenomena, lectures, missions, caretaking of worthy mediums, schools, etc., -all this is good and noble and neces gary, and we should bring more sacrifices in this direction; but is not the stamping out of the pestholes of so-ciety still more important? Is the danger not imminent? Are its consequences not immensely more farreaching here on earth and in the world of spirits?

Would it not translate Spiritualists from a body of apparent dreamers into a body scintillating with life and activated a body scintillating with life and activated and activate activate and activate activate and activate activate and activate ity, forcing recognition from the very people who until now were often pleased to trample upon "those lunalarge sums. That is the way the work tics?"

"How much in a year?" I asked the Let golden action follow the silvery words in the Open Court. Surely, our always progressive editor will endorse question boldly. She laughed a little. "If I worked—if I gave all my time our endeavor and open the columns of to it," she said slowly, "I could make \$10,000 a year." his grand paper to repeated appeals, as as to proper suggestions from varespondents and seekers after life's spite of many ardent duties, has it truths in the city's darkest depths. ver shirked labor, when called upon to There is not one of you can make so advance our august cause? Not ours much in a year-lecturing. It would alone, though, but the cause of all humanity.

Thank you, dear sister, in the name of each downtrodden, miserable and sin-stained human being! Let us hope and trust, and courage-ously pursue the path indicated by your

MRS. HENRIETTA STRAUB.

THE DREAMS AHEAD.

What would we do in this world of ours Were it not for the dreams ahead? For thorns are mixed with the blooming flowers,

No matter which path we tread. And each of us has his golden goal. Stretching far into the years. And ever he climbs with a hopeful soul,

That dream ahead is what holds him up Through the storms of a ceaseless fight; When his lips are pressed to the worm-

With alternate smiles and tears,

wood's cup And clouds shut out the light.

To some it's a dream of high estate, To some it's a dream of wealth; To some it's a dream of a truce with

In a constant search for health To some it's a dream of home and wife;

To some it's a crown above. The dreams-and faith-and love!

-Edwin Carlisle Litsey.

half old enough to be the mother of two grown children would not have pleased her especially. I refrained from such a statement of the truth. She went on with her little preachment.

dency of the times, too," she continued. Public sentiment is changing. There is no longer the same distrust of the man who has served time. Prison govternment has changed for the better, too. The lockstep has been abolished in favor of military drills. So have stripes and shaven heads in many prisons. notice the difference in the nine years

"You must give credit to the ten-

that I have worked in prisons."

To have paid her another compliment would have been as futile as the other would have been. This "little mother" of the prisons is largely responsible for the change in public sentiment. More unselfishly still she gave credit. "The boys who go out have a large fluence," she said. "There is no les-

con like a life well lived." Her eyes shone with light that was half divine. She did not know that it was herself who typides the world.-Jean Cowgill in Chicago Chronicle.

nfluence.

of a little room—garlsh, too, with the red-striped wall paper. There was not so much difference in her tones when she spoke again. "Success, and How to Win It." A lecture and course of twenty-four sucshe spoke again. "My boy is six feet tall," she said. "He is 17 and six feet tall." lessons by Dr. B. F. Austin, B. A. "Where is he?"
"At home. We live in Montclair, N. D. D. The litles of some of the loc tures are as follows: Self Helps; Finan. This is my daughter. She is as tall cial Success; Ideals; Economy; Plan ning; Attraction; Courtesy; Kindness To have told her that she did not look and Tect; Angelic Help. Price 25 cts.

LETTER FROM ANNA E. BAIRD.

The Name of a Society Given Through a Vision.

It was my pleasure and privilege to serve the White Key Society of Martin's Ferry Ohio, for its first public meeting since receiving its state charter. The meeting was held in the city hall. A good and appreciative audi-

ence greeted us. The hall was donated for the use of he society, and is to be used by it for its meetings every Sunday. I held four meetings during my stay with them; one in Wheeling, W. Va., at the residence of Mr. W. Schaffer, which was composed of invited guests, and we re-

ceived some grand results.

Mrs. Schaffer is a young medium, and has only been sitting for development of her spiritual powers for four months. She has been a member of one of the classes of Mrs. Lou Wilson, who has been the instrument through whom the spirit world has done a won-derful work in Martin's Ferry. She is an excellent healer and has cured sev-

Let me say here the name of the society was given through the medium-ship of Mr. Freeman. They were to think over the matter of choosing a proper name, when Mr. Freeman saw one morning, as he was awakened, a large white key extended toward him, and he was impressed that this was the symbol for a name for the society.

Mr. Freeman's wife, for eight years has been an invalid, caused by an obsessing spirit, who at times would en-trance her, and she would fall wherever she was, and lie unconscious for hours, and who had not left her home for all this long time—almost lost to her family only in body and constant care. She has been cured by Mrs. Wilson, and now although her physical is strong, yet at times this spirit comes to her, and she knows what to do to protect herself. Many cures due to Mrs. Wilson's magnetic and mediumistic power were told me.

I can but feel the White Key Society must prosper. Its members are few in number, but earnest, honest and harmo-

Mr. Chas Miller has offered to give this society the profit of his business for one week, to buy an organ, and the members are all interested in spreading the good news, "There is no death." Mr. Henry Brunhaus and wife, and many of the Wheeling society, attended

the meeting held in their city. Mr. Brunhaus is the president of the Wheeling society, a spiritual, progressive man. They have a large society and very prosperous. Mrs. Wilson has been earnest in her work, is a fine medium. and I trust all who go there to assist her may enjoy the blessings of her work and interest as I did. Truly to see so many brought into the light from the fetters which so long held them in darkness makes one feel we are "not alone" when we struggle against great

There is one mistaken idea going about, which I feel my duty to correct. I was told by several while in the dirferent cities in the Ohio Valley, that the reason they did not want Mrs. Carrie Firth Curran to lecture was because a trumpet medium had told them she was death against trance mediumship and physical mediumship. This is NOT TRUE, and I feel it my duty to speak in defense of this tireless, honest, earnest worker. She is a trance medium herself, is ever a staunch friend to the honest medium, mental or physical. It is no wonder so many of our societies struggle against great odds when honest mediums are maligned and the fakirs, who are too lazy to work, and fill their pockets with ill-gotten gains.

I would uphold the hands of every honest medium, but the man who cir culated this untruth is one who confessed that he was a fraud, and promised to leave our ranks and go to work, and be an honest man.

Mrs. Curran is expected to lecture for the White Key Society at its rious directions. And our N. S. A., in | meeting, September 3, and may the angel world shower rich blessings upon her honest efforts, and many blessings be given it for its earnest efforts to promote our grand cause, in uplifting he fallen, strengthening the weak, and bringing light to those who walk in spiritual darkness, is my wish

ANNA E. BAIRD. Elyria, Ohio,

HOW DID IT HAPPEN?

An Experience in Spirit Photography.

To the Editor:-Having read, with a deal of vexation, controlled by a goodly degree of mirth and amusement, the article in The Progressive Thinker of July 15, by P. A. Jensen, telling us, "How it is done," I can no longer resist the pleading for justice from the spirit side, in regard to my own knowledge of the mediumship of Mr. Wylie as a spirit photographer. Hence the query, "How

did it happen?"

Some eight or nine years ago I was taking in the sights and many of wonders of the beautiful city of Los Angeles, when among other things I had two sittings for spirit photos at Mr Wylle's. The first plate contained a pictured face of a young lady, a stranger to me. It was recognized by the father of the lady, who was at the time present with me. I had heard her audibly speak to me before that, as also since, but it is of my second sitting am more anxious to know the "how" of it, as it occurred a day or two later. had been on the go, until 1 was very tired, but, would like another try for the otherwise invisible aids. After taking it, the plate was immediately taken to that "back room," of which Mr. Jen-sen speaks, while I, without waiting for their finish, returned to my home in Summerland, the pictures following a few days later. I wish I could convey to you the wonderment into which I was thrown by that second picture. There were two faces as plainly visible as my own. I saw the resemblance plainly enough, but how could I plac them. After enduring the mystery for nearly two days, I asked aloud, with a good deal of anxiety, "Who can they be?" when a spirit voice made re ply, saying, "They are your children." It is more than half a century since they (still-born) passed into spirit life to live and grow up into manhood, and exact resemblance to those who have since passed over to meet them there.

Now let any fraud hunter tell me 'how'it was done," or else forever hold his peace until he, too, can say, "I know the truth."

HARRIET S. PARKER. Summerland, Cal.

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A Stirring Call to Active Humanitarian Work by Spiritualists.

In 818 of The Progressive Thinker, Jas. C. Underhill called the attention of Spiritualists to the good work the Salvation Army is doing for the homeless and the outcasts. I think all will agree with him, that it is a work that Spirit-

ualists should engage in. For several years I have had a desire to work in the interest of "fallen" wo-

Individual effort amounts to little Societies should be formed, and homes established as a tempory refuge for those who desire to lead honest lives. There should be employed in the homes only those who have the true mother heart; who can overlook all mistakes, and who would treat the unfortunate as they would like to be treated if they were in like circumstances.

For a number of years I have given most of my time to the sick and afflicted, in massage treatments. I have made very little money in the work, for a large per cent of my natients have ists will establish homes for the unfortunate, I will go as a willing worker, if

In the fall of 1900 I went to Leadville, Colo. For so small a city, it had a large amount of "fallen" women in it. Two streets were given entirely to them, and there were a good many scattered about the city. I learned that a girl had committed suicide a few weeks before my Her conscience had been awakened to the sinful way she was living, and she passed to a better life, through the only door society makes it possible for one who has "fallen," to

I was told of another who made an at tempt to lead a better life. She was employed in a large boarding house. The men jeered at her when she waited upon the table, and she was driven back to the old life. The women for whom she worked should have shielded her from insult.

A woman, whose opinion I value, told me I was wasting sympathy on that class of women. She said they were too lazy to work, and 'preferred that But I was not satisfied. I wanted to know something about their lives, and I promised myself (if my courage didn't fail) to walk to that locality some afternoon when I had leisure.

When the day arrived that I had set for my investigation. I seemed to be made up of two personalities, who stayed by me all day. One urged me to go and see for myself how that class lived; the other one said, "Stay at home and mind your own business.

At four o'clock I put on my wraps and started out. As an excuse for visiting them I took with me an article for the toilet, on pretense of selling it. When I reached those streets the atmosphere seemed unbearable. I became fright ened and was about to turn back, when one of the personalities who had been with me all day, said: "Don't be a coward; go on, and see

bow these people live.' Just then a young girl came out of a room on the opposite side of the street, and looked at me. I went over to her. She invited me in. I talked to her

pleasantly and asked questions. I was 19 years of age and had lived in immorality for three years. I asked if she was satisfied with that The tears came to her eyes. She said she must have food and coal, and she had no other way to earn it. She then

told me her sad story. Her home had been on a ranch in a western state. She left her home on account of the cruelty of a sten-father, and an aunt took her In some way she made the acquaintance of an immoral married woman, and she led her to ruin. Right here I would say: An immora

woman will rúin an innocent girl guick er than an immoral man will. are not on their guard with their own

Her mother cast her off at her tender so happy as she was in the few weeks that she led a better life. She was employed in a boarding house, and the work was beyond her strength, and she drifted back to the old life.

She cried bitterly as she said: "Oh,

if my mother would only forgive me and take me back, I would promise her to never look at a man again.' I tried to get her mother's address,

and said I would write her. She said. 'No, my mother never forgives." Heartless mother, unworthy the name! The poor child was sadly in

need of a loving mother's care. To make a long story short, she was taken with a severe cold on her lungs. and left her room, and took refuge with another "fallen" woman who had left the old life, and was making an honest

living at laundry work. So it came about that I made the acquaintance of No. 2. She was a bright, intelligent woman of about 24 years of age. From her I got several valuable suggestions. Some of her patrons were her former associates. She said they all envied

her her clean work. I asked why they did not get clean work to do. She said wished to do, and it was difficult to get other work. She showed me her poor hands, discolored by the scars of several blisters. Is it not a disgrace on our boasted

civilization, that when a "fallen" woman wants to reform the doors are against her, and scarcely one helping hand is reached out to aid her? This woman said if one desired to re-

form an outcast, never to upbraid them, nor look upon them with disdain It made them angry and one could have no influence over them.

But if one approached them in a kind

and loving spirit, they could lead them as they willed. Do not the last few words give the

key to the reason why so many young girls employed in cities go the down-The employer cares nothing for the

working girl. They find no sympathy in the home. After the day's work is over, they must sit in their room, or go upon the street for company. Some man offers them what he calls love, and they accept it, following blindly, and the end is DEATH.

When one takes a young girl into the family as a domestic, they should take an interest in her, throw about her a motherly protection, and make her stay in the family as pleasant as circum stances will permit.

We will find in some future state of existence that we are to some extent, our brother's and sister's keeper. MARY A. INGALLS.

Antwerp, N. Y.

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a master mind. Price \$1.50.
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GOD OR NATURE ...

To the Editor:—A friend of mine of that desire; and here again there can does accomplish is plainly on natural principles, and either in be no freedom of will. If Jehovah has principles; there is lighting supernatural law, and there is lighting supernatural about it. Its most potent feature argument, sent me a pamphlet, or as he termed it, a tract, written by himself, requesting my opinion as to whether from a biblical point of view he established his position, and also asking me lished his position, and also asking me origin of man or whether he is to be refraints from the lished his position. argument, sent me a pamphlet, or as he is a universal law, how can man be Christian religion. In reply I wrote him a lengthy, and yet comparatively limited exposition of my views on the vironment which lead to what he is and JEPTHA G. DUNLAP. subject. San Jose, Cal.

Dear Sir:—A very long time ago, comparatively speaking, I received a etter and pamphlet from you. It has must seem a little strange to receive a the exceptions which prove the rule.

the waters of that misty stream which I this. This, for one thing, must account nothing.

After such a lapse of time—not know ing where to lay my hand upon your letter—I do not feel that I can fully meet the requirements of the case, but will try as briefly as possible to present the matter proposed by you, such a way as to cover any and every phase of it.

As to the tract, my recollection is

but why not? Every other victim of yond conception. an idea on that basis does the same. Catholics, Presbyterians, Methodists, Unitarians, Universalists, Adventists and many others are able to produce evidence from the same source to substantiate their views. Slavery, anti-slavery, polygamy, monogamy, all find ample justification in that peculiar and eccentric book. And what is the significance of this? Simply that a book favor of natural, scientific evidence. But instead of discussing, enlarging upon or demonstrating these very evident statements, as I should so much like to

do, I will for the sake of brevity, pass,

on to other features of the case. The simplest and most effectual way to settle this whole question of orthodox Christianity is to begin at the fountain head. Let us therefore consider the meaning of omnipotence as applied to the supposed author of the universe or in other words, to Jehovah. Omnipotence embraces everything. Omnipotence means all responsibility. An Omnipotent God must be the originator of everything that is, must be all in all, must reign over all and direct all. Nothing can exist or occur contrary to the wishes of an omnipotent creator. These propositions are too self-evident to require discussion. Let us now make some practical application of them. It Jehovah is responsible for all things, if after then Jehovah cannot exist. he is all and in all, if he is the origin of all things, if he reigns over all, it ator of a thing must be greater than follows that he is the author of sin or follows that he is the author of sin or the thing created. It is therefore easier evil, as emphatically stated in Isaiah to conceive that Nature, being inferior or so the old legend continues to go; XIV, 7, and other places. If by the could exist without being created, than fruit of a tree it may be known, then established creator, superior in every large large and that a supposed creator, superior in every large larg age. I don't remember what city she went to. After a time, through the erforts of a mission society, she left her life of shame. She said she was never life of shame life of shame. She said she was never life of shame. She said she was never life of shame. She said she was never life of shame life of shame. She said she was never life of shame life of shame. She said she was never life of shame life of meaning all responsibility, Jehovah

could not, can not transfer responsibility to his creations. In all the universe such an impossibility could not be. It is evident, then, that Jehovah, not man is responsible for all the sin, all the mental and physical agony, in short, for all the deep and damnable excruciation to which mankind is subjected. If Jehovah is omnipotent and reigns, as in that case he must, every den, every dive, every saloon, every place of iniquity must exist as a part of his plan, must exist because he wishes it to ex-If he did not wish it to exist he would prevent it, and, being all in all, it is but a part of himself and a responsibility of his own. It is needless to think of a God who is not the cause of all things, who is not responsible for all things; and to me it is equally ab think of a God who is responsi-

ble for things as they exist in this life. Omnipotence essentially means prelestination, not alone in one sense, but in all; and in view of all the unknowable, inexpressible evil that prevails, in view of an eternal hell to which Jehovah's victims are unjustly assigned, it is the most inexecusable, horrible, atrocious thing that has ever been ascribed to any being.

As to the pretext of those who seek to exonerate Jehovah from the stigma of predestination but admit foreknowledge, it is evident that predestination and foreknowledge are practically the get through paying the penalty, and can same; for what Jehovah knows will ocif predestined; and knowing that it will and eternal pain. We may also felicioccur, he also knows that he arranges the conditions for its occurrence, and that, after all, is predestination. So in the case of Omnipotence, predestination and foreknowledge are one and the

responsibility for or the odium of preis a matter of such breadth and the evidestination as ascribed to Jehovah by dence so profuse and suggestive that his devotees. Twist it this way and it is discouraging to enter upon it and twist it that, and by no possibility can deal with it in the restricted manner in omnipotent God who would arrange which I must now impose upon myself. the affairs of the universe to accommodate so wicked a scheme, be exonerated when he could as easily create a condition of peace and happiness for way to salvation and the most assured every living thing; not only here, but every where, not only now, but evermore. It was better to have no God

than to degrade one's self in worshiping a being to whom is, and inevitably must be ascribed such attributes. To the thinking, unbiased mind, the the dark ages has been, and at the effort to justify Jehovah by transferring present time is, at so low a tide; and his responsibility is profoundly ridicu-

lous. Were it possible under omnipotence for man to be responsible for the ing to be aided and abetted by Jeho-characteristics and inclinations impartivah's almighty arm, has failed to rectify ed to him and thus have freedom of the evil which prevail. In viewing this will, he would be in a position to defeat one would naturally conclude that the God's will, which is simply absurd. If term omnipotence was wrongly applied an omnipotent creator who reigns in to Jehovah, and that he was so restrictthe minutest particular, could impart to ed in power that he could not arrange his creations any degree of free will, better condition of affairs or that he is he having arranged all the conditions unable to control the forces which he and planned all the events, would be in- set in motion, or that he preferred the finitely responsible for all that resulted cruel way by which sin and misery

from such freedom of will. Were it possible for a man to desire taught by the church are radically that which an omnipotent creator does wrong. not implant within his being-that

garded as simply a child of-Nature, he does not make his individuality and en-

The Christian Religion and Natural Ethics Considered.

According to the orthodox Christian position, Jehovah creates every day people with evil propensities, when, being omnipotent, he could as easily create been so long since, that even if you them so naturally good that they would have not quite forgotten all about it, it some naturally good and others naturalreply at this late day. But I make it a ly bad, no Christian will deny. The one rule, so far as possible, sooner or later, deserves, then, no commendation and to fulfill all my epistolary obligations, should receive no reward for being and this does not happen to be one of good; while the other deserves no condemnation and should not be damned Since your letter reached me, I have for being bad. What right has Jehovah passed through many physical tribula-tions and more than once have been on for being what he has made him? Some eople, like Paul, when they can find veils the brighter and better land from no other excuse for their beloved Jenovah, assert that he has a right to do as for the fact that you did not hear from he pleases with his own. That simply me within a reasonable length of time, means that might makes right. It is in fact I once did write at great length, simply one way of saying that if Jehosimply one way of saying that if Jehomy views on the subject to which you vah sees fit to be cruel and unjust, he called my attention, but was unable to has a right to be. And generally it also finish, so that after all it counted for means, so long as Jehovah saves me and damns the other fellow!

According to the orthodox idea Jehovah is responsible for that cruel, fiendish law of nature by which the innocent suffer for the guilty—by which the iniquity of the fathers is visited upon the children. How any Christian can be so deluded, or if not deluded, so de-praved as to attribute to the being he professes to worship, such injustice as that you probably proved your point; this and predestination, is almost be-Another feature of Nature which if it

could be imputed to an infinite intelligence, as it is by the orthodox, would be the acme of cruelty, is that law by which through martyrdom the human adversity which under the natural law is essential to advancement—that law any possibility be the inspired word of an infinite intelligence. Therefore in afterwards. What a stigma it would be all questions of moral, social or religious ethics it should be set aside in as easily arrange that peace and happiness would be the means of advance, so arrange that every living thing would be free from pain and grief, were he to choose in preference, the law of suffer

> But if I exonerate Jehovah and fix the be responsible when Jehovah ture can is the author of Nature and all her laws? Well, if he is the author of all all things; but it is not by any means have placed him.

But you may ask how Nature could exist without a creator? Let that deed. question be forever settled by the fact that if nothing can exist without a crether, it may be well to add that the cre the thing created. It is therefore easier that it-had no beginning and will have no end. This is the idea which the ad-

vanced thinkers of the day entertain. No matter, however, whether we turn to the idea of a creator or to that of no creation we are confronted by the greatest of all mysteries—the existence of something without a cause—a mys tery which we will never be able to solve here or hereafter, though we exist eternally. It should, however, be cause of congratulation that by the theory of no creation, we relieve Jehovah or any Infinite Intelligence of the ignoming which would attach to the author of all the evil, all the mental and physical pain and all the iniquity which pertains to this life, when he could as well have chosen an order things under which all would be undiminished happiness. It is also a matter of congratulation that by this means we establish ourselves as the children of Nature, learn where our interests lie. and comprehend the importance of studying and conforming to her laws: knowing that if we violate them we cannot evade the penalty, vicariously or otherwise: knowing that while Nature has provided hell enough for the best of us, we are relieved of that infamous invention of a malignant God or man, an eternal hell of fire. By the natural law we pay the penalty and learn to do better, by the orthodox theory we never ever have an opportunity to do better -an existence simply wasted in useless tate ourselves that being the children of way, not only here but hereafter.

Nature she will care for us in a natural Here it would be well to consider the relation of so-called orthodox Christianity to the advance of civilization It is vain to try to escape either the and the existing state of morality, but it dence so profuse and suggestive that Like so many others, you have, I pre-sume, been educated to regard the church and its doctrines as the only source of moral advancement; but if you will give the subject a moment's thought, you will probably admit that it is a little strange that with an omnipotent God at the helm, arranging and directing affairs, morality through this in spite of the fact that for nearly two thousand years the church, claim

abound, or that the doctrines held and

this work Cloth, \$1.10. "Spiritual Songs for the Use of Cir-The church accomplishes a certain amount of good, that is, if anything cles, Campmeetings and Other Spirit-standing in the way of something better unlistis. Gatherings. By Mattle E. I would prevent the accomplishment of can be said to do good. What good it | Hall. Price 10 cents.

non Davis.

on evil heart which sooner or later gets the best of him. But this doctrine of eternal damnation is the corner stone of what he does; and, therefore, cannot be [the church. Remove it and the fabric would crumble to ruin. And yet in the light of advancing thought it is being rapidly eliminated from the minds of the people. Even the pulpit now des-cants but little upon its evident inconsistency and horror. That feature of the church which accomplishes the most good is its social character. So far as it expects and demands natural morality of its members, it may do good, but even this influence is greatly abrogated by its religious inculcations; such as vicarious atonement and simple

Now let us look at some of the reasons why the church in all these ages has failed. First it requires a system of religious beliefs and ceremonies which it makes paramount to the natural law-to science and philosophy, making morality and conformity to the the natural law of no avail unless assoclated with these inconsistent observe

Second, it takes for its foundation a book so plainly, so positively contradictory that the unbiased, thinking mind refuses to accept it, and even the more advanced youthful intellect of the pres ent day gives it a clear cut rejection or else doubts-not to be "damned," but sooner or later to arrive at the truth. Unfortunately such minds if brought up under religious influences have had but little training on scientific or natural principles, and are thus left like a ship without a rudder, to drift upon the stormy sea of life Third, the doctrine of atonement is

responsible for more iniquity than any other belief that at present suggests it Belf. Show me the man who believes race has progressed—that condition of that absurd impossibility, in the church or out of the church, and does not in consequence of it commit sin, and I will by which through pain and suffering a show you an angel materialized. One nificance of this? Simply that a book admitting so many interpretations, so great majority (?) are cast down to rise have been thrust in contact believes have been thrust in contact believed many antagonistic conclusions, is no no more—cast down as it were to that doctrine, and told me that someauthority for anything, and cannot by eventually form a footing above the time he expected to join the church and get to heaven, but that in the meantime he intended to follow the bent of his inclinations and enjoy himself. Fourth, the idea that faith is essen-

tial to salvation meets with opposition from the logical mind who is so in harmony with the natural law that he understands the complete efficiency of good works without faith which Nature yields to all who conform to her. responsibility for all these evils upon Whether Nature be the offspring of Nature, perhaps you will ask how Nalaws governing the universe have full sway not only now but hereafter—not only here but everywhere, and the good things he is of course responsible for that man does, the morality that he observes, the law must and necessary to suppose that he is the first The idea that morality without faith great cause of everything that is, and will avail nothing in the Hereafter is f I loved him I would try to find for absurd; for there is no hereafter which him, some way out of this disreputable is not a part of the universe and subtangle in which his professed friends ject to its law, and the law responds to goodness and to every good deed as well as to evil and and to every evil

(To be continued.)

THE MOTHER WAS THERE.

A Savior was born quite a long time

A Savior or sinner—the mother was Though God-like or sinful and born

out of fame. To every true mother the babe is the same. Once seen and once coddled, asleep on

her breast Her life is illumined, her soul is at Though Christ was a Savior, when baby-

hood care Demanded attention, his mother was there. live Jesus due credit for miracles wrought, And all the "glad tidings" to earth he

e'er brought; shout with loud voices his high and give him, for virtue and goodness due fame, But do not forget in the worship and prayer.

That Mary, his mother, was certainly there. Though born to be mighty or humble and low;

Though born amid riches, or squalor Though born well and active, or dullard - in mind: Though born full of love, or of hate for mankind.

With her sacred office of life, sweet and fair, In love, pain and patience, the mother was there.

Now let us be just unto all humankind: Give credit to all for virtues we find; Be candid and honest, be noble an And help all our fellows to bear their loads through 50 .: 110 Help every brother to bear his full But never forget that hisdmother was DR. T. WILKINS.

A LITTLE WAY.

A little way to walk with you, my Only a little way in idg Then one of us must weep and walk alone Until God's day, if the work

A little way! It is so sweets to live Together, that I know Life would not have one withered ros

If one of us should go. There's the smile means happy, a smile And if these lips should ever learn to smile, With thy heart far from mine, I would be for joy that in a little while

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They would be kissed by thine! -Frank L. Stanton. tasto. "The Present Age and Inner Life; Ancient and Modern Mysteries Classified and explained." By Andrew Jack

St. Louis, Mo.

But there's no smile will win, below or above,

SEE TELEPATHY IN RESCUE.

the Boat."

all hope?

couple?

Miss Stewart's Parents Tell of Mental

States in the Search-Mother Heard "Thoughts" Saying, "We Are Alive in

Did telepathy play a part in the rescue of Miss Zelda E. Stewart and her escort, John Charters, after they had drifted aimlessly in an open boat with but one oar for forty-one hours? Did some mysterious sixth sense tell the father of the lost girl that she was still alive long after many had given up

ual progress.

Did a strange psychic power carry the Christian Science "thoughts" from the daughter in the lost boat in the open sea back to her mother in the home in Irving Park?

Did an omniscient power through the great over-soul hear and answer the prayers and supplications of Catholic, Protestant, Jew and Dowieite that were offered for the safety of the young

These are the questions that are being discussed now at the home of Mr. and Mrs. Ethelbert Stewart, 2299 Fortyfirst court, Irving Park. When it was known Monday morning

that Miss Stewart and Mr. Charters were lost in the lake Mrs. Esther Falk enstein and many friends of the young woman and her parents at the Armitage settlement, 783 Armitage avenue, of fered fervent prayers couple might be found alive. In this settlement are Protestants, Catholics and Jews. Miss Stewart has aided in the work at this settlement and she has been training a chorus of fifty children for a concert that was to have been given last Tuesday night. It was on Tuesday afternoon that Miss Stewart was saved. Instead of the concert at the settlement a thanksgiving service

Dowleites Pray for Rescue.

Yesterday afternoon Mrs. Stewart was informed by a letter written the day before from Zion saying that the Dowieites had held services and offered special prayers for the rescue of her daughter. Besides she received letters and telegrams from many individuals assuring her that prayers had been of-fered for the safety of her daughter.

Mrs. Stewart, the mother of the young woman, is inclined to believe that the loctrine of Christian Science has its virtue. The members of the family even to the smallest son, 13 years old, have some of the teachings of this cult familiarized.

"All day Monday, Monday night and Tuesday morning, when the prospects of finding the lost couple were very dark," said Mrs. Stewart vesterday at ternoon, as she sat beneath the shade of the trees in the yard at home, "I could hear distinctly the Christian Science 'thoughts" saying: 'We are safe and alive in the boat.' Even the children would come to me and say: 'Mother, Zelda and John are safe, for we can hear it.' And then with all the prayers that I now know were offered I can hardly believe it possible, for the couple to have been lost forever. It is plain that some mysterious power worked for good.

"But what convinces me of this fact now is that both John, and Zelda, tell me that they both repeated many times this saying: 'We are safe and alive in the boat.' And this is the saying all of us heard here. It may be telepathy, or call it what you will."

Remarkable Phases in Search. "I realize that there are some

markable phases to the finding of my daughter, considered from the psycho logical point of view," said the father of the young woman yesterday. "After the long search on the beach Monday and Monday night and no word from the lost couple I felt my hope wane. Intellectually, I had given up the thought of finding them alive, but some thing seemed to whisper to me, nevertheless, that they were alive and were drifting in that boat out in the lake. Now, living a block from me is Theodore Wiese. I had never spoken to him, as we were not acquainted. But and I were walking down the street Tuesday morning and I saw Mr. Wiese coming out of his house. I spoke to him and asked him if he could tell me where I could get a fast launch and how would go about it, as I wanted to find

my daughter and her escort. 'Yes, this is Mr. Stewart, isn't it?" he said. 'Your daughter is lost in the lake, I hear. Well, you have struck just the right man in me to get a boat. Now, you rest, and leave this whole matter to me and I will start a fleet of small craft in search of your daughter immediately.'

Wiese Has Spirit of Hope

"I impressed on Mr. Wiese's mind my thorough conviction that my daughter and her escort were floating alive in the boat in the lake. He seemed to catch the spirit that controlled me. soon learned that of all men in Chicago Mr. Wiese was the one who could get the fastest launch, the Erin, owned by Captain T. H. Bullock, and more too he was commodore of the Chicago Power-Boat club, and could start fleet in search in short order. Commodore Wiese met his friend, Captain Bullock, later and told him what he wanted

'Why, there is not a chance of find ing that couple, said Captain Bullock. I think there is an equal chance of finding them alive,' replied Commodore Wiese, and we will start right now and we will find them, too.'

"Commodore Wiese had caught my spirit so thoroughly that he just felt that he would find the missing couple and his conviction could not be shaken Captain Bullock then joined in the search with a vim. And it is well known how they sailed out several miles and met a steamer from Muske gon, the captain of which said nothing had been seen in the wake of his vessel The Erin then veered eighteen miles east, clear out of the beaten path of the steamers, and found the little boat with my daughter and Mr. Charters."-Chi cago Chronicle.

SMILES.

There are smiles of mockery, smiles of Smiles of defiance, smiles of pain. There are smiles of bitterness, smiles

that are glad, Smiles of sorrow, smiles that are sad. There are smiles of pleasure that light And the social smile full of grace.

means joy, The brazen smile, the smile that's coy. There's the smile from lips only-made in haste, The smile of deceit, the smile of bad

The peaceful smile, the smile of unrest, The smile that's cursed, the smile that's blessed.

Like the sweet, tender smile, full of MRS. J. H. DALLAS.

KNOW YOUR MISSION

As Teachers of Spiritual Truth and Knowledge.

There are millions and millions of ungry and thirsting souls on this earth longing for truth and knowledge, i. e., spiritual truth and knowledge, in regard to their own soul-life, future existence, life of spirits, spirit return and the ruling of the unchangeable spiritual law in this natural world. For all the doctrines and teaching of the various denominations and sects can not fill their hearts' desire. And as long as these fellow-men and women, of whatever elime, country, nation, color, race or tribe are without this truth and knowledge, they are not only in a state of error and ignorance, but also at unrest and unhappy, and can not go on in soul character-building on the road of spirit-

Be these mortals vet children of na-

ture, half barbarians or civilized, it is all the same with them to a certain degree; and dreadful it is to state that the mind of the so-called civilized and advanced nations and peoples is often the most perverted. But they all need the truth and knowledge to think and to countries send out missionaries, espethe so-called Christians, to convert the heathen nations. But as these pseudo-christian-teachers do not under stand the mission of the great reformer and master, Christ, they neither understand his doctrine and therefore cannot teach it. If they were real missionaries of truth and apostles of the gospel of Divine Love, they would not need swords, rifles and quick-firing guns to protect their physical life and to uphold their teaching. It is not compassion that leads these men into the mission field, but misconception. Blind leaders, often without a spark of true charity, unless they would not hiss curses and damnation at those who do not re ceive their adulterated doctrines with favor and-horror! asked their government for armed intervention. Christians? Counterfeiters of Christ's

life and teaching, that was a life of ove and charity and a doctrine of truth. He, Christ, and the christian teachers! what contrast! He taught: love one another. They envy one another. He Christ taught equality and united co-operation. They envy one another and are divided into schisms. And these poor self-conceited teachers want to have, or say they have the power to make saints, forgive sins, redeem from hell and are themselves in the hells of ignorance. A devil in ig norance and a satan in the mire of falsity, claims to have the power to make saints! Where would the human race go to, if it were not for the blissful truth and light of Spiritualism? This power, as it has worked in the ages of the past and in the future, will change conditions still more favorable till this good light shines everywhere. And ing up and arousing human minds everywhere. They begin to see gradually and to start thinking. It has lifted science, it has improved social conditions, it has weakened the spirit of dominion and oppression in a decaying church that never was a church of unadulter ated truth.

Adulterated food! Adulterated food is harmful, dangerous to physical health and well-being. Truth perverted, causes still more deplorable conditions, as it concerns the well-being of the soul. The body is only the soul covering. The soul is the acting man. Reason, think! Strive for truth, work for the truth! It will emancipate humanity! If this is understood, then we grasp for it with both hands as the great redeeming blessing; hold it fast to our hearts with a grateful soul. Then those whimpering and quivering platform and rostrum lamentations will at once and for all the time, stop and cease. Fear! quaking about opposition or undeserved slander!

Spiritualism is the sole truth, the only truth, the whole truth, the eternal, universal truth, and therefore it shall, it must, it will prevail by the divine

Impressed, imbued and inspired of this to the depth, the innermost of one's soul-life, such a person will grow strong, good and wise, and will develop favorably, also grow in courage. Fear? Sadness? Discouragement? Doleful lamentations coming from the mouths of Spiritualists or mediums? What an incompatible condition for a spiritua teacher expounding the truth! Never! As we have such a host of friends around us strengthening, leading and teaching us on our walks of life and in

performing our duties faithfully. If this is the vibrating thought, the underlying leading principle of our souls, how gladly, how willingly and cheerfully will angel and spirit friends come, guide, impress and inspire us in ress that we be wise, become pure and wise to understand and enlighten oth ers. Then it will be a pleasure to push on and work. There will be fidelity, patience, forbearance, consideration. will have and take time for our own self-development that we may be able to aid others. Then, we will meet with success, will be able to draw, to give satisfaction, instead of the contrary. And last, but not least, no departed spirits will have cause cuse us of misleading or of having neglected our duty when we meet them on the other plane.

L. C. KOEHLER, Ph. D., M. D. THE GRASS WILL GROW OVER YOUR HEAD.

Would you win in the battle of life, my friend. And reach the bright goal of success? Then up with the standard you've

vowed to defend, Nor ever to weakness confess. may be so willed, that you fight but to-day, And die ere the victory's complete-

The grass will grow over your head some day.

Don't let it grow under your feet. The load may be heavy, the road may And your cup may be none too sweet,

But follow the way with a lilt and a And a "Hail!" for pilgrims you meet Keep pace with the moments fast speeding away,
For the race will be to the fleet—

The grass will grow over your head some day. Don't let it grow under your feet. There's no time for despair, nor repin

ing,
'Tis foolish to turn and look back; If you can't get along without whining Don't loiter! Move lively! Step forward I say,

The grass will grow over your head some day, Don't let it grow under your feet. HELEN STUART-RICHINGS. (Helen Hawthorne.

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A Discarded Teaching of Jesus.

The very general dissatisfaction in regard to popular religious creeds is shown by the constant multiplication of new sects, each having an amended feature from all preceding sects, and each dropping out of sight some other feature which was formerly deemed cardinal. The Catholic is the only church which seems stable. It is "the same yesterday, to-day and forever." Rooted in paganism, and moored to ancient dogmas common to barbarianism; it cannot advance. The Greek Catholics, the state religion of Russia, was great libraries cannot confirm them by an offshoot of Roman Catholicism in the eighth century. With the renaissance, and the revival of learning and the arts in the 15th century, after the long sleep of a thousand years, when Luther came to the front with his reforms, there seems to have been but slight difference in opinion, and that difference, when it found expression, was | Egypt," terminated by force.

have sprang into being, each claiming the Bible as its infallible guide, and each quoting texts therefrom which seem to sustain the new faith.

One important teaching of the dear Master, possibly the most important of all, has been wholly discarded. And that, "Take no thought for the morrow," When the ruler approached Jesus and nquired what he should do to inherit eternal life, and showed he had kept al commandments, and even honore his father and mother, yet Jesus told him: "Thou lackest one thing. Sell all thou hast and give to the poor." Without doing this the unfortunate ruler had no treasure in heaven.

Where are the Rockefellers, the Morgans, the Rothschilds, ah, the humblest citizen who is in possession of worldly They have no claim on heaven until they sell all they have and give the proceeds to the poor.

Where the church that has made this inculcation a basic principle, and has been founded upon the words of the lov ing Jesus? There is not one. The only persons who will voluntarily bemembers of such a church, should one be founded, are the tramps, who, like the Master, bewail their hard for tune, having no place to lay their heads, less fortunate in fact than the birds of the air that have nests, or foxes that have holes.

A Thinker Who Thinks.

That fellow. Elbert Hubbard, the Roycrofter, at East Aurora, N. Y., seems to be an original genius. In his "Little Journeys," article "Haeckel," we find many good things. Here is

"How a death-bed can be 'glorious' for a man who has perfect faith in his own salvation, and an equally perfect faith in the damnation of most every body else, is difficult to understand." And here is another:

"It is not all strange that men are better than their religion. They drag their dead creeds behind them. like a stage coach, with priests and preachers on top: kings and nobles inside: and coffins, full of past sins, in the boot. A man is always better than his creed unless, perchance, he makes his creed new every day. 'Hand-me-down religions' seldom fit. Professional theology is mostly a dealing in old clothes.'

Let us join with Mackey and sing: "Rags and tatters, get you gone, get

you gone." Hubbard publishes "The Philistine' semi-occasionally. In a late issue he gave his opinion of Religious Revivals. We will try to make room for it at an early day, for the delectation of our readers. It will keep.

A Well Known Fact.

Rev. Dr. Buckley, of the Methodist, in an address at Chautauqua, N. Y., recently, declared that a clergyman had no right to make his congregation augh, concluding with, "Yet there are good many clowns in the pulpit," a act most of us discovered years ago.

Justice to Paganism.

It is a well recognized principle in ethics, that we have no more right to suppress a truth, than we have to promulgate a lie. He who wilfully does either justly incurs the censure of all honorable men.

A lie gains nothing by age. If a lie was a lie yesterday, it is a lie to-day, and will remain a lie forever. It matters not how many aid in giving currency to a lie. Though a whole generation, or a

thousand generations repeat a lie, if it was false in the beginning it is false still; and however earnestly believed by all, yet it is a falsehood deserving correction, and truth should be substituted in its place.

For ages the Christian world has taught that the old Egyptians, they who built the pyramids, reared the obelisks, mummified their dead, and protected them with such tender care from decay, were polytheists, worshipers of many gods; and those gods they said were false gods, as distinguished from the Father who presides over all, the true God, whom Christians profess to adore.

This teaching was and is talse. The Egyptians had but one God, with many attributes. Each attribute of that one God had its representative as has our God, whom we mention by amultitude of names. It would be as just, possibly more so, to charge Christians with be ing polytheists as to so designate the ancient residents in the valley of the

Do our Christian readers demand the proof? They shall have it from one of their own number, from Rev. Geo. Rawlinson, professor of ancient history in Oxford University, author of the "Seven Great Monarchies," and of "The Religions of the Ancient World." No one will question his scholarship, or his orthodoxy. It is a pleasure to cite such authority. We quote from the latter work, published in 1885, by John B. Alden, New York, p. 31:

"Below the popular mythology there lay concealed from general view, but open to the educated classes, a theological system which was not far remove pure 'natural theology.' The real essential unity of the divine nature was taught and insisted on. The sacred texts spoke of a single being, heaven and earth, himself not pro duced of any,' 'the only true living God, self-originated,' 'who exists from the beginning,' 'who has made all things, but has not himself been made.' This being seems never to have been repre sented by any material, even symbolical form. It is thought he had no name or, if he had, it must have been unlaw ful to pronounce or write it. Even Ammon, the 'concealed God,' was a mere external adumbration [shadowing] this mysterious and unapproachable deity. He was a pure spirit, perfect in every respect, all-wise, all-mighty, supremely, perfectly good.

Those who grasped this great truth understood clearly that the many gods of the popular mythology were mere personified attributes of the one true Deity, or parts of the nature inspired by him."

Prof. Rawlinson cites numerous authorities, by way of notes, confirming each of his statements, which we omit, as they who have not access to the an appeal to the records.

Most strange of all, the evidence is

incontrovertible, that these same Egyptians whose theology has been so shamefully misrepresented, comprised a rec ognition of the doctrine of the Trinity Cudworth, in the 17th century, maintained this; but this position for a time was controverted. Renouf, however, in his "The Religion of Ancient Egypt," abundantly confirms Cudworth's discoveries. On page 130, of Since then some 1,200 varying sects his Hibbert Lectures, Scribner & Son's followers he is ably assisted by the edition, Renouf is very pointed in this statment. As the Sun, under an Egyptian name, was the material representation of the Supreme God, he bore one name at his rising, another at noon, another at his setting, quite equivalent to the Father, Son and Holy Ghost, each independent of the other, and yet iden-

tically the same God. As it not possible the founders of the Christian system, who we know made neavy drafts on what they term paganism, borrowed their idea of the Trinity rom Egypt, without the mental capac ity to grasp the nice distinction the pyramid-builders made, by which they counted one as three, and the three as

Without elaborating, the whole socalled pagan systems of religion have peen falsified, as has the Egyptian, and n a similar manner and for the same purpose, to magnify the Christian faith. and minify that from which theirs was stolen. Not a single feature in the Christian system can be named, but its parallel can be found in paganism, and antedating the founding of Christianity.

The Bludgeon and Prayer.

An Associated Press dispatch from Muskegon, Michigan, of August 8, relates the following:

"Enforcing his prayers with a club prought conviction on the charge of wife beating to Henry E. Rozema. His wife testified that when hunger compelled her to protest at the length of nis grace before meals, he attacked her and beat her with a club.

That was muscular Christianity with a vengeance, a survival of the Inquisitorial age. It is questionable if the God of Moses, with all his brutality. would approve of such procedure.

Whose Good?

A great uprising of the Chinese, as we learn by telegram from Shanghai, is now on in the province of Honan against Christians. It is said 20,000 rebels are in the field, and they are being augmented daily. The Chinese government is doing all in its power to quiet the agitation.

The Christian missionaries will be responsible for all the blood which shall be shed in the great strife. For whose good the attempt to force a religion on an opposing people?

Death of Dr. J. C. Phillips.

On August 23, at 6:30 in the evening, at Mt. Pleasant Park Camp, Clinton. Iowa, Dr. Phillips passed to spirit life. He was at the well for a pitcher of water when he suddenly expired. He was a man of generous impulses, and an excellent psychometrist and healer. For many years he had been a steady attendant at the camp.

The Attainment of Womaly Beauty of Form and Features. The Cultiva-tion of Personal Beauty, Based on Hygiene and Health Culture. By twenty physicians and specialists. Edited by Albert Turner." Of especial interest and value. Price \$1.

Ministerial Pessimism.

That a preacher of the old-time orthodox type, one of the kind that used to believe implicitly in the doctrine of endless hell-fire torments for the "wicked," which "wicked" comprised the vastly larger part of mankind—that such a preacher, or layman should ever smile or burst into laughter, were a strange anomaly in human mentality. Smiles or laughter on the part of such a believer would denote either strange forgetfulness of an impending horror, or impervious callousness to the fate of humanity.

Whilst the old and horrible dogma of endless damnation has largely lost its power in these days of modern progress in thought, there yet remain lingering remnants of the old style ministerial lugui-lousness, preachers who deem it a part of their professional propriety to wear long, solemn visages, speak in doleful, sepulchral tones, to impress their hearers with the tremendously solemn import of their message to the world.

The results of this are not always of an uplifting and spiritualizing nature, and sometimes, indeed, are definitely tragical.

For instance, so stated in the Chicago Chronicle, almost at the same moment that a Chicago preacher was making the declaration that a Christian can not become a pessimist a New York policeman was taking from the pocket of an individual who had committed suicide a newspaper clipping with the caption, Pessimistic views of life by clergymen who think it has little joy."

If it be true that a real Christian can not be a pessimist the fact is a severe arraignment of a large percentage of the ordained guides and teachers of Christianity. Perhaps there is less pessimism in the pulpit now than in the earlier days of the church in this country when the prevailing doctrine was that the degree of happiness to be attained in the world beyond was in direct proportion to the amount of unhappiness experienced in this life.

With due allowance, however, for the cheerfulness that has been infused into Christianity by the practical philosophers among the clergy, pessimism is till a characteristic of the Christian pulpit in America. This is due in part to the temperament of the individuals who enter the ministry, many of whom are grave, solemn-visaged, mournful looking men, thoroughly imbued with Christianity in the abstract, but lacking the faculty to give it any practical application to the affairs of life. These are the teachers who would destroy all the joys of this life in the belief that it will lead to a greater inheritance of the joys to come.

But these sincere, though mistaken pulpiteers seem to be less responsible for the prevalence of pessimism in the pulpit than another class of preachers who, seemingly to gain notoriety and emphasize their self-righteousness, take advantage of the liberty of their calling to attack the reputations and assail the motives of others—in other words, the so-called sensational preachers, whose ermons too often are mere diatribes and vulgar denunciations of wealth, social position, political success and other practicalities of life.

Instead of using the achievements of successful men and women as examples and inspirations, the sensational preacher holds them up as warnings. His cearers are told that practically all of he achievements of life which appeal to the ambitions and natural impulses of mankind are only failures—dead sea fruit. Before every path that leads to human happiness in this life he erects

In this work of deadening ambition and wrecking the faith and hope of his sensational preachments of the yellow press. The sensational preacher and the vellow editor teach in common the loctrine that all so-called success in life is failure, that the acquisition of money is a species of dishonesty, that social position is a form of immorality and that high political preferment is but a means to tyranny and oppression. They reverse all of the tenets of moral philosophy, close the door of ambition and shut and bar the gateways of faith and hope in mankind until their hearers wander out upon the bleak and barren desert of despair to live in prolonged misery or to end it by self-destruction as did the New York individual, who evidently had been instigated to the act by the "pessimistic views of life by clergymen who think it has little

EXPLAINS SPIRITUALISM.

President Barrett Declares His Is the Only One of the Several Religions That Can Be Proved-Declares God Never Created a Soul to Be. De stroyed.

Harrison D. Barrett, president of the National Spiritualists Association, de ivered the principal address at the Spiritualist camp-meeting at Surprise ake yesterday. The big tent was packed and many gathered around the outside walls to listen.

Mr. Barrett is a scholarly speaker. He tried in one brief hour to tell what Spiritualism is. He started by saying that there are two classes of thinkers Materialists and Spiritualists. , The lat ter class contains all of the so-called Christians and church members. The Materialist believes there is no God. and the Spiritualist believes there is. Mr. Barrett said many are surprised

The speaker explained that many oersons abuse Spiritualistic knowledge making it a means for cheap and sensa ional shows. He said he had known mediums, after giving a seance, to dis miss the spirits by saying: "That's all for to-night, spirits; hustle out of here." Such a remark he branded as irrever

to learn that Spiritualists believe in a

He said prayer is to the soul what exercise is to the muscles. Prayer is high thinking—the lifting of the soul above common surroundings.

No Soul Is Lost.

Mr. Barrett taught that Spiritualism is not so different from other religion except that it can be proven, while other religions cannot. Heaven is where and what we make it, and hell is where and what we make it. Death is out the graduation of the soul from the body. The soul does not go away to great unknown place, but it mains near those it loves to comfort tiem until they, too, shall have gradu ated. The soul which, while in the ody, learns great truths, is but the more fitted to enjoy the life after death. No soul is lost. The great Infinite which, for want of a better name, called God, never created a soul to be destroyed, he (Wash.) News. he declared.—Tacoma

CRIME LET ALONE, WILL INCREASE

Eternal Vigilance is the Price of Purity and Honesty-in Spiritualism.

To the Editor:-N. H. Wilson in the Chicago Record-Herald, presents some serious reflections, setting forth that the recent developments in Philadelphia, Milwaukee and other large cities, the Equitable Life Assurance disclosures he Town Topics scandal and the New Orleans epidemic, all clearly show that eternal vigilance is the price of political and financial integrity, social purity and nublic health. off

All stagnant waters soon become im-pure. ANY CESSATION OF THE AC-TIVITIES OF LIFE INDUCES DECAY OR THAT STAGE OF DISEASE WHERE FESTERINGS, PUTRIDITY OR OTHER CORRUPTIONS PREDOM-NATE. The reason why diseases ave their special seasons is because at those seasons certain conditions favorable to their propagation most naturally occur. If in certain decades office holders become more venal than in others it is because at such times the PEO-PLE ARE NOT VIGILANT. We wait demic results before we clear it away; for venality to become rampant before ordering the court surgeon to operate upon corrupt officials; for vice to be come flagrant before attempting its suppression, and then we lay the blame at the doors of others. devised in secret: evil acts performed in the dens of great cities; robberies under cover of the law: thoughts stimulated and vile slanders circulated under the pretense of social portrayals do not impress the public with their evil significance. when the light of publicity is turned on that their baneful tendency is fully realized. Then the horror of them shocks the nerves; their stench offends the senses; the sight of them produces a revulsion of feeling toward them and all

Few stop to think that they are to blame for such conditions-but most are. If every one was vigilant, political venalities, financial irregularities and social immoralities could not exist to any great extent. If every one would clear up their own premises the whole city would be clean. IF EVERY ONE WOULD EXAMINE HIS OWN ACTS AND KEEP AN EYE UPON THOSE OF HIS COMPANIONS THE FIRST BEGININGS OF CRIME WOULD BE DETECTED AND CRIME PREVENT. If each one would keep his own morals pure and use his influence with his associates social purity would be the rule. If each would demand a continuous knowledge of what is being done with property he intrusts to others it would not be misapplied.

Many publicists prefer to use the dark lantern whereby they may turn the light upon others while they, themselves, remain in the dark. Many officials who are combelled to turn on the light for public scrutiny are extremely anxious to use such a lantern

Nevertheless when the light of even the dark lafitern is turned on some of it will be reflected, and any careless handling of it may change its direction and disclose more than was intended. If we are mindful of the condition of the public mind just now we shall hasten to clear up our own premises and adjust our conduct to the new conditions which are sure to be brought By so doing we shall no longer fear the turning on of the light, but rather welcome it.

When a thorough cleansing has been effected and our eyes are no longer offended by the corruption and debauchery that has been effaced WE SHALL MUCH OF BEAUTY, VIRTUE, AND HONESTY THAT HAS BEEN QUIET-LY WAITING FOR AN OPPORTUNITY TO REVEAL ITSELF. The above from the Chicago Record-

Herald contains many pregnant truths. Purity and honesty on the part of officials can only be induced by constant vigilance. Leave them without watching and they will STEAL THE PUBLIC POOR. Leave the ranks of Spiritualism FREE FOR EVERY TRICKSTER FRAUD FROM THE ROSTRUM, OR IN THE PAPERS, HOWL DOWN EV-ERY ONE WHO EXPOSES A TRICK-ING MEDIUM, and in two years' time Spiritualism would lose the respect of the civilized world. Pursue the same course that the government does in trying to suppress counterfeiting, or adopt the plans of different clubs for civic purity, and apply the same to our cause. protest all the time against trickery and counterfeit phenomena, and artificial toggery to cover spirits, and our cause can be kept passably clean and pure, but not otherwise. In the language of the immortal Ingersoll, "LET US BE HONEST." ANXIETY.

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 Spiritual convention ever held. Special railway rates on the certificate plan can be secured over all lines. Ask your railroad, agent for certificate tickets to the National Spiritualists convention at Minneapolis: the round fare will be one and one-third of a fare. Delegates and visitors desiring to re-ceive the benefits of his special rate must have their tic vised by our railroad agent at convention the last

day, October 20, and pay 25 cents each for such vising.

Hotel Nicollet, a first-class hotel on the European plan, will be headquarters of the convention. Special rates for good rooms, one diollar per day each parson. Write and secure your booms. person. Write and secure your rooms from Shattuck & Wood, proprietors of he Nicollet Hotel Minneapolis, Minn.

The annual reception to delegates and visitors will be held at the First Unitarian Church, Monday, October 16, at 8 p. m.48 All are cordially invited. Admission free to all meetings.

MARY T. LONGLEY,

Secretary. HARRISON D. BARRETT, President

"Continuity of Life a Cosmic Truth." By Prof. W. M. Lockwood, The work of a strong, logical thinker, on a deeply important subject. Price, cloth, \$1.
"Just How to Wake the Solar Plex-By Elizabeth Towne. Valuable for health. Price 25 cents.

"New Testament Stories Comically IIlustrated. Drawings by Watson Heston. With Critical and Humorous Comments upon the Texts." Heston's drawings are incomparable, and excruclatingly funny. Price in boards, \$1. Cloth. \$1.50.

The Lights the Biblical Writers Saw.

Newly Discovered Emanations From Human Body Said to Be the Lights Which Bib lical Writers Saw---What a Scientist Says About Experiences of St. Paul and St. John of the Cross---How Character Is Revealed by Strange Colors in "N"-Rays, Which Are Now Classified.

The process employed in the experiments is that of art; fair intelligence; pleasant sur roundings. The hue varies from an known in the psychic world as psychometry, or according to the spirituality of the per "soul-sensing," the hypothesis being that the psy-character. chic emanations from us are so subtle as to penetrate and permeate anything which we handle or the in tone the motives are good; there is desire to progress on good wear, as for instance the paper upon which we write our letters, or any article of jewelry worn. By holding in the hand such a letter, any one who has psychic vision is able to sense the vibrations in it; such vibrations taking the form of color and indicating unite a muddy chocolate hue, in which the general surroundings, character, etc., of the based. Muddy thoughts—muddy rays. DARK RED-Irritability, earthliness,

vanced reasons to explain various unaclight vibrating from these nerves, countable things in the Bible. It is When asked, "How do you know there claimed that the miracle of the manna is any motion along the nerves when in the desert is explained by the discovery a few years ago of a manua "It looks lighter when it is moving plant which grows in the desert, that along the nerves."
the miracle of the burning bush can be There we have a clear perception and the miracle of the burning bush can be witnessed by anybody in Syria, where a a clear description of rays which have peculiar plant bursts into flame and yet been recently discovered and named N continues to grow afterwards, that the rays. Baron Reichenbach, one of the bringing of the dead to life and even most eminent scientists of Austria. resurrection itself are accounted for by suspended animation, while the sues from all known elements and subhealing of the sick, the curing of the stances and appears in beautiful lights leper and the restoration of sight to and colors which can both be seen and the blind by the laying on of hands, felt by persons whom he called "Sensiwere done through hypnotism.

The most remarkable of all these alleged scientific explanations of appar-Paul testifies that a great light shone of St. John of the Cross.

is of such character that it has been they could have come in any natural passing strange if our living, active, viway. It is this fact which makes the brant physical organization were the explanation now advanced very strik- exception in this universal law. ing, and it is being discussed with ask these gentlemen, that the mysteri- give that light out again. ous N-rays lately discovered as a result of radium, formed the lights which St. Paul thought were of heavenly origin? are only visible to those who have, ow-

coverable by the use of an instrument time every one cannot even then see hese rays, but must either be of a pecondition at the time of his investigations that he is receptive.

whatever the N-rays are, necessitate a cheme of investigation combining the scientific and the clairvoyant. At any rate, a sensation has been caused in medical and scientific circles by so prominent a man as Dr. Hooker giving such importance to the matter. Dr. Hooker's own account of his investigation among the N-rays.

BY DR. STENSON HOOKER.

The earliest record I can find of magnetic emanations from man occurs in an epic poem of Ramayana, written some 2000 B. C. As some of your readers may be unfamiliar with the account,

A monarch of that time was passing soldiers and came upon a hermit in his now for consideration. solitary dwelling. After giving the cing such hospitality as the place could stow upon him any further gifts, and the king replied: "Nothing more, unless it be the friendly emanations of your eyes." The expression, in the light of our present-day knowledge of human is full of significance and potent with suggestion. Even if the incident hus roughly outlined had no foundaion in fact, the poet must have known know as personal magnetism, more correctly magnetic rays.

of cosmic time, and coming down to the lowed an otherwise natural hue. days of our own New Testament, we have there many instances recorded of and classified, and may be put briefly light being seen around individuals. Leaving out from motives of reverence the consideration of the halo which is the case of Paul-"And suddenly there

It seems to me not unreasonable ro suppose that this radiant light was thoughtful, devotional character; not nerely a manifestation of rays issuing from himself; in his case the rays being intensified to such an extent that they were obvious to those round about who, together with Paul himself. naturally, perhaps thought they came

So, with regard to many of the holy ones of the past. It is told us in But-ler's "Lives of the Saints," respecting St. John of the Cross, "A certain brightness daried from his countenance on very profound and decked with bright many occasions, especially when he gold colors. came from the altar at prayer."

In Sherwood's "Motive Powers of the Human System" are described some experiments made by eminent physicians of that day (about 1846) with a hypnotized clairvoyant girl. She was utterly ignorant of even the rudiments of anatomy, yet could see and describe all the

One by one modern science has ad- organs and nerves of the body, and the

made the discovery that a fine force istives.

In our own day we have an instrument known as the biometer, first inently superhuman occurrences in Bib-lical times is now to be disclosed. It is shows beyond the possibility of cavil lical times is now to be disclosed. It is shows beyond the possibility of cavil time being completely overshadows the nothing more nor less than the state- that some kind of rays at all events are natural characteristics. The dark ment that the halo, the mysterious aura admitted from us. In this simple inor strange effulgence of light from the strument a carefully and delicately human body, which is again and again poised needle is suspended in a glass testified to by Gospel writers, was in jar over a graduated dial. The hand of fact the mysterious N-rays about which the patient (palm toward the instru-the scientific world is now excited. St. ment) is held within an inch or so of the glass jar which contains the poised round about him, which he believed needle. The latter swings round to a came from heaven. A strange light also certain figure on the dial, and according radiated at times from the countenance to the number of degrees the needle moves, and the direction it takes, the Leaving aside the figure of the physician is able to gauge the vital Savior, there are numerous instances in force of his patient. I have recently the Scriptures where these mysterious procured a biometer and hope to sublights surrounded the face or the body stantiate all the claims made for it by so that they were seen by many people.

Dr. Baraduc and others who have been working with it.

However that may be, it is at all generally accepted that the lights ex-isted. But up to the present modern emanate from all substances, organic science has been unable to explain how and inorganic, and it would indeed be things have, at one time or another (ineagerness by many scientists and the cluding radium), absorbed from the ologians in St. Louis. Is it possible, great source of light itself, and all will Granting, then, that rays of light are projected from us, though these rays

Can it be true, they ask, that these lu- ing to a finer organization—a finer minous phenomena which so puzzled sense of vision—it follows that they people in the time of Christ were mere- have a spectrum, just in the same way These and other questions concerning light, which we all know can be split spots; later on, pink with gray—the latthe matter are attracting much atten- up by a prism into its component col-No less remarkable is the claim that logical that the human body acts as a every person emanates N-rays by means of which the character of each may be readily deciphered, and that the colors and that one or two of these hues allowed by the colors and that one or two of these hues allowed by the colors and that one or two of these hues allowed to make the colors and that one or two of these hues allowed to make the colors and that one or two of these hues allowed to make the colors and that one or two of these hues allowed to make the colors and that one or two of these hues allowed to make the colors and that one or two of these hues allowed to make the colors and that the colors are the colors and that one or two of these hues allowed to make the colors and that the colors are the colors and that the colors are the colors and that one or two of these hues allowed to make the colors are the colors and that the colors are the colors and that the colors are the colors and that the colors are the colors are the colors are the colors are the colors and that the colors are the colors are the colors and that the colors are the colors are the colors are the colors are the colors and that the colors are the co of the rays in each case change in accordance with the schedule given be
ways predominates, according to predominating influences.

ways predominates, according to prefurther than to-day."

I have made some three hundred ex The N-ray primarily discovered by periments to test this question for my-Charpentier of Paris is a strange nebulous emanation of the human form, dis- events the merit of being first-hand. I went into the matter with a perfectly known as the biometer. At the same open mind; have prejudged nothing and certainly have precolored nothing; have endeavored in every way to shut culiar constitution himself or in such a out any ideas of guesswork or self-deception; have sought only the truth and now if anyone comes along and Dr. Stenson Hooker of London con- proves to me that the whole thing is csses that the element, or principle, or a "baseless fabric of vision," I am ready to bow myself out and to acknowledge my wrong assumptions. At present I have not the shadow of a doubt as to

my own conclusions.

The process employed in the experiments is that known in the psychic' world as psychometry, or "soul-seeing" the hypothesis being that the psychic emanations from us are so subtle as to penetrate and permeate anything which earth than are dreamt of in our philoswe handle or wear, as for instance, the paper upon which we write our letters, or any article of jewelry worn. By holding in the hand such a letter, any thinkers to focus and concrete all this sense the vibrations in it, such vibramake it ancillary to mankind in many it will perhaps not be amiss to give it cating the general surroundings, character, etc., of the writer. There are other hypotheses to explain the gift of

The experiments were conducted with letters from all sorts and condiafford the hermit asked if ne could be- tions of men-those of exalted degree, those of low degree; men of intellect men of no mind at all; good people, bad people. What I sensed was dictated by me to my wife at the time. The letters were handed to me while I had my eyes closed, so I had no knowledge as to who Oregon State Spiritualist Association. was the writer of the letter I happened to be handling. The results thus ob tained were profoundly significant and of the presence—aye, and of the virtue truly remarkable. I invariably saw and value—which lay in what we now good color when dealing with a good good color when dealing with a good person, and a bad color from a bad person, with the exception that illness or Taking a long jump across the rivers other temporary conditions experiences were carefully tabulated in concrete form as follows:

DARK GREEN-Bad conditions some where, it may be on the physical or often depicted around Christ, we have mental plane. Among my tests were seven lunatics. Five of them threw off shone from heaven a great light the dark green, and the other two muddy dark gray rays. LIGHT BLUE-Generally a quiet,

> necessarily very intellectual. DEEP BLUE Deep thought; I have found this in scholars, eminent mem bers of the medical and clerical professions, etc. Perhaps this will account for the idea of a "blue stocking!"

PURPLE—A very intellectual character as a rule; often intentional or "psychic." I have seen this color around the highest intellects. The late W. E. Gladstone, for instance; here it was

GRAY-Varying from a light to very dark. Anxiety, fear, depression, men tal illness, great dread. If very dark, approaching black, impending death dark green is invariably present.

extremely pale yellow to orange yellow, son or the mere human elements of the

ORANGE-If dark in tone, there is pride, ambition of a worldly nature; if light in tone the motives are good; lines; aspiration is there.

LIGHT BROWN-Persons living on an ordinary plane of life without any special virtue or marked vice; many worthy members of the working com-munity throw off this color. DARK BROWN—The essentially com-

mon, vulgar mind, without any redeeming quality. This often shades off into

LIGHT RED-Versatility of mind and thought, generally. Essentially human, a well-meaning person, but if the quite scarlet, passion is shown. ROSE PINK—An affectionate person, unselfish, even philanthropic. The

one who throws off these rays is one who tries to do good and be good. LIGHT GREEN-Versatility of mind and thought generally. A well-meaning person, often of a progressive bent of mind. I lave often seen this

associated yith the yellow, and should trust such an individual as living along right lines. I have by no means forgotten that man is a complex being, and that the conditions under which he lives are also often complex. The complexity is indicated by the rays he emits. For instance, I have often seen the case

of a patient that the physical for the green and the pink, for example, may be seen struggling for the mastery. The man of noble ideals may throw on the deep red of passion, but behind that one can sense a light pink endeavoring, as it were, to make its way to the front. There is also often seen a blending

of color, such as mauve, amber, grayblue, magenta, red-purple, etc., etc., all indicating a mixture of conditions and characteristics. Again, there may be quite a variety of hues at different times in the same person-erratic character, erratic hues. Indeed, I know one lady who is so many-sided that the rays she emits change in hues like those of the chameleon, but on the other hand, the stable, equilibrated, strong character, almost invariably has stable, definite, unchanging hues, apart from the temporary conditions of illness, etc. I have, for instance, obtained a yellow ten times in succession from one friend; in another I have seen the pink eight times in succession.

It is most interesting to watch the changing colors over a period of years, as the character and conditions change from bad to good or the converse. One friend who has entirely altered his life and trend of thought by my advice on mental philosophy, threw out ten years, ago quite gray and rather dark green rays. In the course of time he emitted ors; and it would appear to me only ter due to some anxiety. Now I invariably get a bright pink. In other words, he is in a constant state of aspi-

> Space forbids me to enter upon the many side issues connected with this fascinating study. Innumerable questions at once present themselves to the thinking mind in connection therewith. If we absorb light, color must be abscreed, for is it not a potential part of light? May there not be a big field here for the progressive physician to experiment in, in the way of prescribing certain colors to be worn in certain cases; to extend the idea of having differently colored wall papers, etc., in ditferent cases of illness, as is. I believe, already carried out in some asylums and sanitaria?

Again, are human rays curative? Is this the explanation of the cures wrought by "laying on of hands?" May not the knowledge of these rays be made educative and helpful to many? and so forth.

There are more rays in heaven and ophy, acknowleged by our scientists, or believed in by our people generally, and it only remains now for advanced one who has psychic vision is able to knowledge of these rays in order to walks of life; to the physician in his stern fight against diseased humanity; to the teacher and preachers in their through a forest with a number of his psychometry, but we have not space and marshes of a deadly materialism endeavors to lift men out of the mires by showing them that there is a great Immaterial world of Being as well as a material one; that the things invisible are as real and as potent-and perhaps have more permanency-than things visible.-St. Louis (Mo.) Post-Dispatch.

> The State Spiritualist Association of Oregon will hold its convention, beginning on Saturday, September, 2, on which date the business session and election of officers for the ensuing year will take place. We hope to nave a prosperous session

and trust the coming year will bring better results than we have had in the year just closing. During the past year charters have been issued to McMinnville, Cottage

Grove, Medford and Portland, by the In many ways the work during 1905 has been encouraging and the signs of the times point to renewed activity in general throughout the state by socie-

ties, lecturers and mediums. All organizations vie with each other in their efforts to keep none but honest workers before their audiences and for that reason Oregon has little occasion to cry, "fraud."

I trust the new board of officers for the State Association will do better work for the cause than has ever been done by any board in the past, and that Spiritualists everywhere will in all ways possible give to them every assist-

ance in their power. REV. G. C. LOVE. Portland, Ore. State President.

Spiritism and Mrs. Leonora E. Piper, and Dr. Thomson J. Hudson's Theories A great number of my patients have in Regard to It. By ExJudge Abram nervous affections, and this gray or H. Dailey. Demonstrate: futility and inadequacy of Hudson's explanations of YELLOW-Refinement of mind, love spiritual phenomena. Price 25 cents

so Slates Were New, and Carefully Wrapped in Paper, Yet a Message Was Written Thereon.

On June 2, while still in Oakland, Cal., Mr. E. J. Hoyt read of Fred P. livens, a world-famed psychic, who has a mountain home near San Francisco and parlors in the city where he gives readings, so Mr. Hoyt wishing to get a reading from Evans, crossed the bay from Oakland to San Francisco and called at the Evans home, on Eddy street. Before leaving Oakland, Mr Hoyt had stepped into a bazaar or small shop where he purchased a pair of slates of a neculiar size, and cutting off the cloth binding which held the slates together, Mr. Hoyt washed the slates; marked them with a private mark so he would be proof against substitution, and wrapping the slates in paper which was held in place with rubber hands Mr. Hoyt took them with him to San Francisco and had the package un der his arm when he called at the psy chic's home,

As Mr. Hoyt was ushered from the parlor, where he had been waiting, into the reader's room, a man who had received a reading passed into the parlor and sat down there to transcribe on paper the slate messages he had received. Mr. Hoyt paid no more atten tion to his looks or general appearance than to any stranger he'd meet at such time and place. Mr. Hoyt, after entering the reader's room where he scated table, seemingly with a poplar top, un varnished, Mr. Evans, the reader, sit ting in a chair on the opposite side of the table, explained to Evans that he had brought his own slates. Evans made no objection to this. The slates which the medium was in the habit of using for the reception of spirit messages were of much smaller size and of different appearance than those Mr Hoyt had provided:

Mr. Hoyt explained that he brought his own slates to prevent any deception. He wanted to be sure there was a square deal. Evans replied that while this was all right that he had some rights in the matter, too, and while the visitor was privileged to guard himseli against deception, Evans wanted to do the same. He said: "I'm from Missou-ri, too, and I'll watch you just as close as you watch me to see that there isn't any job put up!" With this mutual understanding the reading began.

After sitting a moment the medium said: "Hoyt! Hoyt! I hear the name of Hoyt!" Mr. Evans seemed to be puzzled and in a moment he said to Joe, by way, seemingly, of explanation: "Some times peoples' magnetism gets mixed. After a moment's wait the medium again repeated the name "Hoyt. Hoyt." and acted as though he was nonplused "Well, what's the matter with that?" queried Joe from the opposite side of the table. The medium stared at Joe and asked with astonishment: "Is your name Hoyt?" "It is," answered Joe, and the medium plainly showed his astonishment.

He then explained his surprise by saying that the man who had just left the room, who had been given a reading before Joe was named Hoyt, and when Joe, a total stranger entered on a reading and the medium could hear nothing but the name of "Hoyt," he could not or's magnetism had remained in the

This was a most strange happening, and the medium remarked to Joe that the other Hoyt was about Joe's age and had lived much the same sort of a life. Joe queried how the medium knew this and Mr. Evans replied "by psychic in-telligence or discernment." Mr. Hoyt was interested in the man who had pro ceded him and remarked that he'd like to talk with him after the reading, so Mr. Evans stepped to the door of the parlor and told the other Mr. Hoyt who was still busy copying messages that if he'd please remain till the man who was getting his readings was through, the man would like to talk with him. Joe's reading was then resumed.

Joe had kept the slates he had purased in Oakland and which wrapped in paper, held by rubber bands, under his arm all this time, never letting them get away from him. When the reading was resumed Joe laid his clates, still wrapped up, on the side of the table nearest him and kept his fingers on the edge of the package. Mr. Evans picked up three of his slates, both sides being perfectly blank on the table in one, two, three order He then reached over, seized Joe's slates by one corner of the wrapped package and threw them out into the center of the room, six or eight feet away, where the package lay on the carpet nearer to Joe than the medium. Joremarked: "That's all right, the farther away from you the better!"

While Joe's package of slates, still wrapped in paper, with rubber bands around, lay on the carpet several feet away, the medium had Joe pick up the three smaller slates that had been lying on the table between them, perfectly blank slates when they were laid there The first slate picked up had the begin ning of a neatly written message that started out, "My Dear Son," the second slate was picked up at once, then the third slate, then a fourth, fifth and sixth as rapidly as they could be laid face down on the plain-topped table and picked up again. The message which was from Samuel Hoyt to his son, covered the six slates, and the phraseology of the message was in old Mr. Hoyt's peculiar style and choice of

A seventh slate, perfectly blank, was laid on the table and when Joe picked it up, immediately, the under side bore a message from "Guide Bolands," who is Joe's Hindoo control in the spirit world or his cabinet chemist as Mr. Hoyt calls him. This message was written on the slate in seven colors, and told Joe that Guide Bolands would appear (materialize) before him in his cabinet when he got home.

After the seventh slate had been read, Evans, the psychic reader, stepped to the center of the room which was perfectly light, it being mid-day, and picked up from the carpet where they had been lying, Joe's slates, still tied in paper as they had been when Joe left Oakland. Handing the package to Joe, Evans commanded him to unwrap the package and see if there was a mes sage. Joe did so, and after the rubber bands had been taken off, the paper wrappings removed and the double slates, which bore Joe's private mark were opened, there was a beautifully written message signed, "Your Brother Warren Hoyt." Joe's brother Warren passed out of this life forty years ago Joe brought all these slates back with him, the six containing his father's message, the one from his guide "Bo lands," in seven colors, and the double slates with his brother Warren's message. All these slates were shown to The Traveler reporter yesterday.-Ar

"Wedding Chimes." By Delpha Peari Hughes. A tasty, beautiful and appropriate wedding sourenir. Contains man riage caremony, marriage certificate, etc., with choice matter in poetry and proce. Specially designed for the use of the Spiritualist and Liberal ministry. Price 75 cents.

kansas City Daily Traveler.

INTO THE FUTURE.

and related often with artful, frequently with undesigned additions or omissions, to make them correspond with events which have occurred. When predictions fail, and the failure is evident, they drop into forget! fulness, except when they are skilfully modified or twisted out of their original meaning, and ingeniously applied to events never thought of by their authors. They prove failures generally, in proportion to their circumstantiality and particularity of statement.

Yet we all possess, in some degree, the power to foresee coming events, to penetrate the veil which separates the present from what shall be, to mingle with the forms of an unborn age. With people generally, this power is very limited; but sagacious minds, who have made some group of physical phenomena or some field of mental activity a special subject of study, can often forecast the future in respect thereto with such precision that their judgment carries weight, and their opinion, for instance, in regard to the weather or the crops, or election, business prospects, or the chances of peace or war, is highly valued,

The statesman, the philosopher, the far-seeing man-of-affairs, may have powers of prophetic vision which to the ordinary man appear to

transcend human sagacity.

When Lincoln, in one of his famous speeches, said: "This nation cannot remain permanently half-slave and half free," he spoke from knowledge that freedom and slavery were antagonistic, and that the complete triumph of free institutions involved the extinction of that system of bondage which arrogantly claimed the right to extend its area and influ-

When Rousseau said, "We approach a revolution," he foresaw that the wretchedness and increasing discontent of the oppressed people of France would lead to violence and the probable overthrow of the corrupt government.

Predictions like these merely show the power of reasoning from cause to effect. We can foresee events in proportion as we understand the relations of things. As the past is related to the future by links of cause and effect, by antecedent and consequent. These links can be followed, in many cases, with certainty. An eclipse of the sun or moon can be predicted to a minute, even to a second. Whether the eclipse will be total, partial, or annular, what part of the sun or moon will be covered first, how long the eclipse will last, and from what parts of the world it will be visible, -- all these facts can be accurately told years and centuries ahead of the time of their occurrence. Such foreknowledge s acquired by observation and reasoning.

Is there a power of foreseeing what cannot be learned by observation and induction? Something apparently prophetic is seen in the instincts of animals. One generation anticipates the needs of the next. Under the mysterious influence of instinct the lower forms of life seem to show wonderful foresight in providing for the sustenance of offspring which they shall in some cases never see, as if to compensate for their not be-

ing allowed to have personal care of them. The instincts of some of the lower animals are, in regard to changes of weather, more unerring than is the reasoned thought of man. They are sensitive to influences which elude our search. The hedgehog fortifies in its cave with unfailing precision, against the coming storm and stormy petrels collect in the wake of a ship before a storm.

The first suggestions of warnings of storms on our coasts were those of Dr. Merriweather, at the Exhibition of 1851, when he showed a living barometer, consisting of leeches, which rang little bells when a storm was impending. Certain plants, like the "poor man's weatherglass," shut up their petals before a rain storm. Not only flowers, but the leaves of plants, give warnings of approaching change.

Some persons are so sensitive to electrical and magnetic changes which precede a thunder storm that they have foreknowledge of the storm when there is not a cloud visible in the sky. They do not know how they obtain this knowledge. In some way, they are affected by vibrations to which most people are not susceptible.

Our conscious intelligence is not our entire mental life. Our discursive reason is not the only faculty by which we reach decisions. All who have carefully examined the powers of "mediums," or "psychies," or who are familiar with the results of psychical research, are satisfied that there are some supernormal means of obtaining knowledge. The experiments of Prof. William James of Harvard University, of Prof. Oliver Lodge of University College, Liverpool, and of Dr. Richard Hodgson and others with Mrs. Piper, may be mentioned among those which prove, beyond doubt, the reality of this power. It is manifested in clairvoyance and telepathy and, apparently, in what is claimed to be quite as well attested, - supernormal prevision, which, it is alleged, may be indistinct, vague, or may take the form of a clear conception and foresight of a definite future event, may relate to important events or to those of apparently a trivial character, may be a mere apprehen-

cicero speaks of "that which does not take place from supposition, hence and progressive in your investigations sion or a conviction of certainty. observation, or well-known signs, but arises from an inner activity of into the realms spiritual. the mind in which men are enabled, by an unfettered advance of the soul, to foretell future events."

The testimonies and illustrations in regard to this prophetic and premonitory power, both ancient and modern, are very numerous; and it is not uncommon to meet intelligent and trustworthy persons today who relate personal experiences implying foresight beyond that of the reasoning mind. In the writer's knowledge there was a circumstantiality in the statement of what was to occur and did occur which precluded the possibility of the correspondence between the prediction and the occurrence being a mere accident or coincidence.

Zschokke, in his autobiography, speaks of a "singular case of prophetic gift, which," he says, "I call my inward sight, but which has ever been enigmatical to me. I am almost afraid to speak of this, not because I am afraid to be thought superstitious, but lest I should strengthen such feelings in others. And yet it may be an addition to our soul experience, and therefore I will confess.

Prof. Sherer relates that a company at Stockholm put Swedenborg to the following test: "He should state which of the company should die first. Swedenborg did not refuse to answer this question; but, after some time, in which he appeared to be in a profound and silent meditation, he quite openly replied: 'Olof Olofsohn will die to-morrow morning, at forty-five minutes past four o'clock.' By this predictive declaration, which was pronounced by Swedenborg with all confidence, the company were placed in anxious expectation; and a gentleman, who was a friend of Olofsohn, resolved to go on the following morning, at the time mentioned by Swedenborg, to the house of Olofsohn, in order to nor the condition by which you were see whether Swedenborg's prediction was fulfilled. On the way thither he met the well-known servant of Olofsohn, who told him that his master had suddenly put an end to his life."

A remarkable prediction, to which credit has been given by modern writers of high character, is that of M. Cazotte in regard to the French Revolution. The principal record is that of La Harpe, a learned and upright man. The prediction was particular and circumstantial. Jung. Stilling says, "I can prove that the story is literally true in letter and in spirit." Countess Genlis wrote, "I have heard it related a hundred times by M. La Harpe before the Revolution, and always in the same form as I have read it in print, and as he himself caused it to be

Lacretelle, in his "Histoire de la Revolution Française," says, "Many philosophers, if the singular recital of La Harpe is to be believed, had reason to remember Cazotte when death came upon them; for he had foretold how each one should die, and he predicted, also, his own sad end." This story of La Harpe is credited as true by Stilling, by Gregory in his letters on "Animal Magnetism," and by Atkinson and Mar-

tineau in their letters on "Man's Nature and Development." The most careful investigators of the life of Jeanne D'Are have failed to discover any trace of mental or bodily disease in the maid, "unless we call her premonitions a sign of disease." The premonitions have been called "the expression of military and political genius," which, acted upon, revived and reunited France. They were not manifestations of the maid's conscious mind. She could not believe that such a destiny was before her, and she resisted the influence which urged her on as long as possible. "I am a girl," she said, "and have no skill to ride and fight. Rather would I have been torn to pieces by wild animals than have gone into France, but for the voices. For to fight is not mon etat, but to sit and spin beside my poor mother." Even to the last, according to the priest who confessed her, and stood by her on the pyre. she averred the divine origin of her voices, and denied that they had

deceived her.' Mrs. Mowatt Ritchie, in her autobiography, states that, when in the mesmeric trance into which she was thrown during her illness, she made accurate predictions as to the times when she would be well or ill.

Henry G. Atkinson, who was an investigator of mesmerism and kindred phenomena some sixty years ago, and who used mesmerism as a therapeutic agent, wrote to Harriet Martineau as follows: "To the philosopher the spirit of prophecy, the growth of a blade of grass, and the ordinary perception of any object are all equally wonderful and deeply

Most people are given to prophesying more or less. They sometimes mysterious, beyond our faculty of conception, and out of the very nahit the truth, and sometimes miss it. Occasionally the predictions are recorded; but generally, when repeated, they are recalled from momory clear a matter of lastery and daily occurrence that no one need trouble himself to convince those who persist in ignorance and doubt of what is so notorious. Notic know better than yourself how these clairvoyant powers have been iganifisted in a variety of forms, in all periods of history and with all mations. We know that future events are seen in dreams and in trances, and by some apparently in the ordinary condition of their lives. He know that some can see distant objects without the use of the eye, and that others can see, so to speak, through opaque objects, reading what is written in a closed book, and even the thoughts which are passing in the mind of another. We know that many under mesmerism can describe any diseased condition in themselves and in others within the sphere of their vision; that they have an instinct of remedies, when a crisis will occur and the cure be effected.

Mr. Atkinson was a materialist, or he called himself such; but he recognized "the existence of faculties in man beyond sense experience and reason, - which faculties are chiefly called forth under abnormal conditions, but are seldom exhibited in a wholly pure state." Such experiments as are described and such facts as are narrated in Mr. Atkinson's letters, for a long time discredited by official orthodox science, are now familiar to well-informed readers, especially to those acquainted with hypnotic experiments in France and with the records of the English Society for Psychical Research.

Such experiences as I have mentioned, with which history and literature abound, and which, according to the testimony of thousands, are not uncommon to-day, would seem to indicate that there is a faculty, or power, of foreseeing supernormally, apparently distinct from the power of collecting facts and making them data for conclusions reached by inductive reason. It belongs evidently to our subliminal nature.

Instead of inferring what will occurr from what is observable, it perceives the event or becomes conscious that it is impending, in what way no psychic has been able to explain. A lady of character and education, unknown to the public, who has occasionally had glimpses of the future of her life, as she positively states, with the circumstances and proofs, writes: "I may say that it is entirely above and beyond my own control, and that I cannot command it at will; also that I have only been able to exercise it in connection with my own affairs. For some time before the power awakens, I feel very restless, nervous or irritable. Then the future event flashes into my mind with the vividness of lightning, and gradually tades away again, leaving me in the depths of low spirits."

The words of Herder seem to be warranted: "A few examples of foreright and presentiment have disclosed wonders of the treasures which lie hidden in the soul of man. That, for the most part, these phenomena are the result of disease and of disturbed equipoise of the faculties does not change the nature of the thing; for this disproportion was required to give freedom to the force and exhibit its amount." Perhaps, as W. W. Story says, there are "penumbral powers and senses surrounding our plain and definite ones which we do not understand and which we have not investigated." Of course, the most painstaking care and caution are required in examining the evidence for statements made respecting any of these alleged supernormal phenomena. Credulity, marvelousness, and lack of discrimination are, beyond doubt, very marked among many who imagine that they have premonitions and other "occult" or exceptional experiences. B. F. UNDERWOOD.

PRENATAL INFLUENCE.

Importance of Knowledge and Positive Goodness. 14,

To the Editor: -In your issue of July 29, which I have just been reading, wish to congratulate Eva A. Cassell and her spirit messengers for their truly timely message on the value of prenatal influences. This is the most important all true lovers of the welfare of humanity. In my own work here I have been led to emphasize these teachings. Every word is true in that exceedingly lucid and educational message.

Let the various workers of the movement study it well, for methinks Spiritualists and mediums need these teacaings more than anyone else. When we come in contact with the divorced, separated, twice and thrice married and uncongenially mated spiritual workers our hearts are sad.

Instruct your sensitives, educate them in principles and strict morality and a purer movement will be the result. Stop your craze for tests and

Sensitives who are desirous workers in the upliftment of their fellows require a thorough spiritual and We speak from educational training. our knowledge of these things, not from hearsay. The whole Spiritualistic movement, to do the good it ought to do, requires regeneration and reorganization. It requires an intelligent and spiritualized body of genuine psychics to band together for the cleansing of the whole movement. Money is required for such a work, but all the money will be forthcoming to that body of people who can combine, harmonize and intelligently work the plans they would receive from the co-operation of the advanced beings in the immortal spheres.

All obsession is the resultant of ignorance and prenatal heritage. The article by Nora Batchelor still savors of her early experiences. There is too much dwelling on the evil side of spirit influence, and too little attention paid to those guardian angels, spirit guides, relatives and friends who are always ready and willing to lend aid in time of need. Do not tell me, friend Nora Batchelor, that God's laws are capable of being twisted at the will of evil spirits. You did not understand yourself, surrounded at that time. Fear was your principal evil, and also your pegative goodness of character. Do not think l am harsh and unjust; but I wish to be fair to all and I cannot allow some of your statements to pass unchallenged. Positive goodness is virtue acquired through active principles of purity and righteousness governing the life. I will guarantee to find the cause in the process of time of every obsessed individual. Ignorance is not goodness-it is negation, it stagnates the growth of a truly righteous life. No one who is positively good like Jesus of other great

Mr. Thomas Lawson who almost obsession so-called is always the resultant of a screw doose somewhere, the non-adjustment of the individual to some important factor in the life. Positive goodness always relates the soul to a sphere of good both embodied and disembodied, which gives them all the power they need in times of difficulty. There will be no obsession when indiriduals are emancipated from ignor-ance and the inheritance of a prenatal psychologized mental condition.

Surely it is the height of ignorance to tell people that God's laws are unjust and unequal, and such must be the conclusion reached syhen good people are allowed to be obsessed. I defy any demon or malicious spirit to obsess an individual who is in harmony through knowledge and experience with good or

Let psychics and sensitives cultivate positive and active goodness through the understanding of the potentialities of the divinity within, and fear, demons, obsession will all fly overboard.

divinity.

There is a good deal of hysteria abroad to-day, let it cease from amongst those who propose to be the educators and instructors of the people.

The Infidelity of Ecclesiasticism Menace to American Civilization."

Menace to American Civilization."

By Prof. W. M. Lockwood, lecturer

GIFT BEARING GREEKS.

Conscienceless Commercialism Considered From the Standpoint of Capt. L. W. Billingsley, Attorney, Lincoln, Nebraska.

Conscienceless commercialism has even invaded some modern churches. They make no effort to "drive the money changers out of the temple," but meet them at the door, with cordial greeting, and give them the best pews, under the drippings of the sanctuary and then hold out their hands for some of the "tainted money." The great gifts to churches, colleges

and charities by the captains of industry, are simply bribes to influence nolders of public opinion. Their purpose is just as mendacious as harges of "the black horse cavalry" made on state legislatures and munici pal bodies. Donations to public instiutions is a subtle and insidious distribution of corruption funds. The pre-daceous trusts fully realize that they get good returns from these business in vestments.

In the conspiracy of silence, to secure ionors, it is essential that hush money be tossed into coffers of churches. The Congregational board of missions gagged a little at the bowl of nutriment offered it by Dives Rocketeller, but finally gulped it down. Many colleges and churches have made no grimaces a offers of Mr. Rockefeller's loaves and fishes, but piously absorb them as Godgiven manna, as he has the brand of the

Some of the chancellors of institu ions of learning are peripatetic mendicants at the pie counters of plutocracy. This is notably true of the hungry chancellors of the universities of Leland Stanford, Chicago and Syracuse. With clinking music of gold dollars in their pockets, they are intrepid defenders of 'The Gift Bearing Greeks." They are read givers of certificates of christian character to exponents of high finance and low regrals, thereby maintaining the principles of reciprocity. subsisting in the rich man's kitchen, they are no longer advocates of the hrist Gospel of right dealing between

and man. The apostles of rapacity nd in many high places. All-crooks of the United States Sencoarse and cheap, have been inched, while the more diplomatic but

ot less guilty have escaped the toils Civic righteousness is now in the mire made by the public sentiment corrup-tion fund, while Folk, LaFollette, Jerome, Washington Gladden and others are pointing out the rock bottom of sound public conscience. The keen, far-seeing robber barons fully realize that without the aid of bribes, by way of public charities, churches, coileges, libraries, and benefactions of divers kinds, and the employment of false advocates of recreant institutions to blind the people, a cyclone of public senti-

Mr. Thomas Lawson who almost reached the stage of death-bed repentance has in a spectacular way rendered some service to our country, by pointing out the pitfalls in the inths of refined grand larceny. His lime light has revealed clever states men, as buccaneers of loot. With some exceptions newspapers and magazines are on the fire line for the common people in the battle of civic reform against the aggressions of plutocracy. people are reading and thinking these days and it is only a question of time when "the gift bearing Greeks" will cease to debauch our public institutions and the people will come into their own,

with absolute faith in God and his ministering angels, and your fears and doubts will be overcome. Be optimistic, for only by a supreme optimism in the triumph of good and the perfection of all, will the world be regenerated.

DAVID A. LEISK.

Alameda, Cal.

Fear is the heritage of the animal crea- upon physical, physiological and psy tion; it is not the birthright of man. chic science. Demonstrator of the mo-His is divinity, realize that divinity lecular or spiritual hypothesis of nathrough the outworking of a positively ture. Scholarly, masterly, trenchant good life. Be of a determined will, Price 25 cents.

THE GOSPEL OF GOOD HOPE.

The Unseen World Is Peopled With Our Allies.

And when the servant of the man of God was risen early and gone forth ehold an host encompassed the city, both with horses and chariots. And his servant said unto him: "Alas, my master, how shall we do?" And he answered: "Fear not, for they that be with us are more than they that be

with them."-II. Kings, vi: 15, 16. Who has not cried out, with that youth, alas! All things are against me; foes are many and friends there are none! The roads to pessimism are many; but surely this is the shortest one, to get to think that life is but a conflict waged single handed against great odds, a long story of struggle, difficulties, pains, disappointments, temptations, failures, wounds, ending only in death.

Even though you escape that chronic jaundiced view of life there are seasons of depression when it seems easy to get out of bed on the wrong side and to plow all day into stumps instead of in the good ,clear ground. Ever we need the vision the seer of old gave to the young man, to see the hills about us alive with our allies. Otherwise it is easy to conclude the fates fight against

How slight is the evidence on which men base their gloomy conclusions! The pessimist always argues from a single instance to the general law. If he strikes a poor peach on top he throws the whole basket away-or sells them as soon as he can. He insists on sitting square on the cactus bunch when there is only one on the whole bench-land. He then becomes an authority on cactus. If he can spot a few foes on the horizon he is blind to a regiment of friends close at hand.

But the seers, our poets and teachers, have a wider vision; they seek the glory rather than the gloom and they tell us that every man has more friends than foes. This is the song of those who told us long ago of Providence, the one who backs a man up and fights on his side and furnishes him in the hour of need. This is the song of Lowell, Tennyson, Whittier and Browning. Life not a lone-handed fight against up numbered foes; it is not a losing fight to anyone who will fight it well.

Every force in this world works with the man who seeks the good. This is a ight world and only he who fights the right faces unconquerable foes. A man sweep back and forth, but in the end, as it has ever been in all the long story of man's conflict with nature, so in the conflict with every other foe he is bound to win. This is as true in the in-dividual life of every fighter as nature and history show it to be in universal

On our side there is the great world of the unseen. Little do we know of it, but still that little gives us confidence o believe it is peopled with our allies. Our fairest hopes of good angels may be delusions as to details, but they are essentially true, being born of eternal cruth.

The gospel of good hope declares there is One over all, the friend of all; greater is he that is with you than any against you; greater is he than your temptations, your adversaries, your difficulties, and your sorrows. This was what the great teacher came to tell men, that God was on their side, seek ing to help them, loving, caring, co-operating, leading them into the life of victory over every enemy.

Let a man face life in this confidence and he is invincible. He goes forth and an unseen army goes with him. He gains the seers vision to see even the plotting of the enemy and the forces that fight against him all working for his good. From many combats he gains strength for the decisive struggle. All things work together for good. serves the right, the truth, the things that are eternal; he fights for character, for manhood, and the good, and the eternal forces that rule the universe fight by his side. He beholds the hills full of the hosts of heaven; though he has no time to enjoy the vision he knows they are there, his allies, his assurance of ultimate victors. a whitewash of respectability for pirate fight by his side. He beholds the hills surance of ultimate victory.-Chicago

CLEAR CASE OF OBSESSION.

He Had a Fierce Battle With a Spirit,

My room adjoined that of my father. He had been troubled with bad dreams er which he would constantly brood He claimed that an impending evil was hovering over him, but when I laughed at his fears, he only shook his head. One night I retired rather early usually fall asleep immediately, but on that night I tossed restlessly. At length fell into a state of half-consciousness, when I was aroused by a shrick pro ceeding from my father's room.

I jumped out of bed and rushed into the room. The sight presented to me made my blood run cold. There in the middle of the room stood my father. His hair was disheveled. His face was pale, and his eyes were bulging from their sockets.

He was wildly clawing the air, and hoarsely crying: "Now, now, I will kill you, curse you. I say I will not die." Then in a frenzy he rushed about the room striking and clutching at the empty air. I made a step toward my father, but before I could intervene he gave a frightful yell and fell to the

floor. At the same instant a shadowy form brushed past me, and, gliding to the door, which I had left open, slammed it shut. For a moment I stood transfixed with terror. Then, rushing to my father, I laid my hand on his heart. Life had departed. He had burst blood vessel. ALBERT LANDAU. He had burst

New York City. SCENES AT A FUNERAL

The Spirit of Form Lying in the Casket Appears.

To the Editor: -I saw in The Pro-

ressive Thinker some time ago where man attended his funeral services. will give my experience in that line. About six months ago Mrs. Frank Ellis passed over, and when I came in the room in which the casket lay, she met me in the astral form. She looked as though she was in the physical form. She shook hands with me and said: "I am not in there," pointing to the casket, and told me to have her husband, father, uncle and sister meet at my house the next night, and she would be there and would talk to them. As her sister and her husband were looking over some roses to put in the casket, she selected through me a rose and said, "This is my condition; just unfolding in motherhood." She came to my

advice. It was about three months ago, at Mr. John Van Orsdel's home, and as the friends were laying flowers on his casket he brought a stem of lilac and said, "George," speaking to me, "this is my choice of all flowers," and laid it on his casket and said to me, "I did not know

house as she said, and gave them good

when the change was made.' G. W. WOODARD, Cripple Creek, Colo.

REMARKABLE INVENTION

AN INSTRUMENT THAT RE-STORES EYESIGHT.

Spectacles Can Be Abandoned. This instrument is in the form of a ocket battery, which the inventors

have patented and which they call "Actina," a word which is their trade mark In the treatment of eye diseases the

inventors of "Actina" claim there is no need for cutting or drugging the eye for any form of disease, and other abnormal growths can be removed and weakened

vision restored by the new and more humane method. If this is a fact, there will be no need to go blind or to wear spec-"Actina" has been tested in hundreds of cases and has effected marvelous cures. So confident are the inventors that this device is an article of great merit that they give an absolutely free trial. They want every one inerested to make a thorough investigation and a personal test of the "Actina." As it is sent on trial postpaid, any person can give it this test.

They issue a book of 100 pages-a complete dictionary of diseases—which tells all about "Actina," the diseases it will cure, what others think of it, what marvelous cures it has effected, and all about the responsibility of its owners, and it is sent absolutely free upon request. This book should be in the library of every family. Address New York and London Electric Association, Dept. 342R, 929 Walnut Street, Kansas

WITH SOOTHING, BALMY OILS. Cancer, Tumor, Catarrh, Piles, Fistula, Ulcers Eczema and all Skin and Female Diseases. W-tu for Illustrated Book. Sent free. Address • DR. BYE, Gor. 2th & Kansas City, Mo.

NEW INVENTION



The Woolley Sanatorium, the only institu-tion in the United States where the Optum, Cocaine and Whisky habits can be cured with-out exposure, and with so much case for the patient. Only 30 days' time required. Describe your case and I will write you an opinion as to what I can accomplish for you. Ask your family physician to investigate. Dr. B. M. Woolley, 106 N. Pryor Street, Atlanta, Ga.

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

UNCOOKED FOODS

And How to Live on Them-With Recipes for Wholesome

Preparation.

Christian. Illustrated. No one can afford to be without this book. Any one who tries some of the

special recipes will discover that proper preparation increases the palatability of food. Learn how and what to cook in order to build and retain the highest degree of normal health by following the recipes of this cook book. It will simplify methods of living-

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

Three Journeys Around the World

Travels in the Pacific Islands,

Travels in the Pacific Islands,

New Zealand, Australia, Ceylon, India, and
other Oriental countries. By J. M. Peebles,
A. M., M. D.. Ph. D. In this splendid large
book Dr. Peebles has concentrated a vast
amount of valuable information. It is exceedingly entertaining and readable, and Spiritualism as he found it everywhere in his travels
receives due attention, making the book of
special value and interest to Spiritualists 454
large pages, finely bound, at the price of \$1.50.

THE WIDOW'S MITE,

OTHER PSYCHIC PHENOMENA. BY ISAAC K. FUNK.

A remarkable book, of intense interest to all, whether Spiritualists or Materialists, investigators or believers.
The author has embodied in this book an account of his wonderful personal experience, and has culled from other sources the experiences of others, including scientists of world-wide repute, making a volume of great value. 588 octavo pages. Price, cloth. \$2.

Gan Telepathy Explain? Results of Psychical Research.

By Minot J. Savage.

Dr. Savage. in this book of 243 pages, discusses problems that have vexed intelligent minds probably to a greater extent than any others, saving those of the religious life. He states a great number of well-authenticated instances of spiritist revelation or communication. His discussion is frank and fearless, and merits the widest reading, for he deals with facts and experiences. Price, cloth, 81.00.

THE TO-MORROW OF DEATH,

Or the Future Life According to Science. By Louis Figuier. Translated from the French by S. R. Crockee. A very fascinating work. This fine volume might well have been entitled Spiritualism Demonstrated by Science. It is written in that peculiar interesting style in which French writers excel when they would popularize scientific subjects in adaptation to the needs of the general reader. The author says: "There is a true and respectable idea in Spiritualism," and regards as proved "the fact of communication between superhumans and the inhabitants of earth." Price, \$1.50.

A MASTERLY WORK. Continuity of Life a Cosmic Truth

By Prof. W. M. Lockwood. A masterly presentation of an important subject. A powerful argument along new and scientific lines, establishing on a scientific basis the fact of the continuity of personal individual conscious science science action after laying axide the physical body. A beek of rare value, With several ane illustrations. Cloth, \$1.00. The Spiritualistic Field-Its Workers, Its Work, and General Progress, the World Over.

CONTRIBUTORS.—Each contributor is alone responsible for any assertions lieving 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 suppressed; yet we wish it distinctly is inadeunderstood that our space quate to publish everything that comes to hand, however much we might desire | WASTE BASKET. to do so. That must account for the non-appearance of YOUR article.

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

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

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

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

THIS GENERAL SURVEY DEPART-MENT IS ONLY INTENDED TO to their old home, Chicago. Mrs. Caird CHRONICLE THE ENGAGEMENTS is a most excellent medium, and had a large following and extensive patronage when living here before. The Doctor DIUMS. A REPORT OF WHAT THE will probably be here sometime VARIOUS SPEAKERS SAY WILL fall, and will practice his profession.

NOT BE PUBLISHED, AS WE HAVE Mrs. Caird is now located at 472 West NOT SPACE SUFFICIENT FOR THAT Adams street, where she can be con-PURPOSE.

of camp-meetings should reach this office not later than Friday afternoon to The Progressive Thinker. Will C. Hodge is now in Seattle,

October. All letters, should be adin care of General Delivery, Seattle, Wash. Geo. H. Brooks writes: "I am at

home, 114 President street, Wheaton, Ill., and will respond to calls for funerals at any time.

The accomplished lady, Nora Batchelor (Hensley), writes: "I write to thank you for The Progressive Thinker which has come regularly to my ad- street, Lynn, Mass. dress for the past four or five years, and to say that it is no longer necessary to send it, as I was married recently to a staunch Spiritualist who is a subscriber to the paper, Robert C. Hensley. Since the article on obsession appeared, I have received many letters from all there. He is doing a splendid work for of the country, some telling pitiful tales of suffering and begging advice, others warmly commending the article. Among the latter is one from day, August 20, we were somewhat dis-Dr. Peebles, Dr. Greer, and R. A.

Barbara Miller writes: "How very much I enjoy each number of The Progressive Thinker. I especially enjoy the thought of the article headed 'Home Life Not Impaired Through Woman's Interest in Public Affairs.' Give us more broad-minded, spiritual women like Anna H. Shaw and Nora Batchelor. Of course, I notice the broad, nobleminded men, too; they are worthy of praise.

Mrs. M. E. Jenkins, Windsor, Canada has open dates for fall and winter work as platform speaker and message bear-She is endorsed and highly recommended to societies who need a thoroughly honest medium.

D. G. Hill writes: "On Sunday even ing, August 20 the usual large attendance greeted the Golden Rule Spiritualist Society to listen to our esteemed coworker, Mrs. M. Schumacher. She was lice. ciosely followed by her listeners as she ber 3, will be Mrs. J. H. Fravel, a highforcibly presented the truths embodied by gifted inspirational lecturer. in the philosophy of Spiritualism. She was followed with a short talk by Dr. L. C. Koehler of this city, who presented some telling truths, heartily applauded. He has promised to speak from our rostrum in the near future. The messages were given by our very dear sister, turned from Canada, after laying away the last remains of her aged mother who passed into the higher life listening to music as rendered by the dwellers of the spirit spheres, and our good sister, tioned occasionally. We hold circles Mrs. M. McIntire: the messages given success of their geries of summer meetevenue. All cordially invited."

of good things, especially that of Aug. gate to the convention, where we hope 12, containing a funeral service by Mrs. to meet many of those whose good Cora L. V. Richmond. It is simply work we read of in The Progressive beautiful, and I wish I could place it in Thinker. The Sunday evening services the hands of every sorrowing man and bave been abandoned during the warm woman. I have only been investigating weather, but will be resumed the first Spiritualism about two years, and no Sunday in October at the Ladies' Atheone but myself knows what a sweet neum roms, corner Tenth and McGee, balm of comfort and healing it has been Kansas City, Mo." to me. Three grown sons and daughters have passed to the other side, and a mother, sister and brother, all in the enter the field of labor again in Septemlast six years, and I truly bless the day that I was led to a Spiritualist meeting. I never miss a chance to spread the good cause by word or deed."

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 allows this freedom of expression, be writer. Otherwise they may be cast into the waste basket.

ALWAYS GIVE YOUR FULL NAME that is no reason why they should be AND ADDRESS WHEN SENDING NO TICES AND COMMUNICATIONS FOR PUBLICATION, OTHERWISE THEY WILL FIND THEIR WAY TO THE

> Henrietta L. Lichtig, secretary, writes: "The Sunflower Club, the ladies" auxiliary to the Ill. State Spiritualist Association, has accepted the invitation of Mrs. Laura G. Fixen, vice-president of the I. S. S. A., to again hold a basket picnic on the grounds of the Minneonka Club, at Lake Bluff, Ill., on Labor Day, September 4. Come everybody and bring your baskets well filled. tee will be sold on the grounds. Fare, 75 cents round trip. Trains leave the Wells street depot of the Chicago & Northwestern road at 8:25 and 10:30 a. m. Parties that cannot leave at

those hours will find trains going almost purchased at The Progressive Thinker office of Mrs. J. R. Francis; at 560 East 55th street of Mrs. Isa Cross; Otto street, of Mrs. Belle Curtis; 6822 Wentworth avenue, of Mrs. Henrietta L. Lichtig. There will also be parties yearing Sunflower badges at the 8:25 and 10:30 trains to sell tickets to those wishing them. Don't forget, September . Come and bring your friends and have the best time of your life."

Mrs. Caird, formerly Mrs. Hanson lately arrived in the city from Lynn, Mass., where she and her husband, Dr Alex. Caird, have resided for the last ten years. They have been especially prominent in Spiritualism there, the Doctor having made himself exception ally popular by his harmonizing, soul-in markable tests, and we shall take great pleasure in welcoming them both back sulted. Oscar A. Edgerly, having concluded

his month's engagement with the Grand AS A GENERAL RULE, IN THIS Ledge Camp, will on Sunday, Aug. 27, OFFICE WE PAY NO ATTENTION TO speak for the society at Marcellus, ANONYMOUS COMMUNICATIONS. Mich. On Sunday, September 3, he THE NAME AND ADDRESS OF THE will begin a month's engagement with WRITER SHOULD ACCOMPANY ALL the First Spiritualist Society of Jack-MATTER, OF WHATEVER KIND, son, Mich. Mr. Edgerly's engagements SENT TO THIS OFFICE. are as follows: In October he will go to the N. S. A. convention at Minneapolis, as delegate from Grand Ledge Camp To Camp Correspondents:-Notices Association: November and December, still open; January, 1906, is engaged with the First Spiritualist Church of secure insertion in the next issue of Pittsburg, Pa.; February is engaged with the First Association of Spiritualists. Washington, D. C.; during March and April he will serve the First Spirwhere he will remain until the first of itual Church of Baltimore, Md.; first two Sundays of May are engaged with theFirst Society of June is engaged with the society at Providence, R. I., and Unity Camp, Saugus, Mass. Mr. Edgerly will be pleased to hear from societies desirous of employing a trance speaker and test medium, during November and December, 1905, or for the last two Sundays of May, 1906. Home address, 42 Smith

By some oversight an item for las week's paper was mislaid, stating that J. W. Ring, fresh from a very success ful trip in California and at Clinton, lowa, passed through our city on his way to Lily Dale, to fill an engagement the lyceums.

Mrs. C. Kirchner writes: "At the ser-

vices of the Rising Sun Mission on Sunappointed in not having Sister Price for our speaker, but was more than pleased to have our sister Fravel with us. She delivered one of her strong inspirational lectures which was highly appreciated by those present. Her words brought comfort to guite a few, as well as did the spirit messages given by Brother Thompson and Sister Kirchner who just returned from her vacation. Our choir as usual, rendered some very fine selections. The short talk our president gave about the High Rollers, a sect who reside in Benton Harbor, was very inwith them while on his vacation at that place. Our mission had intended ocupying our new temple in September. but owing to the present occupants olding a lease, we are unable to do so until later, so we have arranged to hold ur services every Sunday afternoon at 3, evening at 8, at Star Lodge Hall, 378 So. Western avenue, until further no-Our speaker for Sunday, Septemwelcome.

Mrs. R. E. Henze writes: "The monthly social of the Psychical Research Society will be held at the home of our speaker, Mrs. Glenn C. Stephens, 3108 East 14th street. Friday, August 25. Mrs. Alice Sexsmith, who has just regiven to the Psychical Research Society, which is chartered under State and N. S. A. Quite a number of our members read The Progressive Thinker and every Wednesday evening, instructing by these splendid mediums were most those present in the philosophy of Spirsatisfactory. This society will open itualism. Our speaker is a member of the regular season on Sunday, Sept. 3, the State Board of Missouri, and has services both afternoon and even- done efficient work in past years. We ing, at 3 and 8 p. m. The speaker for as a society send her, expenses paid, to afternoon will be Mrs. Sexsmith, the N. S. A. convention as our delegate. and for the evening Mrs. Nora E. Hill. She was delegate for the First Spiritual-The society teels amply repaid in the ist Society last year to St. Louis. Her phase is trance speaking medium. being ings, and look forward to a successful controlled by an eloquent speaker callperiod of fall and winter sessions, at ing himself the Unknown, and one O'Donnell College hall, South Paulina French Doctor, Deaustreaux. She has street, between Washington and Park several musical guides who play all the Julia Craig writes from Indianapolis, and spiritual spheres, in many lan-Ind.: "The last two numbers of The guages and voices. Several members Progressive Thinker are just brimful of our society will accompany our dele work we read of in The Progressive

> Minnie Sharlow of Detroit, Mich., and worker well recommended, expects to East, Watertown, N. Y., she will be pleased to hear from every society that may be in need of an earnest worker.

When writing for this paper 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 Satur day morning. Bear this in mind.

Newport, R. I., Aug. 20.-The death of young Vinson Walsh, who was killed in an automobile accident yesterday, was foretold by a palmist about three weeks ago. He was aguest at a luncheon, given by Miss Vera Gilbert in the villa of Charles Pierrepont H. Gilbert at Ochre Point. A palmist told the fortunes of the guests after the lunch-eon. When he took up Mr. Walsh's hand he declared it was no use to read the palm, as the young man would die in an accident within a month.

L. S. Burdick writes: "We believe we voice the wishes of many in presenting the name of E. W. Sprague of James town, N. Y., as a candidate for president of the N. S. A., at its next annual con-

H. H. Howe, secretary of the Psychic Research Society of Rockford, Ill., writes: "The Spiritualists of Rockford, Ill., and vicinity will hold a grove meet ing at Duncan Rogers' place, 1047 N. Second street, September 3. Mrs. D. L West of Elgin, will be the message bearer. All are cordially invited to come and bring their lunch baskets and spend the day with us. Take Second street car or Beloit car."

Mrs. Georgia Gladys - Cooley, the noted platform test medium and lec-turer, will, after September 1, be in Chiand will answer calls to lecture and officiate at funerals within a reasonable distance from the city. She will be located at No. 567 East 62nd street. Mrs. Cooley stands high as a platform test medium, and good reports of her work come from all quarters. She has been engaged in her work at Lily Dale N. Y., and Clinton, lowa, this

Dr. L. H. Freedman, the Australian healer and physician of Chicago, says: "I am again at my post after a pleasant visit to Wonewoc and Vicksburg camps. I am in excellent condition for my winter's work outside of my professional duties. I am open to lecture for any society upon Spiritualism (I also furnish my own music) within a radius of 100 miles, for societies that cannot afford to pay a speaker, the society to defray exnanges. At the close of my lectures I give public demonstrations of healing extemporaneous diagnosis. Address me at my house, 3036 Indiana av-

Prof. Wm. Bradley, a healer, formerly a resident of this city, is back again, and is located at No. 17 Loomis street. Maurgurite Mac writes: "On Thursday evening, August 31, Mrs. M. A. Burland will hold her regular monthly social at her parlors, 3019 Vernon avenue. A good time for all; good psychics present to give messages and short readings. Mrs. Maggie Henry, the palmist is always present to read the lines in your hands. Mrs. Burland always has some dainty refreshments prepared and a good cup of coffee, all for 25 cents.

Mrs. C. Oswald, test medium, wishes to announce her return from the beautiful Grand Ledge camp and its sociable people. Her house at 5823, Aberdaen street, is open to friends and honest investigators of this grand truth.

Mrs. Maggle Henry writes: "On Sunday evening at the Universal Occult Society our meeting was well attended and we had a very interesting time. speaker, F. M. Stoller, took his subject from the audience. A number of very instructive questions were asked, and answered by his guides. - They also an swered a number of personal questions at the close of his lecture. Mr. J. K. Hillis gave some convincing messages through hic control, Wyandotte, All are welcome to our meetings." -

The eighth annual encampment of the Ottawa (Kans.) Spiritualist Association will convene Sept. 15 and continue to the 25th. Mr. Will J. Erwood, Bessie Bellman, Mrs. A.-L. Lull and Mrs. Ed ward Connelly are principal speakers. A long list of mediums and camp work ers will attend and instruct in the various capacities as Spiritualistic work

President Barrett passed through the city last Saturday on his way to fill an engagement in Maine.

Lily M. Thiebaud writes from San Diego, Cal.: "I have been at the Escondido (Cal.) camp-meeting, called Harmony Grove Camp, a name which fits. It was a joy to work under such happy conditions. I will remain here now fo the state convention, which will be held September 1, 2 and 3. I will then re turn to my home in San Bernardino. where I am pastor of the society there. Our meetings will be resumed Oct. 1."

Dr. G. B. Warne visited the camp at Clinton, Iowa, last week.

Carrie Smith, secretary, writes from Billings, Mont.: "The First Spiritual Church of Billings, Mont., derived great ieasure in having Harrison D. Barrett, president of the N. S. A., lecture on the great question, 'What Is Spiritualism?' t was rendered in an able manner. Our local society is progressing rapidly un-Cormick, who is a gifted medium, being both trance and inspirational speaker; also giving tests which prove true. She is loved by all with whom she comes in contact."

Delphos (Kans.) Camp.

The second and last week of Delphos camp has come and gone. The other workers arrived in camp Monday were Mrs. McClossen of Columbus, Ohio, a very earnest little woman, then Mrs. E. D. McCarty of Denver, Colo., whose work has been greatly liked, and she has gained many friends. Mrs. Mc-Carty has had charge of the healing circle and has done a great deal of good in

conference, and outside work. All are kept busy. Last Sunday morning was taken up by Mrs. Kayner's thirty-minute talk, then our test work In the afternoon, Mr. Bledsoe lectured o an audience of over two thousand, followed by the ballot tests by Mrs. Inez Wagner. A gentleman blindfolds her. I took the liberty of standing by the side of her, and I could not see but that it was all right; anyway, all were pleased. In the evening Mrs. Bledsoe and I followed her.

I forgot to mention a unique meeting. "Burning of the Mortgage, which took place one evening last week A big log fire was made and all papers and notes were burned up. Mr. Reeves, his wife and son, have furnished the music during the camp and it was good. The camp will close Sunday night, and then once more all will be on the wing. One thing, all meetings are free; no

charge week days; Sundays, 10 cents only.
Mrs. Wagner was put under test conditions last night, and had a grand success.

ISA.W. KAYNER.

"Right Generation the Key to the Kingdom of Heaven on Earth." By Dr. M. E. Conger. An appeal to reason and man's highest aspirations. A plea for juntice and equality in all the relations of life between men and homen. Oloth, 75 cents; leatherette, 50 cents. Hasiett Park Camp, Mich.

Haslett camb is still in session, and we are having a successful camp. Last Sunday over five hundred gate tickets were sold, and eighty teams drove or the grounds, thus giving us a very large attendance.

Mrs. Carpetter was the speaker; her lectures and messages were well re-To-day is her last day with us, eived.

and it is Memorial Day.

A number of new faces have come to our camp this week. We have with us Dr. Stevens and wife of Buffalo, being a help to us in music and other ways.

The materializing medium, W. W. Aber is with us he has held two se-Aber, is with us; he has held two seances with good results. Charles Barnes and sister, Mrs. Ham

ilton Gill, are here; also John Mabee. Mr. Oscar Edgerly is making us a

We are greatly encouraged for we are

doing better than last year. Our next speakers are Mr. and Mrs. Kates. Building lots are in great demand

and property has advanced half since last year. We are in this way thankful for the electric cars. The prospects are brighter and we are looking for our cause to progress, and Camp Haslett to be one of the leading camps of Michigan. E. R. WETER.

Vicksburg (Mich.) Camp.

day at Vicksburg camp, and its twentysecond annual meeting is now a thing of history; the last words have been said, the last song has been sung; the good-byes and "God bless you" have been uttered, and all is growing still. The sun shines, the song-birds fill the air with their beautiful music, the dear old historical trees lift their lofty heads high above the camp as in days gone by: but the white tents have been folded and laid away, their inmates have gone, the familiar faces have dis-To watch the going out of ife from the camp is akin to watching the passing of a friend. But then, like the butterfly, the camp but folds its wings for a season, when it again un-

And Vicksburg can say that its 22nd year was one of marked success, as on every hand we heard it remarked that it was better than it was last year.

A fine program was presented from the opening to the close, and I believe that men and women of larger spiritual stature and mental caliber wended their way homeward from this camp, as a result of the grand truths presented by the various speakers.

I have spoken words of praise for the splendid work of Dr. Austin, in a previous report; I have told you about Bro. Sprague and the religion he had in his feet, but (let me whisper to you, Bro. Francis) the kind he has in his heart is of the noblest works of God: I have Grimshaw and his estimable guides were doing, but I have yet to tell you of the fing lecture delivered Sunday morning, Aug. 13, by Dr. Edson A. Titus clanging of the chains of theology; we saw he angels come, and by their touch these chains were broken asunder; we heard the man enslaved cry out for joy at revelations given; his children lived; the grave—it claimed them not: there no death; 'twas life, eternal life.

In the afternoon of this day we again listened to the marterly truths of Spiritvalism from the high standpoint of the guides of Thomas Grimshaw, and I am sure the large audience assembled at this time were led upward in the scale of being, and if any, were unacquainted with Spiritualism, or prejudiced against its principles, they must have been obliged, to lay aside petty prejudice and acknowledge that ours was a truth that brought man face to face

with himself, with the angel world, and with God. This day had already been well filled. but Brother and Sister Sprague had remained over this Sunday with us as visitors, and not wishing to allow them to get rusty in the service, an evening meeting was called. It was found upon investigation that this was the thirtyd so this meetin

eighth anniversary of their marriage, anniversary occasion, and it was found feel indignation at times, and then that Mr. Sprague had just as much en-thusiasm along this line as any other. Mrs. Sprague also responded and related many interesting incidents in connection with their mutual interests. Congratulations and good wishes were extended on every hand.

May the golden strands of love be strengthened by the years, More of life joys be added, and a les-And as the shadows gather at the set

ting of the sun;
May they hear the angels whisper,
"Well done, well done."

Mrs. and Mrs. Kates were our next speakers. They appeared upon the scene Tuesday afternoon, hale, hearty and happy. The platform was filled by them alternately, Mrs. Kates following each service with beautiful messages from the loved ones upon the other shore. Mr. Kates is full of logic and is very apt at showing up a religion based upon theological lines as compared to that founded upon reason and sound facts.

Thursday, August 17, was Woman's Day at our camp, and Mrs. Kates was the speaker of the afternoon. She said many good things in behalf of woman, and touched upon many problems for both man and woman to solve ere the birthright of the race will be all that it should be. Sunday, August 20, large audiences

gathered to greet Mr. and Mrs. Kates, and their lectures upon this occasion were a fitting close to a camp filled with good things.

The work of our good friend Mrs. Flora Russell of Alliance, Ohio, added much to each service. Her beautiful songs wended their way into peo ple's lives and touched an inner chord that sermonsudo not always reach.

A closing conference was held Sun day evening, at which time many good things were said, Mr. Grimshaw closing the meeting with eulogistic remarks, in regard to the campiand its manage ment, together with an eulogy for ou We sang 'God Be Till We MeetilAgains' and all went our several ways, ifeeling that ours was the grandest truthigiven to the children of man. So ends the teamp at Vicksburg Mich., 1905. 10 BEMMA GIBBS. Grand Rapids, Mich.

"How to Train Children and Parents." Mrs. Elizageth Towne takes the position that in many cases it is the parents that need the training more han 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 Be eret of How to Keep Young." By J. M. Pesbles, M. D., M. A., Ph. D. Price \$1. aton or

"Talmagean inanities, incongruities, Inconsistencies and Blasphemies; a Review of Rev. T. DeWitt and Rev Frank DeWitt Talmage's off-repeated attacks upon Spiritualism." By Moses Hull Price 10 cents.

Price 10 centa. The Truth Seeker Collection of Forms and Ceremonies for the Use of Liberals." Price 25 cents.

CLINTON CAMP, IOWA.

Notes of the Camp-meeting at Mt. Pleasant Park.

The present week is the last of the camp session, and the program is of special interest. We have as speakers, W. J. Colville and Miss Elizabeth Harlow, and as message bearer Mrs. Georgia Gladys Cooley, all of whom will be with us until the close of the camp.

Last Friday, August 18, the M. V. S. A. annual business meeting was held. The entire day was given up to the consideration of the business affairs of the association. The election of officers resulted in

the re-election of President W. F. Peck; vice-president, W. A. Willing; secretary, Mrs. M. B. Anderson; treasurer, Christine Cooper; trustee, W. M. Kellogg, and the election to the office of trustee of G. B. Holbert and Mrs. E. J. The passing of the following resolu-

tions marks a great step in advance for the M. V. S. A.: Whereas, In view of the many alleged

exposures of fraudulent mediumship, and particularly of that phase known as materialization, we as an association wish to place ourselves on record upon this question so vitally important to the well-being of Spiritualism. Therefore Sunday, August 20, was the closing

Resolved. That we recognize materialization as a fact in nature, a natural process by which all visible forms are brought into being from the invisible

Resolved. That we believe it possible under proper conditions to hasten the process of materialization by and with the aid of persons possessing peculiar qualities, yet, recognizing the delicacy of the conditions requisite to the suc cess of such experiments, we earnestly deprecate and discountenance the methods pursued by many so-called mediums and investigators, in holding promiscuous circles and gatherings, as uninvite fraud, and to bring discredit upon all genuine mediumship and the cause of Sniritualiam.

Resolved. That the claim that a medium can, in the presence of a promiscuous and heterogeneous gathering pro duce from five to fifty forms and faces at a single session, and follow it up day after day, is, on the face of it, a false claim, unsupported by facts, and one which justifies suspicion of the integrity of the medium.

Resolved, That we counsel all mediims and investigators seeking to obtain the materialization of forms, to dis card the unnatural and irrational methods now pursued, and return again to the careful and scientific modes of experiment pursued by Profs. Crookes, Wallace, Hare, Zollner and others, which have resulted so satisfactorily and convincingly.

Resolved. That as the phenomena are of as much importance as is the philosophy of Spiritualism, therefore we should be as careful in our selection of its exponents as we are in the selection of those who teach the philosophy.

Interest in the various meetings continues unabated, especially in the conference meetings. A very lively discussion took place yesterday at a special conference on the subject, "The Present Crisis in Spiritualism." The discussion of this subject is, to be conlinued on Friday morning.

Cottages and tents are filled to over flowing and it is a difficult matter to find accommodations for all the visitors who come to enjoy the camp life, and drink in the soul-inspiring teachings of our speakers and mediums REBECCA WORTH.

A PROMINENT WISCONSIN MEDIUM

She Expresses Her Views In Regard to the Present Condition of Our Cause.

To the Editor:-In reading the ever

welcome Progressive Thinker of last

issue, I had such a heart-sick feeling. Brother Barrett's article and others in again to feel heart-sick over the fraudulent element that is blighting the work that is the grandest in the world. In April, 1901, I entered into the work of the Wisconsin State Spiritualist Association, and was elected secretary. After the first session of the executive board, and other members had left, President Clara Stewart was telling me about the work of the coming year, and as she finished, she looked at me in such a pitying way that I could not understand, and said: "YOU WILL FIND MANY THINGS THAT WILL SURPRISE YOU." I requested her to inform me in regard to them and she shook her head and said: "Mrs. Baker, I cannot let you down." Her words were an enigma to me then, but clear as daylight now. "I have been let down," and have grieved over it much. I went into the work as innocent as child. I had only worked in my own home city, and never dreamed that there could be a worker that was not good and true. Happy innocence found upon the way DEGRADATION OF THE BLACKEST TYPE. It never entered my mind that any one could sink so low as to give a false message or impersonate a spirit for a few paltry dollars.

Materialization has occurred in my home twice; but think, this occurrence has only taken place twice in twenty years, and then when no one was looking for it. The spirit friends have ever told me that such manifestations are of rare occurrence. When I read of exposure in any phase. I cannot but feel indignant, and "tramp mediums" find a chilly welcome in Portage.

I often think of past president Clara Stewart's words to me, as I left the camp grounds at Waukesha: "I wish, Mrs. Baker, that you were in a position to stay and help me. I WILL STAND FOR PURITY OF MEDIUMSHIP AND THE DOWNING OF FRAUD AS LONG AS THE GOOD LORD GIVES ME BREATH." This is the spirit that is, and has been rife in Wisconsin, and in our present president, W. J. Erwood. we have one that is just as zealous and emphatic as Mrs. Stewart was. It is the intention to keep Wisconsin as clean as possible. As for myself I will not recognize any mediums upon the platform where I work that are not allied to a state or National Association for I deem it to be one of the best ways to band together to fight for TRUTH PURITY AND PROGRESS. REV. NELLIE K. BAKER.

Secretary W. S. S. A. Portage, Wis.

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"Discovery of a Lost Trail." By Chas B. Newcomb. Excellent in spiritual suggestiveness. Cloth, \$1.50. LILY DALE, N. Y.

Notes of the City of Light Assembly Sunday, August 20, was a bright, beautiful day, and the audience greet ing Susan B. Anthony and Rev. Anna B.

Shaw, at their last appearance here for the season was one calculated to inspire to best endeavor. And, indeed, the attention of the vast audience was held to the last utterance of these two earnest workers for humanity. Each paid a glowing tribute to the

hospitality, liberality, and spirituality of the Assembly at the City of Light, and expressed the hope of returning at some future time to enjoy a stay in this ideal spot. Miss Anthony's last injunction was, "Go home and join a society for the emancipation of woman.' For fifty-five years this noble woman

has been working for the best interest of humanity which she believes will be brought about by franchise for her sex; Shaw declared in one of her lectures, can women share the power to rightly care for their families, and bring about that spirituality which is to bless man-

Miss Anthony and Anna Shaw part company here; the former going directy to her home in Rochester, while the latter will go to Richmond, Ind., to fill It is interesting to know that in fifty-

five years Miss Anthony has missed but two conventions held in the interest of her life work-one before, the other after the Civil war. The National Convention of the Suffragists will be held at Baltimore, Md., in February next. The New York State Convention will convene in October, at Rochester, where these two workers for the upliftment of

humanity will again join their forces in he struggle to gain freedom for wo-Sunday night was given over to Wilson Fritch in the presentation of Hamlet. Introductory to his most excellent personation of the principal characters in the play, Mr. Fritch said: "Mr. Inger-

soll used to begin his famous lecture on Shakspeare with these words: 'In the year in which John Calvin died, Shakspeare was born, a glorious exchange! "Calvin stands for theology; Shakspeare for art; art has done more to arouse and beautify the human spirit than theology, and is truth in the highest form. The function of art is to hold, as it were, the mirror up to nature, not to give a mere photograph of nature. but to show the facts of nature from

the ideal point of view.
"In this, Shakspeare excelled all poets, and is therefore, the world's greatest poet. "Long ago a great critic said Shak-

speare made the world better worth livng in, and made life a divine thing, so Shakspeare is one of the greatest benefactors of human kind. Hamlet has een called his greatest work; it is a tragedy of thought and has therefore not been so popular with theater-goers as those tragedies whose action is objective.

"Art does not settle philosophies, or solve problems. The artist sees an infinite world and that infinite world can not be expressed in propositions. "The artist's sole business is to ex-

press truth in the form of beauty. The

effect of such art is to deepen and purify the feelings, to enlarge the soul. In Hamlet the whole gamut of life is ounded. Through it all we feel that There is a divinity that shapes our ends, rough-hew them how we will,' and whatever may be our researches in science, philosophy and art, or whatever sorrow or joy we may experience, our limitations silence us before the Inflnite, and the words on the dying lips of Hamlet become us, as we float out into the eternal serenity, 'The rest is si

Mr. Fritch made a lasting impression in his portrayal of the principal characters of Hamlet. His was no easy task to carry the various parts of this masterpiece in drama, changing from one role to another in an instant, carrying the several acts to completion, leaving a mental picture of tragedy before his audience clear, distinct, satisfying. -

Tuesday afternoon. With unpretentious earnestness he goes about his work, be it on the lecture platform, or in the lyceum, manner which betokens sincerity determined purpose to deliver his message of truth and accomplish that for which

before the City of Light Assembly on

he was sent. August 25 will be Lyceum Day, when we expect to hear many good suggestions for lyceum work, from Mr. Ring. Wednesday of this week, Geo. Elmer Littlefield spoke on the subject, "Facts of Human Progress." As principal factors in human progress he mentioned heredity, environment, natural selection, economic determinism, and human each a subject in itself, from which he drew lessons which if heeded would go far toward developing the spirituality of those who desire human progress to have an upward trend: Mr. Littlefield will later appear before the assembly in the discussion of so-The City of Light Assembly held the

annual stockholders' meeting on Monday, August 21, 1905 and unanimously elected a new board of trustees to carry on the work for the ensuing year. The following are the officers and trustees: President, Abbie Louise Pettengill; secretary, Eulalia Evstaphieve; urer. Albert C. White: auditor. Laura G. Trustees: Abbie Louise Pet Fixen. Trustees: Addie Louise Fec-tengill, Esther C. Humphrey, Annette J. Pettengill, Laura G. Fixen, Henry A. Everett, Homer Todd, Albert C. White. The personnel of the new board gives great satisfaction to everybody; inspir ing confidence that the coming year will be far superior in attraction and a tendance to any record of the past. It is proposed to bring upon the rostrum the representative Spiritualists and lecturers of the country with such additions of orators, and men and women of note in other lines of work for humanity, as the advanced intelligence of the times demands.

Fraudulent mediumship received its death blow at Lily Dale, as the trustees unanimously agreed that as through the phenomena of Spiritualism a large num ber of seekers receive ocular proofs of the truths of Spiritualism, and as some fraudulent manifestations have been presented in the past, so that the good received from the platform has been lost in the seance room, the same great care should be used in selecting those who are to present the phenomena as is used in selecting those who present the philosophy. It was furthermore decided to appoint

a committee to invite such mediums as they believe are best fitted to demon strate the phenomena, and who will ap prove the application of any and all me diums, astrologers, magnetic healers and others who desire to demonstrate the phenomena or give readings for pay to visitors, thus insuring protection to the visitors, honest mediums as well as

Liberal arrangements will be made to interest children and young people, and the assembly will be made attractive to young and old.

The work of the coming season has been divided among competent commitees, thus relieving President Pettengill from the excessive burdens she has borne for the past three years, and all

confidently look upon the City of Light Assembly as the Mecca of Spiritualism. New Thought and Natural Philosophy in the varied phases, and where it will be demonstrated by the ablest expon-. MATILDA ORR HAYS. ents.

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name. The man, the song have been singing in my consciousness ever since; the man was Prof. Longley the song, one of his earliest com-positions. "—J. S. Loveland. positions "5. Lovelet book of songs comprises the cream of all his former books and many new ones, and can be had in decorated covers for 60 cents; plain, 40 cents.

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NOTE-The Questions and Answers spondents, that to give all equal hearing compels the answers to be made in 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 deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is mavoidable delay 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 ordihary courtesy of correspondents is ex-HUDSON TUTTLE.

An Investigator: Q. Why is suicide a crime? Why should one be compelled to live when life is only agony When one is only a burden to himself and others and the world or himself has nothing to gain by his living. The philosophy of Spiritualism teaches that suicides are doomed to a darkened and Inhappy existence in the next world. It is claimed that our suffering in the have it do the celestial performance on heavy world is regret and remorse for his study table, stand a rigid cross-exnext world is regret and remorse for next world is regret and regret amination to test its mentality and unacts done in this; how can one regret dergo the fire and acid test physically. is a noble act to help others in their sorrow, why should it be a crime to able as one case of the "supernatural." help one's self? I can understand why a person should forget self and live, no flect that the production of one case of matter how bitter his existence, if nection the "supernatural" would mean the essary for the benefit of others, but stopping of the whole machinery of the when this is not the case, why should universe? I have years a life that is full of sorrow and mental agony? I do not understand istence after death, but when the the philosophy of it. I do not see why, chance is offered they will not spend when life becomes a burden, and when it has nothing more to give, that he should not be allowed to solve all his troubles and perplexities in death. A. Our laws recognize at least tacit-

ly that it is not a crime to take one's own life. There has thus been a modification of the English law which makes it a criminal offense, severely punished if there is failure in the attempt, and the clergy have mitiated the movement by refusing Christian burial to those

The Grecians, Romans and all ancient people believed, when fate was seemingly irresistible, to escape by cutting short the thread of life. It was thought dishonorable to live disgraced vanquished. The Bible sanctions this form of departure, as in the case of Samson, Judas Iscariot and others. The right to take one's life has been the cause of heated controversy, and some of the most distinguished thinkers as Hume, Gibbon and Madame De Stael have been its advocates.

appear justifiable, but in such instances it is rarely resorted to. in ancient times under different religious and ethical training, it is doubtful I will donate my time freely to any man if at present a person having normal who wants to "know the truth." action of the brain will resort to sui- poor soul who knows so little about the

The desire to kill one's self is akin to meeds sympathy and help. I am one murder, and murder is often followed by the murderer taking his own life. changed to knowledge, and I am ready Such are usually results of erotic insanity, and in the majority of instances a disordered mind is indicated. There have been epidemics of suicide, and vigorous meaures have been necessary to stop the disease. There are many instances where suggestion has induced the act, as the presence of razors, sharp knives or poisons. The means as hanging, the last and most repulsive, shows how far this suggestion operates.

Death by Paris green is most painful, yet because it has been used and thus suggested, it is constantly resorted to. and st The Eiffel tower has to be guarded to doubt. prevent a constant succession of suicides. The Brooklyn bridge is another instance when suggestion is a fac- the evidence instead of calling for it to

guilt, and thus brings disgrace on the actor and all connected with him, and if warred with mountains, I will admit it be considered from the point of view, that the five millions or more Spiritualthat the victim is perfectly sane and re- ists in the United States have not sponsible, it is not just for him to cast | odium and responsibilities on others. The meaning of life is strength gained from resisting opposing obstacles and no one can determine when these obstructions will pass away or the skies clear. While in some particular instance, we may justify the act, to grant the right would be to cheapen the value of life which should be held sacred. From my own observations and communications received, there is no distinctive punishment for the suicide. There are instances where in the reunion with friends, the wretchedness of earth-life, is like a half-forgotten dream.

LIFE.

here are others, where in momentary

madness the tie of life was cut, remorse

and regret are poignant. But like all

mistakes and blunders of this life, these

punishment in the next life than in this.

Life comes and goes; it ebbs and flows, In one eternal chain, Preparing soil and sowing seed For reaping golden grain.

The soul that comes on Solar wave, The light that love shall give, Renewing us. reviving us, And teaching how to live. Howe'er we sin, or strive to stray

From His eternal plan,
We must return the lesson learn, Perfect the inner man.

Each soul, a star in cosmic life. May shed a brightening ray; Its circle run, 'twill rise again, Dispelling hate and fear.

And lead us on by light of hope To seek to know it here. The Moon that lights the evening hour

The Sun that lights by day, All planets, stars, the frailest flower Reveal the mighty plan; Each does its work, gives of its life, To manifest God-Man.

-Zamael.

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PHENOMENA AS PROOF OF SPIRIT

Materialization and Photography Given Through the Agency of Mediums Are Pointed to In Reply to Request for One Unimpeachable Case of the Supernatural.

In the Battle Ground [Record-Herald] appeared an article from Austin Bier bower asking proof of the supernatural which article was interesting to me or account of the seeming unfamiliarity of the writer with the subject he under took to handle.

Assuming that he means supernormal when he speaks of supernatural, let me thinkers have long ago discarded the word supernatural in relation to spirit phenomena, and that the word mira cle has come to mean an cap-natural law beyond the normal compre cle has come to mean an expression of world's greatest religious problem" is not "to find something supernatural." but to find the derivation of the lay that produces the "supernatural."

I believe I am not putting it too

strongly when I say that no well informed man doubts that there is such a thing as real spirit phenomena There are a few hard facts investiga tors, however, who are trying to ac count for the phenomena by telepathy

None of your philosophers have ever offered to explain materialization, trumpet or independent voice communication, or the common phase of slate writing. And why? Simply because the wise man soon discovers that he has been playing in the sands of the sea shore, while the great ocean of spiritual truth lay undiscovered before him, and, like most men when they have their pet theories annihilated,

they go home and say no more. But your writer wants one case of communication from the spirit world, and asks some one to take the trouble to bring it to him, let him examine it in open day, and if it is to be a "ghost" test; that he brings in said ghost and And he says nothing would be as valu Did the gentleman ever stop to re-

I have heard many men talk of the great value of the proof of man's ex-\$10 in trying to get the desired informa tion. So, I will warrant that Mr. Bierbower would not spend \$100 in search of the desired proof, but rather go on making assertions that are as far from the truth as the truth is from the "su-

There are dozens of Spiritualist camp meetings in progress just now in all parts of the United States. Thousands of people from all parts of the country visit them, and they are not there out of mere curiosity. You will find there mediums of all classes from the spirit photographer to the materializing medium. These thousands and tens of thousands of intelligent people who visit the camp meetings each year they talk with their spirit friends. is the evidence of these thousands of

onest people worth nothing? Does not this fact alone inspire you with interest enough to spend a little time in investigation instead of empty assertions? Would the testimony of Sir William There are instances where it would Crookes, England's greatest scientist; near instifiable, but in such in Victor Hugo, France's greatest writer; Minot J. Savage, one of America's great-Whatever may have been the causes est divines, have no weight with you?

facts upon which the after life is based to furnish "unspeakable testimony" of he truth I assert.

Such men as Mr. Bierbower are the kind who wind up their speculations by pecoming good Spiritualists. To the ultra-religious class no proof is good unless hallowed by dim, forgotten ages. To the ultra-materialist, proof of the senses is no proof, since the subconscious ego can produce hallucinations that to the individual are real. So while these go on arguing the truth seeker gets evidence daily, objective and subjective, that removes every

Let me ask Mr. Bierbower and others of his way of thinking, to go out after come to them. Let them spend a few At the present time, the act of sui-cide is a confession of defeat or of they do not discover that they have been pygmies hurling pebbles while giants "proved one case," and that they are, in fact, a lot of drivelling idiots.
Frankfort, Ind.
O. J. BOULDEN.

THE INSTINCT OF LIFE.

Go on with your pleasures, my dear

The world is as fair to your view As when from the hill-tops, in May

I saw it a-glitter with dew. The visions of Hope were resplendent There were dream-crested mountains to climb. And valleys a-bloom, far beyond them

Where life might be wholly sublime The moon sailed the blue in the nighttime.

The stars twinkled off in the sky, And my head never ached, as it now does,

With solving the How and the Why Life's keenest delight was in action; Results were not planned as exact, Nor movements economised strictly To bring us the things we mos

The instinct of life is toward motion. Not for plans to achieve, nor to shirk

Not horror about the two demons, Out-of-Work, and his twin, Over work!

So if youth's wild uneasiness frets us, Remember 'tis life in full play; The birds sing, the leaves dance, the winds laugh,
And everything has its heyday.

We may not see where the good gain shows, But a manifestation it is

Of the soul of the universe, stirring Matter into fine ecstasies. Be quiet!" the mandate of Death is, "Re active!" the flat of Life. Let us smile in activity's tumult, And step to the drum and the fife. EMMA ROOD TUTTLE,

"Immortality, Its Naturalness, Its Possibilities and Proofs." By J. M. Peebles, M. A., M. D., Ph. D. Contains the address rejected by the Philosoph ical Society of Great Britain, with Introduction and Explanatory Letter.

PSYCHIC HASH.

Suggestive Illustrations by the California Philosopher.

We speak of 'the flashes of genius,' and the 'start- one individuality which originally condensed from the ether. ling penetration of intuition, which in themselves distinct from one another. They are often transcend the power of any mortal prain. We really distinct from one another as persons for each has his own loves, hates now know they are brief manifestations of the larger manhood of the mortal. But it has become didly illustrated in the case of Mollie the custom of the believers in human immortality Fancher wherein a convulsion—that is to say a tremendous ylbratory change to HASH this entire outer manhood and call the other personality to appear and manidish 'Spirit Return.' Hence the motive for the rest Just so long and so often as the particular vibration is repeated the present article."

The glory of a photograph is its faithful picture of the form of our friend. The sun will give you the same careful detail for the child as for the man-for he tramp as for the millionaire—for the sinner as for the saint. We recognize every feature of the man as we new him. But the sun is just as careful and particular to copy the clothes as the face, so, for the most part, the portrait exhibits man and maiden as they or to no church at all, as in days of wish to be seen.

But the sun appeals to the eye and eaves the rest of the senses unsatisled. By the aid of the phonograph we can appeal to the ear, and record just have been brought up on "psychic what a man said, and how he said it. hash." That is to say, nine-tenths of So it happens that science and sun, their belief in human "immortality is of the man than his mere portrait. We derstood. Such facts are supposed to But it is apparent that both camera and will not bear examination, because they phonograph have told all they have to are chiefly exhibitions of faculties be-So all history can do is to tell the tale

corded in the last census. Science has its two lines of investigation. It studies form; and it studies That is to say, intelligence and substance, blended into form by energy, are the lessons for its students. And the portrait nor the phonograph, and not even the form nor the kind give us Every form is now known to have an extension that mortal sense cannot seize, which means that its atoms are

ions of such form expressions were re-

vibrating far beyond all possibility of recognition by eye or touch. At this point we recall a fact now acknowledged, that even colors have "ultra" rays, known only by their effect. Thus when the vibrations of red are lowered what is above and beyond violet as it is lover. now called "the X-ray." And a little further on comes the awful effect we call "radio activity." We now know that from the same raw material come heat, light, electricity, magnetism and are the effect of certain rates of mo a different standpoint.

tion. In other words "energy" is the That everything some divine creator or producer of these various manifestations.

So much will-hardly be-disputed today by any independent thinker. And since these effects of energy really concern man more than any other form. we will push our investigation out and beyond what we sense of him in daily life. For instance, some one sees beyond the normal sight of the rest of us. So we call it "clairvoyance." which is merely an effect of added vibration to certain of his nerves. In the same manner his hearing becomes clairaudience, Man further l and we then call the effect "psychometry." Or perhaps it flashes its way to a distance when we exclaim, "Behold the power of telepathic suggestion," for own sight and thought.

We now know that these sense manifestations are all merely certain vibratory movements, exactly as heat, and light, and life are all effects of motion or energy. But we must remember they are effects outside the man we know. They all belong to his outer form that reaches out in every direction, out and

We speak of "the flashes of genius" "startling penetration of intuitranscend the power of any mortal of the mortal. But it has become the custom of the believers in human immortality to HASH this entire outer manhood, and call the dish "Spirit Re-Hence the motive for the present article.

No one hashes heat, light, electricity, magnetism, etc., although they are known to be but different vibrations of the same raw material. And great would be the confusion if a speaker or writer were to count them all as different manifestations of Light. But, as a and inner manhood when he discusses the verity of life after death, and of-fers certain facts to prove it. To every fact that by itself is reasonable proof he offers a dozen others that are has become individualized? ing of real "spirit return," and the dish manifestation of such vibration. is then set before the poor mortal suffering with soul hunger.

I would repeat and emphasize that most part, a system of "psychic hash," which dish ninety-nine one-hunfrom the individuality of the mortal, although in many cases, we find a trifle of real spirit return to make up the balance, and give flavoring to the whole. Indeed we might fairly say that the man of to-day has been belittled that the man of to-morrow-might be glo-

primitive monad which increases by fisouter manhood as "spirit phenomena," with prayers, hymns, sermons and creeds to suit the ever faithful. one wing of the movement.

The other wing is also composed of Fancher. men and women with "individual expe-"psychic hash," but it is too individualized to combine, so remains without any great influence on the community.

For the most part the men and wojust as they did before their conver-

sion. They go to the same old church,

yore. They like a circle where they can get phenomena, but in all other respects are unnoticeable by their friends and neighbors. But both wings alike working together, give us to-day more founded on real facts that are misuncan now have something of a record of mean one thing, when they really mean another. As proofs of spirit return they ell about him. We can do a little longing to the outer manhood. But it more than that, for we can measure, is not my present intention to dwell on weigh and dissect his form, and so far as he has expressed himself in word or action we picture him mentally. We light of the known faculties belonging recognize him as human, with form and to the entire self of every man, very mind acting and reacting on each other. strate Modern Spiritualism may be of flesh and blood and bone, mingled rightly entitled PSYCHIC HASH.

Most fortunately for the world the with mind, and to note how many millactual demonstrations of human immortality by verified spirit return are sufficiently numerous to justify a reasonable certainty that death is a friend rather than a foe. But I have repeatedy felt it my duty to point out the limitations to intercourse between spirits the most interesting discovery of to and mortals, since only those who are day, by those students, is that neither unusually sensitive, on both sides, can possibly meet, or even know of each other's presence. Even then both of these sensitives are abnormal to their present life, and therefore can only meet in what I have called "fog-land," because their communications to each other must necessarily be befogged and imperfect. In this article want to examine, and analyze or reff; so far as I may, this outer mathood, whose faculties have been so woefully misunderstood by the votaries of spirit return, become heat. And we all know as well as by theologians, the world

Some of my readers will remember that we once examined together what we then called "auria manhood." of course, was practically the same as our present "outer manbod," but we undoubtedly life itself. Each and all will now try to study the mystery from

That everything sensed by the mortal outstretches his sense limit hardly needs: demonstration in this twentieth century? The magnet has its two poles. If broken into fragments the tiniest speck has the same manitestation of this eternal truth. Man can find no explanation of this fact. He simply accepts it as an attribute of the eternal other from which everything, including himself, springs into manifestation. But he knows that every magnet has its field outside its form, in which its ac-

Man further knows that the atmosthe unit, with a little change of time netic units, for he has only to change and tune. Presently the mind itself its rate of vibration by his dynamos grows more active under like stimulus. I when he can at once determine whether merely as power. So we have in the ether, among its other qualities, infinite magnetism, capable of every manifestawe see it compel that other mind to its | tion desired. if only its energy be called into sufficient play. That being universal law it applies to every form, ncluding that of man.

Man, like everything else, is just a condensation, a sort of essence, of the grand total of intelligence, energy and substance which, unmanifested, we call "ether." In other words, there is the central core composed of flesh and bone away beyond form into illimitable and shaped into the form we call man This form has a system of nerves by which it senses all other forms that are vibrating at about the same rate as ittion" which in themselves often far self. But, like everything else in na ture, the form we see has an outward We now know they are brief extension we don't see. Man, as much manifestations of the larger manhood as a fragment of loadstone, has an

outer form which is only dimly recognized by its actual faculties of clairvoyance, psychometry, etc. The whole of a man, woman or child is thus very different from the form

which wears clothes, and poses as a mortal in earth life. But the really important part of the man is invisible. It necessarily exists before the mortal form, and being intelligent it must largely influence so much of itself as creeps into the lower life. Like every thing else manhood, or the living speck general thing, the unthoughtful be from which manhood evolved, is a con-liever in spirit return is making and in densation from the ether, and of course cluding an absurd combination of outer, the earlier the condensation the less solid the form. But, so far as we can determine, it seems as if the law of its nature is compelling its every unit to seek personality. Asia human being it of no value to the student of the outer, pearances, or in other words; its person-manhood, for he recognizes such facts, alities, will be a mere result of vibraas merely evolved by man the mortal tion. The student must here carefully from his outer self. His psychometry, note that if the vibration changes there his clairvoyance, and his clairaudience will be a different person and the more "hashed" up, perhaps with a flavor- tal form seems then lowest possible must further note that only a small part of the whole manhood can condense into normal earth alife. But it Modern Spiritualism has been, for the seems as if there were an intense longing for this lowest personation as an in herent quality of every unit. It is an dredths have been ingredients evolved parently only waiting an opportunity to enter these lower vibrations and come a mortal human being,

The many recently proved cases of multiple personality seem to be portions of the outer manhood welcoming an opportunity to personity in earth life. Such cases as Miss Beauchamp, Mollie Fancher, Rev. Hanna and the many Out of this "psychic hash" there has others now on record, are, easily exbeen an attempt to build up a mighty plained if we keep this in mind. A cersystem of belief that was to shake the world. To-day that belief, like the into mortal form as a baby, and grow up through passing years from infancy sures, is splitting in twain. On the to manhood. But if by accident or dis one hand we have Spiritualist churches, case that portion loses its hold on that with ordained and very reverend form if it cease to dominate that morpreachers, usually exhibiting some tal brain, there will be eager and in stant attempt by some other portion of the unseen man to occupy that form, The and become a person in earth life. And members have each his individual expe-thus not merely one but a number of of Nature; and presents his views as rience of "spirit return" that has, once for all, settled the question of immor-Each will be a distinct person, but all of tality for him. This as we have said is them, be they many or few, will be all who love to study and think merely differing manifestations of the Price 25 cents

same personality will appear and re-appear, with a life as rigid an effect of causes as that of the original Mollie

The same law is exemplified by Miss Beauchamp, and even with still more striking effect by the Rev. Hanna of Connecticut. In his case his personality was broken up by accident and great bodily injury. After many intermen of this wing of the movement live esting experiences there were left at last just two of these distinct personali ties which were induced to blend with the result that the orginal Rev. Hanna is restored to his memories and his place among his fellow mortals. But we must ever keep in mind that

each appearance is compelled to its particular personation by certain changes of vibration which may be induced by lisease, accident, or some other cause And this means a clear demonstration very partially in earth life. And yet further, that there is a great deal of him ready at a moment's notice to burs into mortal experiences, provided only that the portion now at work happens from any cause to lose its hold of the mortal form. And whether there shall be just one such personality or many is a mere matter of detail that leaves the individuality unchanged

These facts mean, yet further, that since man is by his thought perpetually changing his vibrations, he is thus com ing into contact with other portions of his own individuality. There are lives concentrated on one idea, such as the accumulation of wealth or the gratifica tion of appetite, which fail to express much of their real individuality. They do not come into active relation with any part of themselves save the one born into the earth child, and of course influenced by the laws of heredity and environment

If this great truth be once realized we can now see how greatly it will enlarge and broaden the conception of mortality and immortality now held and taught by Spiritualist and theologian. "Spirit return," as we have now seen, has been not merely a conglomeration and mixture of seen and unseen manhood into "psychic hash," but that hash has itself many more ingredients than we are likely to comprehend in earth life. The mysteries of manhood becom more profound as we pursue our studies, for they are proofs of our relation to infinity. All our present conceptions of manhood are based on the idea that "man's a man for a' that," but in reality the

remedy for most of the imperfections of manhood will only be discovered when we have learned how to give the outer man greater play in our daily life When we learn to realize that even the most fascinating personality, and still more the most repulsive, is but a mere fragment of the true individual, we are beginning to chase truth out into the Radium and wireless teleginvisible. raphy are telling us that every form is practically unlimited, and this applies to man himself. His influence by thought upon his brother man a thousand miles away, not only proves this truth, but also proves that his outer self is in touch with other selves almost regardless of distance. In other words, individuality is a tremendous truth, of which personality is but a shadow But let us keep each truth to itselfnot mix them into "psychic hash" and call it "spirit return" of some visitor from the unseen, when in reality it is, in most cases, an emanation from the person in earth life. We will all presently find ourselves in possession of a far greater manhood than we have realized in earth life, because after the death change we shall have dropped forever our mortal personality by merging it into our grand individuality which alone constitutes our true manood. CHARLES DAWBARN. San Leandro, Cal.

THE HAPPY EARTH IS OURS.

Here's the time of joy and rhyme-In the summer gay and sweet in the gleam of Eden's clime, We our own in gladness meet For we come to see the world-As possession all our own; So God's banners are unfurled Making this in beauty known

What is earth but just a place, Made to please the souls right here Everything of good and grace, So for us does bright appear All the circling world contains From the dewdrop to the star, Oceans, mountains, and the plains These for us in splendor are!

Common are they to our kind, Ail the day and all the night; Every son of man can find, In these riches true delight; Claim has he upon all bliss. As the food for head and heart; Naught of goodness comes amiss. In wide nature or the mart!

O how slow we are to learn-The divineness of our days, And our present blessings spurn— For a future we would praise: Music is in every wind. Perfume issues from the flower; et us then the wisdom find-Charming every fleeting hour!

Just because we close our eyes
To the beautiful belief— All is ours in earth and skies; Everything belongs to man. In the universe so wide; If we followed out God's plan-Good for all we should provide!

We so often come to grief

Every soul has God as friend, Thro' the eternal round of years; Good once given ne'er will end; Still your heart and dry your tears; Nothing need we lack below,
If distrust we will destroy; All the world is ours we know Just to fill our lives with joy!
WILLIAM BRUNTON.

"The Molecular Hypothesis of Na ture." By Prof. Wm. M. Lockwood. Prof. Lockwood is recognized as one of the ablest lecturers on the spiritual ros trum. In this little volume he present in succinct form the substance of his lectures on the Molecular Hypothesis

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After a review of the beliefs held in continued existence is demonstrated, the past concerning life beyond death. and that there have been at least some well authenticated communications from persons in the other life. The chief contents of the volume are as fol-

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inquirer wants. It opens up to the in- For sale at The Progressive Thing vestigator and student a wide field of office.

Some Suggestive Items From One of the Visitors-The Infamous Attack on Moses Hull.

Sunday, August 20, was a day of ideal weather at "Grand Ledge, Michigan: Strangers found there a camp having beautiful grounds, a commodious auditorium unsurpassed at any other of our western centers, a people, whether transient, or resident in the near-by city, of genial manner and winning so-ciability and an official board of substantial men and women. On that day the crowd came from near and far, afoot, in carriages which spoke of well-to-do conditions, or aboard the little steamers on Grand River. Officials estimated the number present during the day at almost two thousand individuals. The president of the Illinois State Spiritualists Association spoke both forenoon and afternoon, while Chairman Edgerly closed the latter with words of impressive appropriateness which were received by the campers with hearty ap probation, and then the season for 1905 was declared formally ended.

In asking after the best known personalities met there during the last days of the meeting, Mrs. Abbie Sheets naturally comes first in the minds of The Progressive Thinker family. Only a single glance at her welcome face was necessary to tell that she has in the more recent months made real progress towards improved health. Still not strong enough for official burdens, or continuous speaking engagements, yet she is taking up the latter work by degrees and friends are hoping will ere long be fully equal to the labor she holds so sacred and for which choice forces have fitted her.

Mrs. Marian Carpenter, always a favorite here because of her personality and womanly worth, was credited with having outdone herself in the quality of her lectures and the merit of her messages during this year's engagement at Grand Ledge, while it is pleasant to also record that her physical health is apparently better than in past months. Many healing thoughts will go out to her from widely scattered friends. Mrs. Russell, vice-president of the

camp, and Grand Ledge's own medium, was in popular demand for private readings and made many new friends. Mrs. Alex Caird, of Lynn, Mass., was present during the entire camp and gave marked satisfaction in her private work, while she was gladly welcomed whenever she lent her aid upon the platform. She may, with her earnest husband, Dr. Caird, soon return to their

former love and take up residence in Mr. Comstock, residing near Marcellus, a farmer by vocation, gave the fire test often and very successfully without injury to either the mucous membrane of his mouth or the hair and cuticle of his hands. A minister tried to imitate his work at his closing seance, but burned his hand quite se-

Mrs. C. Oswald of the Englewood Spiritual Union, Chicago, was a personal favorite with the campers and her mediumistic work, both public and private, was heartily commended. Old friends noted certain developments in

her psychic powers.
Once again "The Expositor and Yearly Psychic Era and Hull Crucible" is beng put in circulation-this time bearing the stamp of the Goshen, Ind., post-office, instead of Chicago. It is the same in matter as last year. The sneaks back of this anonymous attack upon Moses Hull had better step to the front and assume public responsibility for it before it is forced upon them. In tervening time since its first appearance has not been lost. Financial backer, editor, distributers and the source from which it is supplied have been traced closely home. Its appearance savors of a Mafia-like assassination of character in which only cowards in-

Anonymous charges against the Morris Pratt Institute faculty are in circulation. The author of the foul slanders known. Let the matter go at once to the United States postoffice inspectors. I am myself in receipt of a fresh communication of that character. GEORGE B. WARNE.

A REAL SPIRIT AT WORK.

It Makes a Noise Which Can Be Heard a Block Away.

A special dispatch to the Chicago American from New York, says: Strange raps, apparently the sound of a hammer, have upset the Marion section of Jersey City and plunged the residents into an excited discussion as to whether the noise is caused by ghosts. The noises can be heard nightly in the old-fashioned residence on Pavonia, near Giles avenue, where reside Charles William Meyers, his wife, his daughter, aged 19, and his two sons, Charles, 21 years old, and William, 14 years old.

The younger boy is an epileptic. Two weeks ago Charles was awakened by strange, hammer-like raps under the bed in which he and his brother

Strange Noise Repeated.

The next night and following nights the strange noises were repeated. The younger brother apparently slept

The pext night Brother Charles tied William's hands and feet. But the old tap, tap, tap was heard. The neighbors were skeptical and all said:

It's William." And William it seemed to be, for, though tied hand and foot, the rapping would follow him around the house wherever he was carried at night. He was carried into the parlor and trussed up with ropes. The rapping still continued near him. The noise was as if made by a hammer and it could be heard a half block away.

Spirits Want to "Talk."

During the daytime Charles tore out the walls of his room and examined the trum this week and will close the gabled roof of the house without success. Charles Brown, a Spiritualist, sat through a session of mysterious knocking and announced that some spirit was

through the epileptic boy.

Nightly delegations of Marion residents crowd the Meyers home listening to the knocking spook and three of Jersey City's wisest policemen have sat in for a session. The mystery is unsolved and deeper than when it began.

A Change to Make Money.

I have berries, grapes and peaches a year old, fresh as when picked. I used the California Cold Process. Do not heat or seal the fruit, just put it up 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 fround home in a few days. I will mail sample of fruit and full directions to any of your readers for nineteen (19) two cent stamps. which is only the actual cost of the samples, postage, etc. Francis Casex, St. Louis. Mo.

"The Jesuits." By Rev. B. F. Austin, A. M., B. D. An excellent pamphlet come to Ashley next year. Price 15 cents.

August 15 was a very rainy day. At 2:30 p. m., a lecture by Mrs. Nettle Holt Harding, to a small audience. A good lecture and testin. good lecture and tests. We all learned something new.

August 16, at 2.30 p. m., lecture and tests. At 7:45 p. m., seance in hall, by Mrs. Nettle Holt Harding. The tests were all recognized, and all were well leased with the scance. August 17, at 1 p. m., Ladies' Aid fair, which was well attended and was a sud-

cess every way.

August 18, at 2:30 p. m., lecture and tests by Mrs. Nettle Holt Harding. The subject was "Power and Force," and was well delivered, and was spoken

well of by everyone.

August 19, at 2:30 p. m., a lecture by Mrs. Nettie Holt Harding. Her subject was, "What Is God?" The audience was, "What Is God?" was as good as any of this season. The audience spoke well of the lecture and

August 20, at 10:45 a. m., it looked well for a cool day, the air very bracing and everything bid fair to be a good meeting. The president presented Annie Banks Scott of Boston. The speaker opened with a poem, and then with tests, and they all were recognized, At 2:45 p. m., singing followed by a poem written by Lizzle Doten, and music by Miss Ida Bond and Mrs. Millen. The subject, by Mrs. Harding, "What Has Spiritualism Done for Humanity?" There was a large audience and the speaker was very forcible. It was one of Mrs. Harding's best lectures; and this was her last day here.

At 4:30 p. m., the Ladies' Aid Association held their annual meeting for election of officers and the following were chosen: President, Mrs. Addie M. Stevens, Charemont, N. H.; first vice president, Mrs. Hattie P. Burpee, Sutton, N. H.; second vice president, Mrs. Susan E. Watson, Hillsboro Br., N. H.; secretary, Mrs. H. G. Newman, Wash-ington, N. H.; treasurer, Mrs. Harriet C. Comstock, Newport, N. H. Business Committee: Mrs. H. C. Comstock, Newport, N. H.; Mrs. Hattie Burpee, Sut ton, N. H.; Mrs. Hattle Burpee, Sutton, N. H.; Mrs. Susan E. Watson, Hillsboro, Br., N. H.; Mrs. C. C. Davis, Hartland, Vt.; Mrs. Caroline C. Luli, Charemont, N. H.; Miss Caroline Marcey, Hillsboro, N. H.

At the annual meeting of the Sunapee Lake Camp-meeting Association, Aug. 19, the following officers were elected: President, John Gage, Henniker, N. H. vice-president, Isaac K. Connor, Warper, N. H.; secretary, Lorenzo Worthen, Hillsboro Bridge, N. H.; treasurer, Mrs. Harriet C. Comstock, Newport, N. H. Business committee: Thomas Burpee chairman, Sutton, N. H.; C. E. Gove, Riverdale, N. H.; Isaac K. Connor,

Varner, N. H. Auditors: C. C. Davis, Hartland, Vt.; Mrs. Harriet G. Newman, Washington

LORENZO WORTHEN.

Lake Brady Camp, Ohio.

August 20 dawned clear and beauti ful, bringing to the camp many seekers after spiritual truths, as an expounder of which no one is superior to W. J Colville, the speaker of the day. began the services by singing a solo, "Angels Ever Bright and Fair." Mr. Hunger, the president, in his remarks spoke of the coming dedication of their temple in Cleveland the first Sunday in October. Mr. Colville gave an improvised poem as an invocation. His subject for the morning was "The Evidence of Spiritualism and the Practical Benefits of Spiritualism." He held his audience from start to finish as only he can, giving many points that suited his learers, as the frequent applause testi-

fied.
In the afternoon he sang "The Prince and the Minstrel," then for an hour and a half he placed before his large audience the facts and evidences within his knowledge of Individual Immortality. From four to five he answered any questions that were propounded and they were many and varied; his answers were to the point and clearly il-

lustrated so as to be fully understood. after both lectures, her last appearance auspices of Walter Devoe, the here for the season.

What might have been a serious accident occurred during the morning lecture. Mr. Hunger, our worthy president, sitting at the back of the rostrum. in some way lost his balance and he fell backward with head down between the tent and platform, only his feet remaining in sight. Several gentlemen ran to his assistance and helped to extricate him from his uncomfortable position. He arose smiling and debonair, seemingly none the worse for his involun tary acrobatic feat, which had not even caused a pause in the speaker's flow of eloquence. MARY L. BETTES. Cuyahoga Falls, Ohio.

Ashley Camp, Ohio.

Everything is moving along lovely here. The park was never so lovely as now. "Lake Tiberias" is swimming full of fish; sometimes its banks are lined with men, women and children en-joying the fishing. One day last week Mrs. Kibby is reported to have caught one hundred fish. They are small, but make good eating.

The attendance at the meetings has been better than it has been for years' past. The people seem to be renewing their interest and everybody is encour

The talent employed are as follows: W. V. Nicum of Dayton, Ohio; Mrs. E. A. Kibby of Cincinnati; Mrs. Margaret Stewart of Piqua, Ohio, and Mr. and Mrs. E. W. Sprague, the N. S. A. mis-

sionaries, of Jamestown, N. Y. Mrs. Kibby and Mrs. Stewart are employed for the season. Mr. Nicum has filled his engagement and gone, and Mr. and Mrs. Sprague are here. held services in our fine auditorium last Sunday, speaking twice to the largest audiences that have been in attendance for years. To-Light (Tuesday) Mr. Sprague will speak upon "Marriage and Divorce," and will compare the teachings of the Bible with the teachings of Modern Spiritualism concerning the subject. The Spragues have the ros-

camp next Sunday. They will be assisted by Mrs. Stewart and Mrs. Kibby from time to time. It is a great pity that the people all trying to communicate to the world over this country do not know of the through the epileptic boy. ground. It is called the Odovene Well. is four hundred feet deep, and when first struck was a flowing well; it is pumped now. People come many miles to carry the water away in jugs and bottles. Its wonderful curative quali-ties have been demonstrated over and

over again.

It is the hope of our camp-meeting as-sociation that they may soon be able to erect a fine hotel and start a sanitarium here. There is to be a trolley line built soon which will bring the people from Delaware direct to the camp grounds. This will make perfect connections by trolley from Columbus, Ohio and many other smaller towns both north and south. When it is completed then mineral water cures will be plenty, sanitarium, hotels, etc., will be built, the grounds extended and beautified, our large auditorium will be filled from day to day, and the great work of Ashley camp will be materially increased. For a good time, everybody

WILL RANDOLPH, Sec'y.

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South Halsted street. Meetings every Sunday evening at 7:30. Ladies' Aux lliary every Thursday afternoon at 2:30. Chicago Spiritual Alliance Church, in-Vincennes Hall, 35th and Cottage Grove

hold services every Sunday at 3 and 8 p. m. at Kenwood Hall, Nos. 4308-10 Cottage Grove avenue. Good speakers and music. Mrs. Grace E. Aitken, pastor and test medium. Come and bring your friends.

Sunday. Conference at 3 p. m. Lecture at 8 p. m. The hall number is 361-363 East 43d street. Conducted by Mrs.

tendance. Others will assist, Dr. Beverly, president, No. 44 East 31st

A Spiritualist Temple has been opened by Mrs. Schwann, at 523 Belmont avenue. Services held every Sunday and Thursday evening at 8 o'clock. Tests and music at every ser-

of Nature will hold services every Sunday at 7:30 p. m., at Van Buren Opera House, corner Madison and California avenue. Good speakers and test mediums. Mrs. M. Schumacher, pastor.

The Universal Occult Society meets every Sunday at America Hall, 77 East 31st street, at 3 and 8 p. m. R. Gilray, pastor. Evangelist F. M. Stoller will

known lecturer. Miss Cora M. Nafe

meetings every . Wednesday evening at 8 oclock and Sundays at 8 p. m.

cordially invited.

Temple Light and Truth, 370 Waban-

meetings. To spread the truth is the object of this society. Address all communications to Miss Eva L. Stewart, convesponding secretary, 455 E. 55th street. Entrance to hall, 319 E. 55th

street. meeting at 7:30 p. m. Conference at

The Rising Sun Mission will hold services until further notice, Sunday afternoons at 3, evenings at 8 o'clock, at Star Lodge Hall, 378 So. Western aveque. All welcome.

meetings every Sunday evening at 7:30 at 962 Milwaukee avenue, near North Paulina street. Mrs. J. DeLong, pastor.

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Words and Music, Por the use of meetings, thesums and home, by S. W. Trecker. These beautiful songs, have already comferred many bricken hearts, and it is hoped that they may be heard in every land. Price like; all of per dos the like all of this effect. A POET'S VIEW.

Bishop A. Beals Offers Some Suggestive Thoughts.

The Progressive Thinker scintillates and glows with the rich and best thoughts of minds stored with knowledge, and from every subject pertaining to science, progress, philosophy, ethics and the soul embodied and disembodied, and no live thinker can peruse its interesting pages from week eek without feeling an awakening within him of latent possibilities makng him stronger of purpose and will, and more keenly alive to the nearness of the spirit world.

The issue of August 19 is a very remarkable one, headed with the remarkexperiences with the medium Charles Bailey and before a learned ody of men and women, and their testimony to show the crucial test conditions under which the phenomena occurred. The article of Prof. James H. Hyslop is replete with interest, and the reports

research, which must carry great weight on the side of facts going to prove the truth of the continuity of the soul.

The always interesting column Hudson Tuttle's Answers to Questions, which throws so much light on all subjects pertaining to man and his relations here and hereafter, make that page replete with gems of thought and

of his scientific experiences in psychic

light, worth alone the price of the pa-per, and The Progressive Thinker the most important paper of its kind in the world. -But my special object in writing this article was to notice the interesting letter in this issue on the 8th page, from the pen of our veteran medium, speaker, poet and writer, Lyman C. Howe. If affliction, disease and old age have such an illuminating effect on the mind as it seems to in his case, and to quicken with flashes of wit, sarcasm and poetic imagery as flows from his inspired pen, one can almost wish to be afflicted that way if the disease could

call out such genius of thought give such undaunted courage and hope One cannot read this letter without seeing how closely allied is that will and mind to the eternal energies of the soul the indestructible mind and spirit of the man, and how unflinchingly brave and heroic he subordinates the pain and sorrow of the body to the will and higher upliftment of the spirit to do the bidding of his mediumistic thought. But it is comforting to see he rosy light of dawn just before, and these brave souls who have given their life energies to aid in the march of spiritual progress will soon feel the sum-mer winds of immortal glory play through their souls where beauty-clouds are alight with the rainbows of joy and peace.

BISHOP A. BEALS. Summerland, Cal.

BUTTE, MONTANA.

An Interesting Account of Special Exercises. Through the instrumentality of Hen-

ry B. Allen, a physical and musical medium of rare merit, who has been with us for several months, and whom we hope to keep with us for several months longer, we have been fortunate enough of the Ohio State Spiritualist Associa tion, Rev. Fred D. Dunakin of Cecil, O. who has been lecturing for us in the old Masonic Hall on West Park street. for the last six weeks, on various subjects relating to Spiritualism and its kindred sciences, demonstrating to the inquiring minds that from Sunday to Sunday came out to listen to the inspired teachings of this most gifted and loquent lecturer, the facts of immortalty and the continuity of life beyond the grave. Through our united efforts assisted by this able leader we were successful in organizing a very active working society named The Silver Bow eric Association of workers and investigators along the line of psychic research both in the physical and spiritual.

appointment with us last evening by administering the rite of baptism upon a young lady of our order, Miss Hazel Logue, granddaughter of Mrs. M. E. Logue (Grandma Logue, as she is familiarly known). The ceremony, as given by our speaker, was something new to the people of Butte, and all pronounced it a grand success and a scene long to be remembered. The rostrum was beautifully decorated with flowers and palms, and the young lady, dressed in the richest attire of pure white, was seated in the center with her guardian uncle on one side (she being an orphan) and her grandmother on other. Mr. Dunakin's discourse for the occasion was on the subject of baptism, showing that the baptism which is administered by the Spiritualists is a baptism of the spirit to unfold our spiritual natures and to bring out the latent spiritual forces within us. The speaker, after requiring the baptismal subect to answer a few questions pertaining to the Declaration of Principles of our philosophy, then said: "These flowers, (holding up a beautiful bouquet of roses and carnations) emblem and type of purity, love and virtue, I bestow on you, emblematical of our divine order and religion, and now in the presence of the witnesses, by the power vested in me as a minister of the gospel of Spiritualism, I baptise you in the name of Love, Purity and Virtue," followed by

Our brother, Mr. Dunakin, closed his

an invocation. The ceremony was very affecting and all felt that the divine spirit of Light and Love was showering down benedic-

tions for the occasion. Mr. Dunakin returns to his home by way of Portland, Oregon, where he will spend a few days to visit the Lewis and Clark Exposition. Thence to Denver, Colo., where his wife is expected to join him, where they will spend some time during the Grand Army Encampment at

that place. We hope to be able to have our brother with us again at some time in the near future, as his work is calculated to build up the cause and add new recruits to our ranks by the plain philosophical statements that through his instrumentality the angel world bestows upon all who hear his eloquent dis-courses. MRS MARY L. FIFER, President Silver Bow Esoteric Associa

tion.

"Cosmian Hymn Book." A collection of original and relected hymns, for lib-eral and ethical societies, for schools and the home; compiled by L. K. Wash burn. This volume meets a public want. It comprises 258 choice selections of poetry and music, embodying the highest moral sentiment, and free from all sectarian sm. Price 50 cents. "Religious and Theological Works of Thomas Paine," contains his celebrated "Age of Reason," and a number of let-

ters and discourses on religious and theological subjects. Cloth binding, 480 ges. Price \$1. "An infamous Dynamite Roman Catholic Conspiracy Deter ed and Exposed."
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NOTES FROM G. H. BROOKS, Explaining Apparent Lack of Activity

in Field Work.

It has been a long time since I have sent any letter to the many readers of The Progressive Thinker, which makes its weekly visits to so many homes, and keeps so many posted of the work that is going on. During my long silence i have received a number of letters from my friends, asking me where I was, and what I was doing? As far as possible I have tried to answer them, but there are those who are still wondering why am seemingly out of the work at least for the present. No doubt there are many who are also wondering why I am' not at work. To one and all I will arise and explain. On the return of my wife last spring, I found she would need me at home, and my constant care of her and the home. While she was benefited by her trip to California, yet she was far from well. As soon as I discovered that I gave up all thought of going away, much as I might desire to, and much as I needed the work, and devotes myself to my wife, boy and the home, and so I have remained. There has been much for me to do, and I have been more than busy in ways. I cannot explain. Indeed I have been so busy, up to within a short time, that I have had no time for letter writing, or if I had I should not have been in the spirit to write. Thus have I been busy not on the platform of Spiritualism, but doing as high and holy work, looking after the interest of my family, and aiding in every way I could to bring back the roses.

my wife's cheeks. She is not strong yet, but I believe the will gain, when the heated term expires. Soon I expect to return to my, work, and have some one with my wife to care for her while I again go torth with the message Spiritualism has for the people. I consider it a blessed privilege to be blessed by this spiritual power, to be able to go forth trying to give comfort and consolation to a hungry people, who are in need of the great spiritual truths that Spiritualism has to offer. To impress if possible upon a materially-minded world the great fact of the continuity of life, of the law of spirit communion, which when rightly understood gives peace and joy to those who receive its teachings as they This task may not be a pleasant one

in one sense of the word, for there is so much to contend with in the presentation of these truths, yet they must be given forth for there are those who are ready for them, and will be blessed in' the receiving. For those who are not ready, all there is for them to do is/ to wait until the soul is ready to receive. It may not be it will be on this plane, they may be obliged to passi through with much ere they can receive, but when they do, then comest the blessing. For over twenty-five years have I been busy in trying to do. what I could to spread these truths. have left no stone unturned, I have done all within my power to build up our societies, to unite them in one grand cause, to show to the world we are a power, and are trying to build up the great cause of truth, and have organized societies, lyceums, ladles' aids, young people's societies, and all things that tend to unite and cement our people in one common cause. I shall say nothing of the discouragements and obstacles to overcome, that belong to all! phases of life. So when I am not able to be out and at work, one and all may know that there is a cause that holds me back. And when it comes to wire and family, I consider that a holy and precious charge. I have needed the work, the long strain on me from a financial point has been hard, but some way the way will open, and all will be straight in time. There are times in my life when everything goes against any undertaking I may have, or make, Thus it has seemed to be for my work for fall and winter, but in time that will be made clear, the clouds will roll by, and once more the sun will shine

I send my love and greetings to one and all, and trust as the days roll into months and the months into years we shall have all grown, grown into the great fact of spirit communion, of what it means, of where it leads, leading us away and out into new truths, new facts, and at last filling us with peace. G. H. BROOKS.

Wheaton, III. Claims That Mr. Finney Is an Excellent

Medium. To the Editor:-I have seen the article in the Grand Rapids paper, also in the Detroit paper, pretending to expose Mr. Finney. I was present at the seance, and the article in the papers was a gross and wilful misrepresentation of

the facts. Mr. O. W. Kibby did strike a match, and broke up the seance, but there was nothing to show that the medium had anything to do with manipulating the trumpet or guitar. The trumpet and guitar both came down at once, but Mr. Finney was still held by the attendants' hands. There was no talk of fight or hard words. Mr. Finney, the paper states, left town on the next train. He had an engagement at Petoskey, where he went the next morning, but was back to Snowflake Camp the same week, where he has been holding seances ever since. Mr. Finney has been to Bellaire this week and held a seance at the home of Lewis Ritt with satisfaction to all present, and at Snowhake Camp, (since the evening of the disturbance), he held a test seance and every person present took turns to hold his hands and the demonstrations went on just the same. I am glad to have the opportunity to correct such a false state. ment. I personally know, myself, that the manifestations that are produced are genuine. W. J. NIXON.

Bellaire, Mich. To the Editor:-We have been having a treat here this week. A. A. Finney, the trumpet medium, came here Tuesday and gave five seances, all of which were a success. The large dining room of the hotel was nearly filled; over half of them were skeptics or persons who had never attended anything of the kind before. All expressed their admiration of the manifestations, and their belief that the trumpets and a gultar were going together, and at times a dozen independent voices were The medium's hands were held by skeptics who were thoroughly converted. We have been acquainted with Mr. Finney for several years, and know that anyone that tries to make him out a fake is a falsifier of the blackest L. A. LABADIE. kind.

Petoskey, Mich. "Principles of Light and Color." By E. D. Babbitt, M. D., LL. D. A truly great work of a master mind, and one whom Spiritualists should delight to The result of years of deep honor. thought and patient research into Nature's finer forces are here gathered and made amenable to the well-being of humanity. Medical men especially, and scientists, general readers and students of occult forces will find instruction of great value and interest. A large, four-

great value and interest. A large, loury pound book, strongly bound, and containing beautiful illustrative plates. For sale at this office. Price, postpaid.

55. It is a wonderful work and you wall. be delighted with it

It is important when a meeting is suspended, that notice be given us, so that inquirers may not be mislead. We want new notices of all meetings being

First German Spiritualist Society on the West Side. Meetings every Sunday at 3 p. m. in Garselman's Hall, corner Central Spiritual Church holds services each Sunday afternoon at 2:30, at Fasking's hall, 30th and Archer avenue.

services in Hopkins' Hall 528 W 63rd street, near Stewart avenue. Conference at 3 p. m. Lecture at 7:45. Messages at each service. Midweek meet ng Thursday 3 p. m. Mrs. Jeffery. Bur-The Englewood Spiritual Union is now located at McDermott's Hall, 6603

avenue. Mrs. May Elmo, pastor, assisted by Hugh S. Fraser. All welcome. Services at 3 and 8 p.m.
The Kenwood Spiritual Church will

The Progressive Society holds services every Sunday at 183 East North avenue, corner Burling, at 3 and 8 p. m. Good speakers, tests and messages at every session. Mrs. Hilbert, pastor. The Church of the Psychic Forces holds services at Wilcox Hall, corner Champlain avenue and 43d street, every

Isa Cleveland.
Spiritual Science Society meets every Sunday from 2 to 10 p. m., at Arlington Hall, N. W. corner of 31st street and Indiana avenue. Admission to afternoon meetings, free; evening service, 15 cents. Mrs. Dixon and her daughter the child wonder, will always be in at tendance. Others will assist. These meetings will be continued all summer.

The Spiritual Church of the Students

preside at all meetings during the absence of Brother Gilray. ustrated so as to be fully understood.

Mrs. Challen was message bearer at hall 210, Masonic Temple, under the The Lewis and Clark Expositions.

> The German-English Society Bund der Wahrheit No. 18, holds services eyery Sunday evening at 7:30 in Brandt's Hall, 152 E. North avenue, between Halsted and Clybourn; and every Wednesday evening at 8 o'clock sharp, at the National, formerly Garfield Turner Hall. Mr. Frank Joseph, medium. Church of the Soul Communion holds

207 Lincoln avenue, between Garfield and Webster avenues. Lecture, messages and tests. R. S. Ray, pastor.

The Christian Occult Church, United Brotherhood Hall, 3245 State street.

Every Sunday evening at 7:30. Test messages given by good mediums. Good speakers in attendance. The Golden Rule Spiritualist Society will hold meetings every Sunday at 3 and 8 p. m., at O'Donnell College Bldg., South Paulina street, between Washington Boulevard and Park avenue. All

cia avenue, near Robey street and North avenue. Sunday-school 10:30 a. m. Lectures and spirit messages given at 3 and 8 p. m., by Mrs. T. Loll, pastor, every Sunday, in German and English. The Hyde Park Occult Society holds regular Sunday evening services, 7:45 o'clock, at 319 E. 55th street, between Kimbark and Monroe avenues. Jackson Park cars pass the door. The best talent available will be secured for all meetings. To spread the truth is the

The Spiritual Association of Sixtystreet and Wentworth avenue, meets every Sunday at Alberta Hall, 6922. Hon. D. Gilmour will address the

Church of the Spiritual Truth holds

"Social Upbuilding, including Co-operative Systems and the Happiness and Finnoblement of Humanity." By E. D. y Cabbitt, LL. D., M. D. This comprises the last part of Human Culture and Cure. Paper cover, 15 cents. For sale

velopment, and avoid errors. Price, cloth, 50 cents; paper, 25 cents. "A Conspiracy Against the Republic."

Sunday, August 20, was a day of ideal weather at 'Grand Ledge, Michigan: Strangers' found there a camp having beautiful grounds, a commodious auditorium unsurpassed at any other of our western centers, a people, whether transient, or resident in the near-by city, of genial manner and winning so-ciability and an official board of sub-stantial men and women. On that day the crowd came from near and far, afoot, in carriages which spoke of wellto do conditions, or aboard the little steamers on Grand River. Officials estimated the number present during the day at almost two thousand individuals. The president of the Illinois State Spiritualists Association spoke both fore-noon and afternoon, while Chairman Edgerly closed the latter with words of impressive appropriateness which were received by the campers with hearty approbation, and then the season for 1905 was declared formally ended.

In asking after the best known personalities met there during the last days of the meeting, Mrs. Abbie Sheets naturally comes first in the minds of The Progressive Thinker family. Only a single glance at her welcome face was necessary to tell that she has in the more recent months made real progress towards improved health. Still not strong enough for official burdens, or continuous speaking engagements, yet she is taking up the latter work by de-grees and friends are hoping will ere long be fully equal to the labor she holds so saored and for which choice forces have fitted her.

Mrs, Marian Carpenter, always a favorite here because of her personality and womanly worth, was credited with having outdone herself in the quality of her lectures and the merit of her mes sages during this year's engagement at Grand Ledge, while it is pleasant to also record that her physical health is apparently better than in past months. Many healing thoughts will go out to her from widely scattered friends.

Mrs. Russell, vice-president of the camp, and Grand Ledge's own medium, was in popular demand for private readings and made many new friends. Mrs. Alex Caird, of Lynn, Mass., was present during the entire camp and gave marked satisfaction in her private work, while she was gladly welcomed whenever she lent her aid upon the platform. She may, with her earnest husband, Dr. Caird, soon return to their former love and take up residence in

Mr. Comstock, residing near Marcel lus, a farmer by vocation, gave the fire test often and very successfully without injury to either the mucous membrane of his mouth or the hair and cuticle of his hands. A minister tried to imitate his work at his closing seance, but burned his hand quite se-

Mrs. C. Oswala of the Englewood Spiritual Union, Chicago, was a personal favorite with the campers and her mediumistic work, both public ald private, was heartly commended. Old friends noted certain developments in

her psychic powers. Once again "The Expositor and Year ly Psychic Era and Hull Crucible" is being put in circulation-this time bearing the stamp of the Goshen, ind., postoffice, instead of Chicago. It is the same in matter as last year. The sneaks back of this anonymous attack upon Moses Hull had better step to the front and assume public responsibility for it before it is forced upon them. Intervening time since its first appearance has not been lost. Financial backer, editor, distributers and the source from which it is supplied have been traced closely home. Its appearance savors of a Mafia-like assassination of character in which only cowards in-

Anonymous charges against the Morris Pratt Institute faculty are in circulation. The author of the foul slanders is known. Let the matter go at once to the United States postoffice inspectors. I am myself in receipt of a fresh communication of that character. GEORGE B. WARNE.

A REAL SPIRIT AT WORK.

It Makes a Noise Which Can Be Heard

a Block Away.

A special dispatch to the Chicago American from New York, says: Strange raps, apparently the sound of a hammer, have upset the Marion section of Jersey City and plunged the residents into an excited discussion as to whether the noise is caused by ghosts. The noises can be heard nightly in the old-fashioned residence on Pavonia, near Giles avenue, where reside Charles William Meyers, his wife, his daughter, aged 19, and his two sons, Charles, 21 years old, and William, 14 years old. The younger boy is an epileptic.

Two weeks ago Charles was awakened by strange, hammer-like raps under the bed in which he and his brother

Strange Noise Repeated. The next night and following nights

the strange noises were repeated. The younger brother apparently slept through it all. The next night Brother Charles tied

William's hands and feet. But the old tap, tap, tap was heard. The neighbors were skeptical and all said: "It's William."

And William it seemed to be, for. though tied hand and foot, the rapping would follow him around the house wherever he was carried at night. He was carried into the parlor and trussed up with ropes. The rapping still continued near him. The noise was as if made by a hammer and it could be heard a half block away.

Spirits Want to "Talk."

During the daytime Charles tore out the walls of his room and examined the gabled roof of the house without success. Charles Brown, a Spiritualist, sat through a session of mysterious knocking and announced that some spirit was trying to communicate to the world through the epileptic boy.

Nightly delegations of Marion residents crowd the Meyers home listening to the knocking spook and three of Jer sey City's wisest policemen have sat in for a session. The mystery is unsolved and deeper than when it began.

A Change to Make Money.

I have berries, grapes and peaches a year old, fresh as when picked. I used the California Cold Process. Do not heat or seal the fruit, just put it up cold, Keeps perfectly fresh, and costs almost nothing; can put up a bushel in ten minutes. Last year I sold directions to over 120 ramilies in one week; anyone will pay a dollar 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. FRANCIS CASET, St. Louis. Mo.

"The Jesuits." By Rev. B. F. Austin, creased. For a good time, everybody
A. M., B. D. An excellent pamphlet come to Ashley next year. Price 15 cents.

Sunapee Lake Camp.

August 15 was a very rainy day, At 2:30 p. m., a lecture by Mrs, Nettie Holt Harding, to a small audience. A good lecture and tests. We all learned

August 16, at 2.30 p. m., lecture and tests. At 7.45 p. m., seance in hall, by Mrs. Nettie Holt Harding. The tests were all recognized, and all were well leased with the scance.
August 17, at 1 p. m., Ladies' Aid fair which was well attended and was a suc

cess every way.

August 18, at 2:30 p. m., lecture and tests by Mrs. Nettle Holt Harding. The subject was "Power and Force," and was well delivered, and was spoken well of by everyone,

August 19, at 2:30 p. m., a lecture by Mrs. Nettle Holt Harding. Her subject was, "What Is God?" The audience was as good as any of this season. The audience spoke well of the lecture and

the speaker.

August 20, at 10:45 a. m., it looked well for a cool day, the air very bracing and everything bid fair to be a good meeting. The president presented An-nie Banks Scott of Boston. The speaker opened with a poem, and then with tests, and they all were recognized, At 2:45 p. m., singing followed by a poem written by Lizzie Doten, and music by Miss Ida Bond and Mrs. Millen. subject, by Mrs. Harding, "What Has Spiritualism Done for Humanity?" There was a large audience and the peaker was very forcible. It was one of Mrs. Harding's best lectures, and his was her last day here.

At 4:30 p. m., the Ladies' Aid Association held their annual meeting for election of officers and the following were chosen: President, Mrs. Addie M. Stevens, Charemont, N. H.; first vicepresident, Mrs. Hattie P. Burpee, Sutton, N. H.; second vice-president, Mrs. Susan E. Watson, Hillsboro Br., N. H.; secretary, Mrs. H. G. Newman, Washington, N. H.; treasurer, Mrs. Harriet C. Comstock, Newport, N. H. Business Committee: Mrs. H. C. Comstock, New-port, N. H.; Mrs. Hattle Burpee, Sutton, N. H.; Mrs. Susan E. Watson, Hillsboro, Br., N. H.; Mrs. C. C. Davis, Hartland, Vt.; Mrs. Caroline C. Lull, Charemont, N. H.; Miss Caroline Marcey, Hillsboro, N. H.

At the annual meeting of the Sunapee Lake Camp-meeting Association, Aug 19, the following officers were elected President, John Gage, Henniker, N. H. vice-president, Isaac K. Connor, War ner, N. H.; secretary, Lorenzo Worthen Hillsboro Bridge, N. H.; treasurer, Mrs.

Harriet C. Comstock, Newport, N. H. Business committee: Thomas Burpee chairman, Sutton, N. H.; C. E. Gove, Riverdale, N. H.; Isaac K. Connor,

Auditors: C. C. Davis, Hartland, Vt. Mrs. Harriet G. Newman, Washington,

LORENZO WORTHEN.

Lake Brady Camp, Ohio.

August 20 dawned clear and beauti ful, bringing to the camp many seekers after spiritual truths, as an expounder of which no one is superior to W. J. Colville, the speaker of the day. He began the services by singing a solo, "Angels Ever Bright and Fair." Mr. Hunger, the president, in his remarks spoke of the coming dedication of their temple in Cleveland the first Sunday in October. Mr. Colville gave an improvised poem as an invocation. His subject for the morning was "The Evidence of Spiritualism and the Practical Benefits of Spiritualism." He held his audience from start to finish as only he can, giving many points that suited his hearers, as the frequent applause testi-

In the afternoon he sang "The Prince and the Minstrel," then for an hour and a half he placed before his large audience the facts and evidences within his knowledge of Individual Immortality. From four to five he answered any questions that were propounded and they were many and varied; his answers were to the point and clearly illustrated so as to be fully understood.

Mrs. Challen was message bearer after both lectures, her last appearance here for the season.

What might have been a serious accident occurred during the morning lecture. Mr. Hunger, our worthy president, sitting at the back of the rostrum, in some way lost his balance and he fell backward with head down between the tent and platform, only his feet remaining in sight. Several gentlemen ran to his assistance and helped to extricate him from his uncomfortable position. He arose smiling and debonair, seemingly none the worse for his involuntary acrobatic feat, which had not even caused a pause in the speaker's flow of MARY L. BETTES. Cuyahoga Falls, Ohio.

Ashley Camp, Ohio.

Everything is moving along lovely here. The park was never so lovely as now. "Lake Tiberias" is swimming full of fish; sometimes its banks are ined with men, women and children enloving the fishing. One day last week Mrs. Kibby is reported to have caught one hundred fish. They are small, but

make good eating. The attendance at the meetings has been better than it has been for years' past. The people seem to be renewing their interest and everybody is encour-

The talent employed are as follows: W. V. Nicum of Dayton, Ohio; Mrs. E. A. Kibby of Cincinnati; Mrs. Margaret Stewart of Piqua, Ohio, and Mr. and Mrs. E. W. Sprague, the N. S. A. mis-

sionaries, of Jamestown, N. Y. Mrs. Kibby and Mrs. Stewart are emoloyed for the season. Mr. Nicum has filled his engagement and gone, and Mr. and Mrs. Sprague are here. They held services in our fine auditorium last Sunday, speaking twice to the largest audiences that have been in attendance

for years. To-night (Tuesday) Mr. Sprague will speak upon "Marriage and Divorce," and will compare the teachings of the Bible with the teachings of Modern Spiritualism concerning the The Spragues have the ros gubject. trum this week and will close the camp next Sunday. They will be assisted by Mrs. Stewart and Mrs. Kibby from time to time. It is a great pity that the people all

over this country do not know of the wonderful mineral spring on this camp ground. It is called the Odovene Well. It is four hundred feet deep, and when first struck was a flowing well; it is pumped now. People come many miles to carry the water away in jugs and Its wonderful curative qualiries have been demonstrated over and over again.

It is the hope of our camp-meeting association that they may soon be able o erect a fine hotel and start a sanitarium here. There is to be a trolley line milt soon which will bring the people from Delaware direct -to the camp grounds. This will make perfect connections by trolley from Columbus Ohio and many other smaller both north and south. When it is completed then mineral water cures will be plenty, sanitarium, hotels, etc., will be built, the grounds extended and beautified, our large auditorium will be filled from day to day, and the great work of Ashley camp will be materially in-

WILL RANDOLPH, Sec'y.

The Prograssive Thinker.

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

Spiritualist Meetings.

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

First German Spiritualist Society on the West Side. Meetings every Bunday at 3 p. m. in Garselman's Hall, corner Ashland avenue and W. 13th street. Central Spiritual Church holds serv ices each Sunday afternoon at 2:30, at

Fasking's hall, 30th and Archer avenue. Conducted by Mr. and Mrs. Howes. The Light of Truth Church will hold services in Hopkins' Hall 528 W 63rd street, near Stewart avenue. Conference at 3 p. m. Lecture at 7:45. Mes sages at each service. Midweek meeting Thursday 3 p. m. Mrs. Jeffery. Bur-

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

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

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

363 East 43d street. Conducted by Mrs. Isa Cleveland. Spiritual Science Society meets every Sunday from 2 to 10 p. m., at Arlington Hall, N. W. corner of 31st street and Indiana avenue. Admission to afternoon meetings, free; evening service 15 cents: Mrs. Dixon and her daughter the child wonder, will always be in at-tendance. Others will assist. These neetings will be continued all summer Dr. Beverly, president, No. 44 East 31st

A Spiritualist Temple has been opened by Mrs. Schwann, at 523 Belmont avenue. Services held every Sunday and Thursday evening at 8 clock. Tests and music at every ser

The Spiritual Church of the Students of Nature will hold services every Sunday at 7:30°p. m., at Van Buren Opera House, corner Madison and California avenue. Good speakers and test medi-ums. Mrs. M. Schumacher, pastor. The Universal Occult Society meets every Sunday at America Hall, 77 East 31st street, at 3 and 8 p. m. R. Gilray, pastor. Evangelist F. M. Stoller will preside at all meetings during the ab-

sence of Brother Gilray.

Meetings every Sunday at 10:45 a. m.
at hall 210, Masonic Temple, under the auspices of Walter Devoe, known lecturer. Miss Cora M. Nafe,

The German-English Society Bund der Wahrheit No. 18, holds service ery Sunday evening at 7:30 in Brandt's Hall, 152 E. North avenue, between Halsted and Clybourn; and every Wednesday evening at 8 o'clock sharp at the National, formerly Garfield Turner Hall. Mr. Frank Joseph, medium. Church of the Soul Communion holds meetings every Wednesday evening at 8' oclock and Sundays at 8 p. m. 207 Lincoln avenue, between Garfield and Webster avenues. Lecture, messages and tests. R. S. Ray, pastor

The Christian Occult Church, United Brotherhood Hall, 3245 State street. Every Sunday evening at 7:30. Test nessages given by good mediums. Good

speakers in attendance.

The Golden Rule Spiritualist Society will hold meetings every Sunday at 3 and 8 p. m., at O'Donnell College Bldg., South Paulina street, between Washington Boulevard and Park avenue. All

cordially invited. Temple Light and Truth, 370 Wabansia avenue, near Robey street and North avenue. Sunday-school 10:30 a. m. Lectures and spirit messages given at 3 and 8 p. m., by Mrs. T. Loll, pastor, every Sunday, in German and English.

The Hyde Park Occult Society holds regular Sunday evening services, 7:45 o'clock, at 319 E. 55th street, between Cimhark and Monroe avenues. Jackson Park cars pass the door. The best tal-ent available will be secured for all meetings. To spread the truth is the object of this society. Address all communications to Miss Eva L. Stewart. convesponding secretary, 455 E. 55th street. Entrance to hall, 319 E. 55th street.

The Spiritual-Association of Sixtyninth street and Wentworth avenue, meets every Sunday at Alberta Hall, Hon. D. Gilmour will address the meeting at 7:30 p. m. Conference at 2:30 p. m.

The Rising Sun-Mission will hold Star Lodge Hall, 378 So. Western ave-

que. All welcome: Church of the Spiritual Truth holds Paulina street. Mrs. J. DeLong, pastor.

bining advanced ideas on the finer and ethereal phases of Spiritualism, leading phere of exalted spiritual truth. A book for the higher life. Price,

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A POET'S VIEW.

Bishop A. Beals Offers Some Suggestive

The Progressive Thinker scintillates and glows with the rich and best thoughts of minds stored with knowldge, and from every subject pertain ing to science, progress, philosophy, ethics and the soul embodied and disembodied, and no live thinker can peruse its interesting pages from week to week without feeling an awakening within him of latent possibilities mak ing him stronger of purpose and will, and more keenly alive to the nearness of the spirit world.

markable one, headed with the remark able experiences with the medium Charles Bailey and before a learned body of men and women, and their tes-timony to show the crucial test conditions under which the phenomena oc curred. . The article of Prof. James H. Hyslop

The issue of August 19 is a very re

is replete with interest, and the reports of his scientific experiences in psychic research, which must carry great weight on the side of facts going to prove the truth of the continuity of the

The always interesting column Hudson Tuttle's Answers to Questions, which throws so much light on all subjects pertaining to man and his here and hereafter, make that page replete with gems of thought and light, worth alone the price of the paper, and The Progressive Thinker the most important paper of its kind in the world.
-But my special object in writing this

article was to notice the interesting letter in this issue on the 8th page, from the pen of our veteran medium, speaker, poet and writer, Lyman C. Howe. If affliction, disease and old age have such an illuminating effect on the mind as it seems to in his case, and to quicken with flashes of wit, sarcasm and poetic imagery as flows from his inspired pen, one can almost wish to be tom, and your disease will be diagnosed spile that way if the disease could call out such genius of thought and give such undaunted courage and hope. One cannot read this letter without seeing how closely allied is that will and mind to the eternal energies of the soul the indestructible mind and spirit of the man, and how unflinchingly brave and heroic he subordinates the pain and sorrow of the body to the will and higher upliftment of the spirit to do the bidding of his mediumistic thought. But it is comforting to see he rosy light of dawn just before, and hese brave souls who have given their ife energies to aid in the march of spirual progress will soon feel the summer winds of immortal glory play through their souls where beauty-clouds are alight with the rainbows of joy and peace.

BISHOP A. BEALS. Summerland, Cal. BUTTE, MONTANA.

An Interesting Account of Special Exer-

Through the instrumentality of Henry B. Allen, a physical and musical medium of rare merit, who has been with us for several months, and whom we hope to keep with us for several months longer, we have been fortunate enough to procure the services of the president of the Ohio State Spiritualist Association, Rev. Fred D. Dunakin of Cecil, O. who has been lecturing for us in the old Masonic Hall on West Park street, for the last six weeks, on various subjects relating to Spiritualism and its kindred sciences, demonstrating to the inquiring minds that from Sunday to Sunday came out to listen to the inspired teachings of this most gifted and loquent lecturer, the facts of immortality and the continuity of life beyond

Our brother, Mr. Dunakin, closed his appointment with us last evening by administering the rite of baptism upon a young lady of our order, Miss Hazel Logue, granddaughter of Mrs. M. E. Logue (Grandma Logue, as she is familiarly known). The ceremony, as given by our speaker, was something new to the people of Butte, and all pronounced it a grand success and a scene long to be remembered. The rostrum was beautifully decorated with flowers and palms, and the young lady, dressed in the richest attire of pure white, was seated in the center with her guardian uncle on one side (she being an orphan) and her grandmother on the other. Mr. Dunakin's discourse for the occasion was on the subject of baptism, showing that the baptism which is administered by the Spiritualists is a baptism of the spirit to unfold our spiritual natures and to bring out the latent spiritual forces within us. The speaker, after requiring the baptismal subject to answer a few questions pertaining to the Declaration of Principles of our philosophy, then said: "These flowers, (holding up a beautiful bouquet of roses and carnations) emblem and type of purity, love and virtue, I bestow on you, emblematical of our divine order and religion, and now in the presence of the witnesses, by the power vested in me as a minister of the gospel of Spiritnalism, I baptise you in the name of Love, Purity and Virtue," followed by

an invocation. The ceremony was very affecting and all felt that the divine spirit of Light and Love was showering down benedic-

tions for the occasion. Mr. Dunakin returns to his home by way of Portland, Oregon, where he will spend a few days to visit the Lewis and Clark Exposition. Thence to Denver, Colo, where his wife is expected to join him, where they will spend some time Tuesday and gave five seances, all of during the Grand Army Encampment at

that place. We hope to be able to have our brother with us again at some time in the near future, as his work is calculated to build up the cause and add new recruits to our ranks by the plain philosophical statements that through his instrumentality the angel world bestows upon all who hear his eloquent dis-MRS. MARY L. FIFER, President Silver Bow Esoteric Associa tion.

"Cosmian Hymn Book." A collection of original and relected hymns, for lib-eral and ethical societies, for schools and the home; compiled by L. K. Washburn. This volume meets a public want. It comprises 258 choice selec tions of poetry and music, embodying the highest moral sentiment, and free from all sectarianism. Price 50 cents.
"Religious and Theological Works of Thomas Paine," contains his celebrated "Age of Reason," and a number of let-ters and discourses on religious and theological subjects. Cloth binding, 480

"An Infamous Dynamite Roman Cath. olic Conspiracy Detected and Exposed." "Romanism Exposed." Two pamphlets

NOTES FROM G. H. BROOKS,

Explaining Apparent Lack of Activity in Field Work.

It has been a long time since I have sent any letter to the many readers of The Progressive Thinker, which makes its weekly visits to so many homes, and keeps so many posted of the work that is going on. During my long silence I have received a number of letters from my friends, asking me where I was, and what I was doing? As far as possible I have tried to answer them, but there are those who are still wondering why I am seemingly out of the work at least for the present. No doubt there are many who are also wondering why I am' not at work. To one and all I will arise and explain. On the return of my wife last spring, I found she would need me at home, and my constant care of her and the home. While she was benefited by her trip to California, yet she was far from well. As soon as I discovered that I gave up all 'thought of going away, much as I might desire to, and much as I needed the work, and devote myself to my wife, boy and the home, and so I have remained. There has been much for me to do, and I have been more than busy in ways. I cannot explain. Indeed I have been so busy, up to within a short time, that I have had no time for letter writing, or if I had I should not have been in the spirit to write. Thus have I been busy not on the platform of Spiritualism, but doing as high and holy work, looking after the interest of my family, and aiding in every way I could to bring back the roses,

to my wife's cheeks.
She is not strong yet, but I believe she will gain, when the heated term ex-Soon I expect to return to my pires. work, and have some one with my wife to care for her while I again go torth with the message Spiritualism has ton the people. I consider it a blessed privilege to be blessed by this spiritual power, to be able to go forth trying to, give comfort and consolation to a hund ry people, who are in need of the great spiritual truths that Spiritualism has to offer. To impress if possible upon a materially-minded world the great fact of the continuity of life, of the law of spirit communion, which when rightly, understood gives peace and joy those who receive its teachings as they, should.

This task may not be a pleasant one

in one sense of the word, for there is so much to contend with in the presentation of these truths, yet they must be given forth for there are those who are ready for them, and will be blessed in the receiving. For those who are not ready, all there is for them to do issi to wait until the soul is ready to receive. It may not be it will be on this plane, they may be obliged to pass through with much ere they can receive, but when they do, then comess the blessing. For over twenty-five years have I been busy in trying to do what I could to spread these truths. If have left no stone unturned, I have done all within my power to build up our societies, to unite them in one grand cause, to show to the world we are a power, and are trying to build up the great cause of truth, and have organized societies, lyceums, ladies' aids, young people's societies, and all things that tend to unite and cement our people in one common cause. I shall say, nothing of the discouragements and ob stacles to overcome, that belong to all! phases of life. So when I am not able o be out and at work, one and all may know that there is a cause that holds me back. And when it comes to wire and family, I consider that a holy and precious charge. I have needed work, the long strain on me from a financial point has been hard, but some way the way will open, and all will be straight in time. There are times in my life when everything goes against any undertaking I may have, or make. Thus it has seemed to be for my work for fall and winter, but in time that will be made clear, the clouds will roll by, and

once more the sun will shine. y love and greetings to one and all, and trust as the days roll into months and the months into years, we shall have all grown, grown into the great fact of spirit communion, of what it means, of where it leads, leading us away and out into new truths, new facts, and at last filling us with peace.

Wheaton, Ill.

Claims That Mr. Finney Is an Excellent

G. H. BROOKS.

Medium. To the Editor:—I have seen the article in the Grand Rapids paper, also in the Detroit paper, pretending to expose Mr. Finney. I was present at the seance, and the article in the papers was a gross and wilful misrepresentation of the facts.

Mr. O. W. Kibby did strike a match, and broke up the seance, but there was nothing to show that the medium had anything to do with manipulating the trumpet or guitar. The trumpet and guitar both came down at once, but Mr. Finney was still held by the attendants' hands. There was no talk of fight or hard words. Mr. Finney, the paper states, left town on the next train. He had an engagement at Petoskey, where he went the next morning, but was back to Snowflake Camp the same week, where he has been holding seances ever since. Mr. Finney has been to Bellaire this week and held a seance at the home of Lewis Ritt with satisfaction to all present, and at Snowhake Camp, (since the evening of the disturbance), he held a test seance and every person present took turns to hold his and the demonstrations went on just the same. I am glad to have the opportunity to correct such a false state. ment. I personally know, myself, that the manifestations that are produced are genuine. W. J. NIXON. Bellaire, Mich.

To the Editor:-We have been having a treat here this week. A. A. Finwhich were a success. The large dining room of the hotel was nearly filled; over half of them were skeptics or persons who had never attended anything of the kind before. All expressed their admiration of the manifestations, and their belief that the trumpets and a guitar were going together, and at times a dozen independent voices were heard. The medium's hands were held by skeptics who were thoroughly con-We have been acquainted with Mr. Finney for several years, and know that anyone that tries to make him out a fake is a falsifier of the blackest L. A. LABADIE. kind. Petoskey, Mich.

"Principles of Light and Color." By E. D. Babbitt, M. D., LL. D. A truly, great work of a master mind, and one whom Spiritualists should delight to honor. The result of years of deep thought and patient research into Nature's finer forces are here gathered and made amenable to the well-being of humanity. Medical men especially, and scientists, general readers and students of occult forces will find instruction of great value and interest. A large, fourpound book, strongly bound, and taining beautiful illustrative plates, For sale at this office. Price, postpaid \$5. It is a wonderful work and you will be dedicated with it.

Some Suggestive Items From One of the Visitors-The Infamous Attack on Moses Hull.

Sunday, August 20, was a day of ideal weather at "Grand Ledge, Michigan: Strangers found there a camp having beautiful grounds, a commodious auditorium unsurpassed at any other of our western centers, a people, whether transient, or resident in the near-by city, of genial manner and winning so clability and an official board of substantial men and women. On that day the crowd came from near and far, afoot, in carriages which spoke of wellto do conditions, or aboard the little steamers on Grand River. Officials estimated the number present during the day at almost two thousand individuals. The president of the Illinois State Spiritualists Association spoke both forenoon and afternoon, while Chairman Edgerly closed the latter with words of impressive appropriateness which were received by the campers with hearty approbation, and then the season for 1905 was declared formally ended.

In asking after the best known personalities met there during the last days of the meeting, Mrs. Abbie Sheets naturally comes first in the minds of The Progressive Thinker family. Only a single glance at her welcome face was necessary to tell that she has in the more recent months made real progress towards improved health. Still not strong enough for official burdens, or continuous speaking engagements, yet she is taking up the latter work by degrees and friends are hoping will ere long he fully equal to the labor she holds so sacred and for which choice forces have fitted her.

Mrs. Marian Carpenter, always a favorite here because of her personality and womanly worth, was credited with having outdone herself in the quality of her lectures and the merit of her messages during this year's engagement at Grand Ledge, while it is pleasant to also record that her physical health is apparently better than in past months.

Many healing thoughts will go out to
her from widely scattered friends. Mrs. Russell, vice-president of the camp, and Grand Ledge's own medium,

was in popular demand for private readings and made many new friends, Mrs. Alex Caird, of Lynn, Mass., was present during the entire camp and gave marked satisfaction in her private work, while she was gladly welcomed whenever she lent her aid upon the platform. She may, with her earnest husband, Dr. Caird, soon return to their former love and take up residence in

Mr. Comstock, residing near Marcellus, a farmer by vocation, gave the fire test often and very successfully without injury to either the mucous membrane of his mouth or the hair and cuticle of his hands. A minister tried to imitate his work at his closing seance, but burned his hand quite se-

Mrs. C. Oswala of the Englewood Spiritual Union, Chicago, was a personal favorite with the campers and her mediumistic work, both public and private, was heartily commended. Old friends noted certain developments in her psychic powers.

Once again "The Expositor and Yearly Psychic Era and Hull Crucible" is being put in circulation—this time bearing the stamp of the Goshen, Ind., postoffice, instead of Chicago. It is the same in matter as last year. The sneaks back of this anonymous attack upon Moses Hull had better step to the front and assume public responsibility for it before it is forced upon them. Intervening time since its first appearance has not been lost. Financial backer, editor, distributers and the source from which it is supplied have been traced closely home. Its appearance savors of a Mafia-like assassination of character in which only cowards in-

Anonymous charges against the Morris Pratt Institute faculty are in circuauthor of the foul slanders is known. Let the matter go at once to the United States postoffice inspectors. I am myself in receipt of a fresh communication of that character.

GEORGE B. WARNE.

A REAL SPIRIT AT WORK.

It Makes a Noise Which Can Be Heard a Block Away.

A special dispatch to the Chicago American from New York, says: Strange raps, apparently the sound of a hammer, have upset the Marlon section of Jersey City and plunged the residents into an excited discussion as to whether the noise is caused by ghosts. The noises can be heard nightly in the old-fashioned residence on Pavonia, near Giles avenue, where reside Charles William Meyers, his wife, his daughter, aged 19, and his two sons, Charles, 21 years old, and William; 14 years old.

The younger boy is an epileptic. Two weeks ago Charles was awakened by strange, hammer-like raps under the bed in which he and his brother

Strange Noise Repeated.

The next night and following nights the strange noises were repeated. The younger brother apparently slept through it all.

The next night Brother Charles tied William's hands and feet. But the old tap, tap, tap was heard. The neighbors were skeptical and all said: "It's William."

And William it seemed to be, for, though tied hand and foot, the rapping would follow him around the house wherever he was carried at night. He was carried into the parlor and trussed up with ropes. The rapping still continued near him. The noise was as it made by a hammer and it could be heard a half block away.

Spirits Want to "Talk."

During the daytime Charles tore out the walls of his room and examined the gabled roof of the house without success. Charles Brown, a Spiritualist, sat through a session of mysterious knocking and announced that some spirit was trying to communicate to the world

through the epileptic boy.

Nightly delegations of Marion residents crowd the Meyers home listening to the knocking spook and three of Jersey City's wisest policemen have sat in for a session. The mystery is unsolved and deeper than when it began.

A Change to Make Money.

I have berries, grapes and peaches a year old, fresh as when picked. I used the California Cold Process. Do not heat or seal the fruit, just put it up 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 truit and full directions to any of your readers for nineteen (19) two cent stamps, which is only the actual cost of the samples, postage, etc. Francis Caser, St. Louis, Mo.

"The Jesuits." By Rev. B. F. Austin, A. M., B. D. An excellent pamphlet come to Ashley next year, Price 15 cents.

Sunapee Lake Camp.

August 15 was a very rainy day. At 2:30 p. m., a lecture by Mrs. Nettle Holt Harding, to a small audience: A good lecture and tests. We all learned

August 16, at 2.30 p. m., lecture and tests. At 7:45 p. m., seance in hall, by Mrs. Nettie Holt Harding. The tests were all recognized, and all were wel

pleased with the scance, August 17, at 1 p. m., Ladies' Aid fair which was well attended and was a suc

cess every way.

August 18, at 2:30 p. m., lecture and tests by Mrs. Nettle Holt Harding: The subject was "Power and Force," and was well delivered, and was spoken well of by everyone.

August 19, at 2:30 p. m., a lecture by Mrs. Nettle Holt Harding. Her subject was, "What Is God?" The audience was as good as any of this season. The audience spoke well of the lecture and August 20, at 10:45 a. m., it looked

well for a cool day, the air very bracing and everything bid fair to be a good meeting. The president presented Annie Banks Scott of Boston. The speaker opened with a poem, and then with tests, and they all were recognized. At 2:45 p. m., singing followed by a poem written by Lizzie Doten, and music by Miss Ida Bond and Mrs. Millen. The subject, by Mrs. Harding, "What Has Spiritualism Done for Humanity?" There was a large audience and the speaker was very forcible. It was one of Mrs. Harding's best lectures, and this was her last day here.

At 4:30 p. m., the Ladies' Aid Association held their annual meeting tor election of officers and the following were chosen: President, Mrs. Addie M. Stevens, Charemont, N. H.; first vice-president, Mrs. Hattie P. Burpee, Sutton, N. H.; second vice-president, Mrs. Susan E. Watson, Hillsboro Br., N. H.; secretary, Mrs. H. G. Newman, Washington, N. H.; treasurer, Mrs. Harriet C. Comstock, Newport, N. H. Business Committee: Mrs. H. C. Comstock, Newport, N. H.; Mrs. Hattle Burpee, Sutton, N. H.; Mrs. Susan E. Watson, Hulisboro, Br., N. H.; Mrs. C. C. Davis, Hartland, Vt.; Mrs. Caroline C. Luli, Charemont, N. H.; Miss Caroline Marcey, Hillsboro, N. H.

At the annual meeting of the Sunapee Lake Camp meeting Association, Aug. 19, the following officers were elected President, John Gage, Henniker, N. H. vice-president, Isaac K. Connor, War ner, N. H.; secretary, Lorenzo Worthen, Hillsboro Bridge, N. H.; treasurer, Mrs. Harriet C. Comstock, Newport, N. H. Business committee: Thomas Burpee, chairman, Sutton, N. H.; C. E. Gove, Riverdale, N. H.; Isaac K. Connor,

Warner, N. H. Auditors: C. C. Davis, Hartland, Vt.; Mrs. Harriet G. Newman, Washington,

LORENZO WORTHEN.

Lake Brady Camp, Ohio. August 20 dawned clear and beautiful, bringing to the camp many seekers after spiritual truths, as an expounder of which no one is superior to W. J. Colville, the speaker of the day. He

"Angels Ever Bright and Fair." Mr Hunger, the president, in his remarks spoke of the coming dedication of their temple in Cleveland the first Sunday in October. Mr. Colville gave an improvised poem as an invocation. His subject for the morning was "The Evidence of Spiritualism and the Practical Benefits of Spiritualism." He held his audience from start to finish as only he can, giving many points that suited his hearers, as the frequent applause testi-

In the afternoon he sang "The Prince and the Minstrel," then for an hour and a half he placed before his large audiknowledge of Individual Immortality. From four to five he answered any questions that were propounded and they were many and varied; his answers were to the point and clearly il-

lustrated so as to be fully understood. after both lectures, her last appearance here for the season.

What might have been a serious accident occurred during the morning lecture. Mr. Hunger, our worthy president, sitting at the back of the rostrum. in some way lost his balance and he fell backward with head down between the tent and platform, only his feet remaining in sight. Several gentlemen ran to his assistance and helped to extricate him from his uncomfortable position. He arose smiling and debonair, seemingly none the worse for his involuntary acrobatic feat, which had not even caused a pause in the speaker's flow of eloquence. MARY L. BETTES.

Cuyahoga Falls, Ohio. Ashley Camp, Ohio.

Everything is moving along lovely here. The park was never so lovely as now. "Lake Tiberias" is swimming full of fish; sometimes its banks are lined with men, women and children enloving the fishing. One day last week Mrs. Kibby is reported to have caught one hundred fish. They are small, but

make good eating. The attendance at the meetings has been better than it has been for years The people seem to be renewing their interest and everybody is encour-

aged. The talent employed are as follows: W. V. Nicum of Dayton, Ohio; Mrs. E. A. Kibby of Cincinnati; Mrs. Margaret Stewart of Piqua, Ohio, and Mr. and Mrs. E. W. Sprague, the N. S. A. mis-

sionaries, of Jamestown, N. Y. Mrs. Kibby and Mrs. Stewart are emplayed for the season. Mr. Nicum has filled his engagement and gone, and Mr. and Mrs. Sprague are here. held services in our fine auditorium last Sunday, speaking twice to the largest audiences that have been in attendance for years. To-night (Tuesday) Mr. Sprague will speak upon "Marriage and Divorce," and will compare the teachings of the Bible with the teachings of Modern Spiritualism concerning the subject. The Spragues have the rostrum this week and will close the camp next Sunday. They will be assist ed by Mrs. Stewart and Mrs. Kibby

from time to time. It is a great pity that the people all over this country do not know of the wonderful mineral spring on this camp ground. It is called the Odovene Well. It is four hundred feet deep, and when first struck was a flowing well: it is pumped now. People come many miles to carry the water away in jugs and

over again. It is the hope of our camp-meeting association that they may soon be able to erect a fine hotel and start a sanitarium here. There is to be a trolley line built soon which will bring the people from Delaware direct to the camp grounds. This will make perfect connections by trolley from Columbus, Ohio and many other smaller towns both north and south. When it is completed then mineral water cures will be plenty, sanitarium, hotels, etc., will be built, the grounds extended and beautified, our large auditorium will be filled from day to day, and the great work of Ashley camp will be materially in-

WILL RANDOLPH, Sec'y.

The Progressive Thinker.

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

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

Spiritualist Meetings.

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

First German Spiritualist Society on the West Side. Meetings every Sunday at 3 p. m. in Garselman's Hall, corner Ashland avenue and W. 13th street. Central Spiritual Church holds serv ces each Sunday afternoon at 2:30, at

Fasking's hall, 30th and Archer avenue. Conducted by Mr. and Mrs. Howes. The Light of Truth Church will hold services in Hopkins' Hall 528 W 63rd street, near Stewart avenue. Conference at 3 p. m. Lecture at 7:45. Mes sages at each service. Midweek meet ing Thursday 3 p. m. Mrs. Jeffery. Bur

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

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

The Progressive Society holds services every Sunday at 183 East North avenue, corner Burling, at 3 and 8 p. m. Good speakers, tests and messages at every session. Mrs. Hilbert, pastor. The Church of the Psychic Forces holds services at Wilcox Hall, corner Champlain avenue and 43d street, every

Sunday. Conference at 3 p. m. Lecture at 8 p. m. The hall number is 361-363 East 43d street. Conducted by Mrs. Isa Cleveland. Spiritual Science Society meets every

Sunday from 2 to 10 p. m., at Arlington Hall, N. W. corner of 31st street and Indiana avenue. Admission to aftersoon meetings, free; evening service 15 cents: Mrs. Dixon and her daughter he child wonder, will always be in attendance. Others will assist. These meetings will be continued all summer. Dr. Beverly, president, No. 44 East 31st street.

A Spiritualist Temple has been opened by Mrs. Schwann, at 523 Belmont avenue. Services held every Sunday and Thursday evening at 8 Tests and music at every ser-

The Spiritual Church of the Students of Nature will hold services every Sunday at 7:30 p. m., at Van Buren Opera House, corner Madison and California avenue. Good speakers and test medi-ums. Mrs. M. Schumacher, pastor. The Universal Occult Society meets

every Sunday at America Hall, 77 East 31st street, at 3 and 8 p. m. R. Gilray, pastor. Evangelist F. M. Stoller will preside at all meetings during the absence of Brother Gilray. Meetings every Sunday at 10:45 a. m.

Mrs. Challen was message bearer at hall 210, Masonic Temple, under the auspices of Walte known lecturer. Miss Cora M. Nafe, soloiset. The German-English Society Bund

der Wahrheit No. 18, holds services every Sunday evening at 7:30 in Brandt's Hall, 152 E. North avenue, between Halsted and Clybourn; and every Wednesday evening at 8 o'clock sharp, at the National, formerly Garfield Turn-er Hall. Mr. Frank Joseph, medium. Church of the Soul Communion holds

meetings every Wednesday evening at 8 oclock and Sundays at 8 p. m., at 207 Lincoln avenue, between Garfield and Webster avenues. Lecture, messages and tests. R. S. Ray, pastor. The Christian Occuit Church, United Brotherhood Hall, 3245 State street.

Every Sunday evening at 7:30. Test nessages given by good mediums. Good speakers in attendance.

speakers in attendance.

The Golden Rule Spiritualist Society will hold meetings every Sunday at 3 and 8 p. m., at O'Donnell College Bldg., South Paulina street, between Washington Boulevard and Park avenue. All cordially invited.

Temple Light and Truth, 370 Wabangia avenue, near Robey street and North avenue. Sunday-school 10:30 a. m. Lectures and spirit messages given at 3 and 8 p. m., by Mrs. T. Loll, pastor, overy Sunday, in German and English. The Hyde Park Occult Society holds

regular Sunday evening services, 7:45 o'clock, at 319 E. 55th street, between Kimbark and Monroe avenues. Jackson Park cars pass the door. The best talent available will be secured for all meetings. To spread the truth is the object of this society. Address all communications to Miss Eva L. Stewart, convesponding secretary, 455 E. 55th street. Entrance to hall, 319 E. 55th street.

The Spiritual Association of Sixtyninth street and Wentworth avenue, meets every Sunday at Alberta Hall, 6922. Hon. D. Gilmour will address the meeting at 7:30 p. m. Conference at 2:30 p. m.

The Rising Sun Mission will hold services until further notice, Sunday afternoons at 3, evenings at 8 o'clock, at Star Lodge Hall, 378 So. Western aveque. All welcome: Church of the Spiritual Truth holds

meetings every Sunday evening at 7:30 at 962 Milwaukee avenue, near North Paulina street. Mrs. J. DeLong, pastor. "After Her Death. The Story of a

Summer." By Lilian Whiting. No mind that loves spiritual thought can fail to be fed and delighted with this book. Beautiful spiritual thought, com-bining advanced ideas on the finer and ethereal phases of Spiritualism, leading the mind onward into the purer atmosphere of exalted spiritual truth. A book for the higher life. Price,

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

W. H. Bach. The Commandments are not only analyzed, but contrasted with other Bible passates, showing great in-congruities. Price 25 cents "Social Upbuilding, Including Co-op-

erative Systems and the Happiness and finnoblement of Humanity." By E. D. Babbitt, LL. D., M. D. This comprises the last part of Human Culture and Cure. Paper cover, 15 cents. For sale

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Clairvoyant and trance medium, will answer k questions by mail for 25 cents, and self-ad-ressed envelope, postuatd. Address, 933 Broad treet, Bridgeport, Conn.

Send date of birth; ask three questions, which will be answered, and a trial reading, for 25 cents For psychometry, send article or specimen to read from THEREST DUANE, Box 87; Berkeley Cal.

Well and favorably known for many years on the West Side, is now Localed at No. 3721 Forest ave-nue. Hours, 8 a. m. 10 5 p. m., Sundays excepted. Terms, 81 00. Sttlings can be engaged by phone, Douglas 1453.

Denrifiends, you can greatly help me care for my blind sister, Jennie L. Webb. one of the earl-leat mediums now in the form, by writing a letter to a spirit friend. Send it to me with it, and I will try and get reply by independent writing or whis-pers. Address Mrs. Annie Lord Chamberlain, Mil-ford Mass.

YSELF. CURED I will gradly inform the Cocal ne. Morphine. Oplum of a never-falling harmless flome Cure. Address

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Notice to Spiritualists,

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Corner Grand Avenue and East Ash St. Clean and coolest rooms in Portland: 50 cts. to \$1.5 meals, 25 cts. Got a transfer to East, Ankony Car, which passes the door, Phone, E. 875.

WOMAN: Four Centuries of Propries thinker's International Congress, Chicago, Ill. October, 1893. By Susan H. Wixon: Price, 100

An Infamous Conspiracy A pamphic of \$2 pages, compiled and published by the late Rev. J. G. White, author of numerous anti-Catholic works. It contains disclosures relative to a villatnous plot to overthrow our free government. Price, 15 cents

THE GOSPEL OF NATURE IIIL UUOYLL UI NAIUKE
Is a most excellent-work by Dr. M. L. Sherman,
saststed by Prof. W. F. Lyon. Heretofore it
has been sold for \$2, but the price now has been
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markable one, headed with the remarkble experiences with the medium Charles Bailey and before a learned body of men and women, and their testimony to show the crucial test conditions under which the phenomena oc-The article of Prof. James H. Hyslop

The issue of August 19 is a very re-

is replete with interest, and the reports of his scientific experiences in psychic research, which must carry great weight on the side of facts going to prove the truth of the continuity of the The always interesting column of

Hudson Tuttle's Answers to Questions, which throws so much light on all subfects pertaining to man and his relahere and hereafter, make that page replete with gems of thought and light, worth alone the price of the paper, and The Progressive Thinker the most important paper of its kind in the world.
-But my special object in writing this

article was to notice the interesting letter in this issue on the 8th page, from the pen of our veteran medium, speaker, poet and writer, Lyman C. Howe. If affliction, disease and old age have such an illuminating effect on the mind as it seems to in his case, and to quicken with flashes of wit, sarcasm and poetic imagery as flows from his inspired pen, one can almost wish to be afflicted that way if the disease could call out such genius of thought and give such undaunted courage and hope.

One cannot read this letter without seeing how closely allied is that will and mind to the eternal energies of the soul the indestructible mind and spirit of the man, and how unflinchingly brave and heroic he subordinates the pain and sorrow of the body to the will and higher upliftment of the spirit to do the bidding of his mediumistic thought. But it is comforting to see he rosy light of dawn just before, and these brave souls who have given their life energies to aid in the march of spiritual progress will soon feel the summer winds of immortal glory play through their souls where beauty-clouds are alight with the rainbows of oy and peace.

BISHOP A. BEALS. Summerland, Cal.

BUTTE, MONTANA.

An Interesting Account of Special Exer-Through the instrumentality of Henry B. Allen, a physical and musical medium of rare merit, who has been with us for several months, and whom we hope to keep with us for several months longer, we have been fortunate enough to procure the services of the president of the Ohio State Spiritualist Association, Rev. Fred D. Dunakin of Cecil, O.,

who has been lecturing for us in the old Masonic Hall on West Park street. for the last six weeks, on various subjects relating to Spiritualism and its kindred sciences, demonstrating to the inquiring minds that from Sunday to Sunday came out to listen to the inspired teachings of this most gifted and eloquent lecturer, the facts of immortalty and the continuity of life beyond fall and winter, but in time that will be he grave. Through our united efforts | made clear, the clouds will roll by, and assisted by this able leader we were once more the sun will shine. successful in organizing a very active working society named The Silver Bow and all, and trust as the days roll into Esoteric Association of workers and investigators along the line of psychic re-

search both in the physical and spirit-

Our brother, Mr. Dunakin, closed his appointment with us last evening by administering the rite of baptism upon a young lady of our order, Miss Hazel Logue, granddaughter of Mrs. M. E. Logue (Grandma Logue, as she is familiarly known). The ceremony, as given by our speaker, was something new to the people of Butte, and all pronounced it a grand success and a scene long to be remembered. The rostrum was beautifully decorated with flowers and palms, and the young lady,,dressed in the richest attire of pure white, was seated in the center with her guardian uncle on one side (she being an orphan) and her grandmother on the other. Mr. Dinakin's discourse for the occasion was on the subject of baptism, showing that the baptism which is administered by the Spiritualists is a baptism of the spirit to unfold our spiritual natures and to bring out the latent spiritual forces within us. The speak er, after requiring the baptismal subject to answer a few questions pertaining to the Declaration of Principles of our philosophy, then said: "These flowers, (holding up a beautiful bouquet of roses and carnations) emblem and type of purity, love and virtue, I bestow on you, emblematical of our divine order and religion, and now in the presence of the witnesses, by the power vested in me as a minister of the gospel of Spiritualism, I baptise you in the name of Love, Purity and Virtue," followed by

an invocation. The ceremony was very affecting and all felt that the divine spirit of Light and Love was showering down benedic-

tions for the occasion. Mr. Dunakin returns to his home by way of Portland, Oregon, where he will spend a few days to visit the Lewis and Clark Exposition. Thence to Denver, Colo., where his wife is expected to join him, where they will spend some time during the Grand Army Encampment at

that place. We hope to be able to have our brother with us again at some time in the near future, as his work is calculated to build up the cause and add new recruits to our ranks by the plain philosophical statements that through his instrumentality the angel world bestows upon all who hear his eloquent dis-courses. MRS MARY L FIFER, President Silver Bow Esoteric Association.

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NOTES FROM G. H. BROOKS.

Explaining Apparent Lack of Activity in Field Work.

.It has been a long time since I have sent any letter to the many readers of The Progressive Thinker, which makes its weekly visits to so many homes, and keeps so many posted of the work that is going on. During my long silence 1 have received a number of letters from my friends, asking me where I was, and what I was doing? As far as possible I have tried to answer them, but there are those who are still wondering why I am seemingly out of the work at least for the present. No doubt there are many who are also wondering why I am' not at work. To one and all I will arise and explain. On the return of my wife last spring, I found she would need me at home, and my constant care of her and the home. While she was benefited by her trip to California, yet she was far from well. As soon as I discovered that I gove me all the target of the state of t that I gave up all 'thought of going away, much as I might desire to, and much as I needed the work, and devoted myself to my wife, boy and the home, and so I have remained. There been much for me to do, and I have been more than busy in ways I cannot explain. Indeed I have been so busy up to within a short time, that I have had no time for letter writing, or if I had I should not have been in the spirit to write. Thus have I been busy not on the platform of Spiritualism, but doing as high and holy work, looking after the interest of my family, and aiding in every way I could to bring back the roses.

to my wife's cheeks.

She is not strong yet, but I believed she will gain, when the heated term ex-pires. Soon I expect to return to my. work, and have some one with my wife to care for her while I again go forth! with the message Spiritualism has for the people. I consider it a blessed privilege to be blessed by this spiritual power, to be able to go forth trying to give comfort and consolation to a hungry people, who are in need of the great spiritual truths that Spiritualism has to offer. To impress if possible upon a materially-minded world the great fact of the continuity of life, of the law of spirit communion, which when rightly, understood gives peace and joy to those who receive its teachings as they, should. This task may not be a pleasant one

in one sense of the word, for there is so much to contend with in the presentation of these truths, yet they must be given forth for there are those who are ready for them, and will be blessed in' the receiving. For those who are not ready, all there is for them to do isi to wait until the soul is ready to receive. It may not be it will be on this plane, they may be obliged to pass through with much ere they can re-ceive, but when they do, then comes the blessing. For over twenty-five years have I been busy in trying to do, what I could to spread these truths. have left no stone unturned, I have done all within my power to build up our societies, to unite them in one grand cause, to show to the world we are a power, and are trying to build up the great cause of truth, and have organized societies, lyceums, ladies' aids, young people's societies, and all things that tend to unite and cement our people in one common cause. I shall say, nothing of the discouragements and obstacles to overcome, that belong to all! phases of life. So when I am not able to be out and at work, one and all may know that there is a cause that holds me back. And when it comes to wite and family, I consider that a holy and precious charge, I have needed work, the long strain on me from a financial point has been hard, but some way the way will open, and all will be straight in time. There are times in my life when everything goes against any undertaking I may have, or make. Thus it has seemed to be for my work for

I send my love and greetings to one shall have all grown, grown into the great fact of spirit communion, of what it means, of where it leads, leading us away and out into new truths, new facts, and at last filling us with peace.

G. H. BROOKS. Wheaton, Ill.

Claims That Mr. Finney Is an Excellent Medium.

To the Editor:-I have seen the article in the Grand Rapids paper, also in the Detroit paper, pretending to expose Mr. Finney. I was present at the seance, and the article in the papers was gross and wilful misrepresentation of

the facts. Mr. O. W. Kibby did strike a match, and broke up the seance, but there was nothing to show that the medium had anything to do with manipulating the trumpet or guitar. The trumpet and guitar both came down at once, but Mr. Finney was still held by the attendants' hands. There was no talk of fight or hard words. Mr. Finney, the paper states, left town on the next train. He had an engagement at Petoskey, where he went the next morning, but was back to Snowflake Camp the same week, where he has been holding seances ever since. Mr. Finney has been to Bellaire this week and held a seance at the home of Lewis Ritt with satisfaction to all present, and at Snowhake Camp, (since the evening of the disturbance), he held a test seance and every person present took turns to hold his hands and the demonstrations went on just the same. I am glad to have the opport tunity to correct such a false state-ment. I personally know, myself, that the manifestations that are produced W. J. NIXON. are genuine.

Bellaire, Mich. To the Editor:-We have been having a treat here this week. A. A. Finney, the trumpet medium, came here. Tuesday and gave five seances, all of which were a success. The large dining room of the hotel was nearly filled: over half of them were skeptics or persons who had never attended anything of the kind before. All expressed their admiration of the manifestations, and their belief that the trumpets and a guitar were going together, and at times a dozen independent voices were heard. The medium's hands were held by skeptics who were thoroughly con-We have been acquainted Mr. Finney for several years, and know that anyone that tries to make him out a fake is a falsifier of the blackest L. A. LABADIE. kind.

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